


A HISTORY OF  
BYU SEMESTER AT NAUVOO  
AND  
THE JOSEPH SMITH ACADEMY

Fall Semester 2005  
and  
Winter Semester 2006

by  
Alyn B. Andrus



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**A HISTORY OF BYU SEMESTER AT NAUVOO  
AND THE JOSEPH SMITH ACADEMY**

**Comprising Journal Entries of Student Activities  
During Fall Semester 2005 and Winter Semester 2006**

**By**

**Alyn B. Andrus**

**Joseph Smith Academy**

**Nauvoo, Illinois**

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The Nauvoo Temple and Joseph Smith Academy Auditorium and Dormitory.

The Catholic Cathedral is in the upper right-hand corner.

The cheese factory at the top of the picture has since been removed.

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## A SWEET TASTE OF ZION IN A TROUBLED, TURBULENT WORLD

They departed for home today. The first bus load left at 7:45 this morning. The second bus load left at 12:00 noon. There was weeping and wailing, but no gnashing of teeth. I have seldom witnessed such an outpouring of emotion, such a demonstration of affection for each other. The whole experience was heart-wrenching. Four months ago, we did not know each other. Today, one would think we had been raised together since birth. A young man embraced Sister Andrus and in tears said, "Thank you for loving Brother Andrus." A young lady kept coming back, throwing her arms first around Sister Andrus than around me exclaiming, between sobs, "I cannot go — what will I do without you?" Another young lady told Sister Andrus, "I cannot do this." When she said goodbye to me, I said, "After you leave here, promise me you will make good things happen in your life." She promised.

There is something wonderful about love. We all need it — we need to receive it, and we need to give it. We are nothing without it. With it, we cannot fail — we are everything God wants us to be. Certainly, love has the power to exalt. Its verbal expression is not sufficient though. Words of love must be accompanied by physical demonstrations of love, and by wholehearted, unswerving, incessant service to each other.

Being here at the Joseph Smith Academy this semester has satisfied our need to be loved, and to give love to young people who have also needed to be loved and have learned to give love. I told Gloria the other day that being here (in the Joseph Smith Academy) has been like being in an academic, spiritual, and social Camelot — a sweet taste of Zion in a troubled, turbulent world. To have Zion here on Earth is possible. Just ask us. Gloria and I have experienced it. And we never cease thanking God for the experience.

Alyn B. Andrus  
Joseph Smith Academy  
Nauvoo, Illinois  
Fall 2001 through Winter 2003  
Fall 2005 through Winter 2006





## ACKNOWLEDGMENTS

Certainly, this history would have suffered without substantial contributions from others. First, Evan Ivie, current director of BYU Semester at Nauvoo, invited the writer to compose the history. Second, biographical material submitted by faculty/staff members, and testimonies composed by students, added enormously to the history and any positive impact it might have in the minds of all who read it. Surely without this material (biographies and testimonies), the history would have been incomplete — a limited and pallid representation of that which may be found between its covers. Third, Gloria helped prepare the history for publication. She keyed in faculty/staff biographical information and student testimonies. She read the manuscript, suggesting changes in punctuation, identifying misspelled words (a computer's spell-checker is not infallible), and indicating when composition should be clarified. Finally, she tweaked the format making it appear more "professional." Without her help, the writer would have labored several more weeks through the summer of 2006, suffering from stiff neck, back-ache, carpal tunnel, and fading eyesight. Moreover, Gloria's commitment and help in this project have been offered, not requested, an offering that was readily accepted and deeply appreciated.

But even with help from Gloria, students, faculty/staff, and Brother Ivie, without God's generous blessings, the endeavor would have failed. The writer was given this assignment in January 2005. From then until school started in September, the assignment frequently forced its way into conscious thought, resulting in much pre-planning. Since school started, it has been an unceasing reminder of composition needing to be done. Faculty meetings, firesides, student activities (including student assemblies and field studies) have demanded the writer's attention and time. Always, what was written was re-written until it sounded right. Personal prayers were frequent and were answered. However, never did a prayer request perfection in composition, grammar, organization, spelling, and whatever else might be included in formal writing. Therefore, mistakes, hopefully few in number, certainly are not non-existent. The writer accepts responsibility for such mistakes. God, through prayers not uttered and consequently not answered, is not to be blamed.

Alyn B. Andrus  
Rexburg, Idaho  
June 1, 2006





## INTRODUCTION

From Fall Semester 2001 through Winter Semester 2003, the writer (Alyn) and his wife (Gloria) participated in BYU Semester at Nauvoo. He taught American History. She organized and managed a library of approximately 2,000 books. Shortly after their Academy experience commenced, Larry Dahl, director of BYU Semester at Nauvoo, assigned Alyn to research and write a history of the BYU program at Nauvoo from its inception during the winter of 1994 through Winter Semester 2003, when the Dahls and Andruses were scheduled to return home.

Accordingly, during the better part of 4 semesters (Fall 2001-Winter 2003), the writer researched and wrote a book embodying 586 pages, 244 of which constituted appendix material of such nature that a new program, much like the one existing in 2003, could be organized and conducted by any educational administrator with no previous experience in BYU Semester at Nauvoo. In his research and accumulating needed material, the writer was assisted by Brother Milton Backman who conceived, organized, and initiated BYU Semester at Nauvoo. He was also assisted by Brother Larry Dahl, along with all who had served as faculty members and food service personnel. Students, too, responded to an invitation for personal testimonies concerning their BYU experience in Nauvoo. Finally, Gloria Andrus assisted, immeasurably, in preparing material for publication. Copies of this book were distributed to all faculty and staff who requested copies, to Sandra Rogers at BYU, to the BYU Library, to the BYU-Idaho Library, to the Joseph Smith Academy Library, and to the Church Archives.

During January 2005, Evan Ivie, director of BYU Semester at Nauvoo, requested a return of the writer and his wife to Nauvoo where they would once more live in the Joseph Smith Academy with students and participate again in this unique and inspired life-changing educational experience. Brother Ivie, as Brother Dahl had done, requested the writer to compose the program's history from Fall Semester 2005 to Winter Semester 2006 (from Fall Semester 2003 to Winter Semester 2005, Glen Humphries, a Joseph Smith Academy American History teacher, wrote 8 pages of BYU history in Nauvoo which are included in the Appendix of this book).

Responding to Brother Ivie's request, the writer attended nearly every student-generated activity and every event involving BYU students in the Joseph Smith Academy through Fall Semester 2005 and Winter Semester 2006. He summarized what he heard and saw, recording his summaries as journal entries in an Academy history. Most of what is read in this book, therefore, is history



from a primary source of information, although that information is biased by the writer's personal perception and interpretation. Another writer, undoubtedly, would have used other words and given, perhaps, a slightly different slant to the history. But that is the basic problem in historical research and writing. We accept and accommodate ourselves to bias because we can do little or nothing about it.

This history is divided into 2 semesters — Fall Semester 2005 and Winter Semester 2006. Each semester is divided into journal entries dated and centered on pages where the entries occur. Under each date, indicating a journal entry, is narrative of various student activities, events, and field studies. These are indicated by underlined titles along the left margin. In conjunction with a description of field studies activities is a brief history of places visited. Secondary sources of information from which the history was written are indicated in the text, enclosed in parentheses.

In addition to the narrative and history are biographies of faculty and staff members. These were written by those who responded to an invitation for submission of that information. Except in 1 instance, in which material had to be deleted because there was more than could be accommodated, the only editing of this material involved adding or deleting punctuation marks. Words, grammar, and sentence construction were left as submitted.

Also, students were invited to submit personal testimonies concerning their experience with BYU Semester at Nauvoo and life in the Joseph Smith Academy. Not all responded to the invitation (some, by admission, felt too inadequate, intimidated, and traumatized by the attempt). Out of 207 students (combining both semesters), 65 submitted testimonies. This is 31 percent of the student body. In the 2003 *BYU Semester at Nauvoo* published history, 25 percent of the students, for all semesters included in the history, submitted testimonies. Since, the testimonies essentially read about the same, one may assume that most other students felt the same way as those whose testimonies are published in this book. A few, by their own admission, failed to submit testimonies, feeling their experience transcended ability of expression in writing. While that may be true, this writer fails to see the difference between written testimony and one spoken, which may be more willingly attempted.

Photos following each semester's narrative enhance the history. These were selected from a multitude of photos snapped by students and a professional photographer.

Finally, an Appendix of more than 300 pages contributes substantially to this history's value. Any relevant material deemed worthy of a usable appendix was included. The Appendix alone could be used to restart another *BYU Semester at*

*Nauvoo* or a program similar to it. The Appendix was developed with utility in mind.

In closing, this writer and his wife were thrilled to be invited back to Nauvoo and the Joseph Smith Academy. They felt, from the outset, that is where God wanted them to be. Especially poignant did that feeling become when, between semesters (December 2005), they learned the program would end in April 2006. Appropriately, he who wrote about the inception of the program, and recorded its history first-hand from Fall Semester 2001 through Winter Semester 2003, should be the one to close it out with the official ending ringing in his ears.

Alyn B. Andrus



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## Part One

### JOURNAL ENTRIES

Fall 2005

Friday, September 2, 2005

#### Arrival of Faculty Members/Dorm Parenting Assignments/ Resident Assistants

Faculty members began arriving at the Joseph Smith Academy during the last full week in August. The first to arrive and move into their assigned apartment were Alyn and Gloria Andrus (who served in the Academy from Fall 2001 through Winter 2003). The Andruses made their move on Tuesday, August 23. Others soon followed. They included: Duane/Patricia Huff (who served in the Academy Fall 2004 and Winter 2005); Clark/Laurel Christian; Paul/Jean Hanks; and Nathan Winters, all of whom (along with the Andruses) met together in the first official faculty meeting of Fall Semester 2005. This was on Friday, August 26, and was held to discuss assignments as dorm parents and assistant dorm parents. This meeting was under the direction of Duane and Patricia Huff who supervise dorm parenting on all 3 floors of the Academy. They also supervise and coordinate student activities. Finally, Brother Huff teaches a section in church history.

Dorm parents for the First Floor (the young mens' floor) are the Huffs. They are assisted by the Andruses. Dorm parents for the Second Floor are the Christians. They are assisted by Nate Winters. Dorm parents for the Third Floor are the Hanks. They are assisted by the Rusts. A student on each floor serves as resident assistant. The resident assistants are Matthew Briggs, First Floor; Stephanie Griggs, Second Floor; and Whitney Munk, Third Floor. Resident assistants are paid for their services.

#### Dormitory Rules

Dorm rules for dormitory floors are (1) evening floor prayer at 10:00; (2) quiet time at 11:00; (3) in sleeping rooms or floor computer rooms by 12:00 midnight, except on Saturday night when the time is extended to 1:00 a.m. Additional rules are (1) no young ladies on the young mens' floor without an older adult chaperon and (2) no young men on young women's floors.

### Faculty Meeting

The first faculty meeting, with all faculty present, was held on Tuesday, August 30. Evan Ivie, director of BYU Semester at Nauvoo, conducted. He was supported by 2 associate directors, Paul Smith and Monte Nyman. Paul assisted Evan during the 2003-2005 Semesters. He is responsible for the "Flats" tour, mini-tours, and Field Studies. Monte Nyman, though not new to BYU Semester at Nauvoo (he served as director in 1999), has returned after 6 years absence. Monte is responsible for academics and classes in the Academy. He also teaches *Doctrine and Covenants* 325 (other faculty teaching assignments may be learned by consulting the Appendix). Gail Smith (Paul's wife) has assisted and will continue to assist Betty Jo Ivie (Evan's wife) in managing the Academy office. Gloria Andrus will manage the library.

### Arrival of Students at the Joseph Smith Academy

Before faculty meeting concluded, Duane/Patricia Huff and Alyn/Gloria Andrus departed for Saint Louis where they would meet students flying in from various departure points countrywide. They rode a highway bus owned by Burlington Trailways. They were joined at Quincy, Illinois by a second Burlington Trailways bus, and by a Budget truck. The plan was to find students in the air terminal, load their luggage on the truck and in the buses, then have students board the buses and bring them to Nauvoo, arriving there about 6:00 p.m., in time for dinner. All went according to plan. No serious glitches were experienced in the endeavor. Seventy-six students were transported from Saint Louis to the Joseph Smith Academy on the 2 highway buses. Their luggage filled both buses and the truck. At the Academy, the young men assisted with luggage.

A total of 119 students are housed, fed, and educated in the Academy this semester. A breakdown of student population shows 33 young men on the First Floor; 44 young ladies on the Second Floor; and 42 young ladies on the Third Floor. Two students, a female and male, are married and live off campus. They bring the total number of students enrolled at the Academy this semester to 121.

### Orientation Meeting

Wednesday morning (August 31) featured an orientation meeting during which each of the following was introduced to the students and spoke briefly.

President J. Samuel Park (President, Illinois Nauvoo Mission)

President David Wirthlin (President, Nauvoo Temple)

Elder Neal Lewis (Director, Nauvoo Restoration Incorporated)

President Dale Jacobs (President, Nauvoo Second Branch)

President Ross Schmid (First Counselor, branch presidency)

President Daryl Dewey (Second Counselor, branch presidency)



President Park said that, currently, 85 couples serve as missionaries in the Illinois Nauvoo Mission. They work on the “Flats” in replicas of pioneer houses and businesses. Some male missionaries drive horses which pull wagons loaded with Nauvoo sightseeing visitors. In addition, young sister missionaries serve in the Visitors’ Center and at Carthage Jail during summer months.

President Wirthlin said 53 couples serve as temple workers. Thirteen couples will remain in Nauvoo as temple workers throughout winter months.

Elder Lewis said Nauvoo Restoration Incorporated is under direction of the Presiding Bishopric. Further, he said solutions to “issues” and problems with reference to the Joseph Smith Academy physical facilities typically begin at the personal level, then proceed to floor parents, Monte Nyman, and finally NRI. He introduced Elders Gene Berger and Ronald Gray who will serve as maintenance engineers at the Joseph Smith Academy this semester.

### Textbook Dispersal, and Student Tours of Nauvoo “Flats”

Following these brief addresses, faculty members and spouses introduced themselves to the students. Paul Smith conducted this meeting then directed students to the library and study hall where registrations were verified, textbooks were received, and personal pictures taken. After lunch, during afternoon hours, students toured the Nauvoo “Flats” in wagons pulled by big, handsome missionary horses. The driver was an elderly missionary with a senior sister as tour director. This marks a change from earlier “Flats” tours, during which students walked and were instructed by Academy teachers and spouses.

### Get-acquainted Activities

Wednesday evening at 8:00 faculty and students participated in get-acquainted activities held in the Nauvoo Room. All were present and enjoyed a fun time. Brother and Sister Christian conducted these activities.

### False Fire Alarm

Shortly after the get-acquainted activities, when students had returned to dorm rooms or were in the gym playing basketball, the fire alarm sounded, emitting the most raucous, deafening noise one might hear. Students were ushered from rooms to the outside while faculty members searched for smoke. The Nauvoo-Colusa fire department arrived only minutes after the alarm sounded. They then searched for smoke. Of course, the alarm was turned off and reset, but no smoke was found. Firemen finally decided a faulty smoke detector activated the alarm. Hopefully, there will be no more false alarms — hopefully there will be no alarms, false or otherwise.



### Orientation Meeting for Pioneer Life

Thursday morning (September 1) Evan Ivie conducted an orientation meeting for Religion 391R (Pioneer Life). This year, students in this class will engage in various projects designed to transport them back in time to experience, virtually, what pioneers experienced. For example, some will make candles, then read *James* 1:5-6 by candlelight as the boy Joseph Smith did; some will whittle wooden spoons, then eat stew with their spoons; some will make quilts, weave stocking caps, knit and crochet finery; some may learn to play the harmonica; some will build a full-sized pioneer cabin with logs, then dismantle it for others to build; and some will build a log raft on which to float from Nauvoo to Montrose across the Mississippi River.

The academic part of this course is independent of a formal class setting. Many students had already met requirements for the Pioneer Class by reading, along with other prepared material, a book by George W. Givens entitled *In Old Nauvoo*. Brother Andrus prepared 410 multiple-choice problems covering all material to be read. These problems were keyed into BYU Blackboard — a program students may access on-line through BYU to answer required test problems. Students who have not yet done this will be expected to do it while at the Academy this semester. Pioneer Life is a popular class with an enrollment of 93 students.

### Classes Begin

Academy classes began Thursday and Friday (September 1 and 2). They were filled with handsome young men, pretty young women, all with bright and eager young minds for learning, and a desire to strengthen personal testimonies.

Sunday, September 4, 2005

### Hurricane Katrina/Flood Damage and Victims

Mention should be made in this history that last week New Orleans, Louisiana, Biloxi, Mississippi and surrounding areas for a radius of 60 miles north and east were devastated by Hurricane Katrina, the deadliest hurricane recorded in United States history. Its destruction, and that caused by following flood waters, was second only to the tsunami which devastated southeast Asia last winter. After the hurricane passed, reportedly 80 percent of Mississippi was without electricity. All facets of modern, human life-support requirements deteriorated from there.

The worst devastation, so far as New Orleans was concerned, occurred after a levee gave way and water from Lake Ponchartrain flooded large portions of the city. The following information comes from notes by Brother Andrus taken of

newscasts regarding the hurricane and flood beginning with Thursday, September 1, 2005.

1. Eleven thousand people were evacuated from New Orleans to the Houston Astrodome on Thursday. After the dome was filled, refugees were taken to centers in Dallas, San Antonio and Huntsville, Texas. Texas announced it would accommodate 100,000 refugees. New Orleans was a city of 500,000 people. Eighty-percent of them were able to escape before disaster struck. That means about 120,000 people were direct victims of the hurricane and flood waters.
2. Some refugee centers are churches in the New Orleans and Biloxi areas. They have not only opened their buildings, but have organized help to provide relief.
3. Gas prices, including the price for heating oil, have risen sharply because New Orleans received and refined 10 percent of this nation's fuel supply. With that source no longer operating, gas and oil are in short supply.
4. Family members have been separated from each other, including newborn babies from mothers. Some family members have been found dead (total dead thus far is 400). Those in hospitals have gone without adequate medical service.
5. Animals and animal pets have been separated from families. Many died in the flood waters, how many is not known, but perhaps thousands. Those still alive have gone without food. Getting food to them is a problem.
6. Organized gangs with trucks and rapid-firing rifles are roaming vacated streets looting businesses and private residences, shooting any who get in their way and some who are not in their way. Law enforcement officers, at times and in some cases, are reluctant to venture into streets for fear of being gunned down.
7. Forty thousand United States troops were requested to help control lawlessness. The response was slow, but is now being met.
8. Both state and local governments have been criticized for failure to help prepare for such a disaster as this, and for delay in providing assistance.
9. Six years ago, Congress approved money for improving levee systems protecting New Orleans from flooding, but the Executive Branch refused to make those funds available. For this neglect, the government is taking a lot of criticism. President Bush's approval rating has taken a nose-dive.
10. Congress has voted \$10.5 billion for removal of flood-water, cleanup and rebuilding. Latest estimates are that much more than this will be necessary (perhaps as much as \$100 billion), and restoration will take years rather than months.



11. The whole nation will be tested and tried, and will feel the effects of this hurricane and its flood waters for years to come.
12. A scripture that seems to have relevance for those who were victims of the recent tsunami in southeast Asia and for us here in the United States is found in *Doctrine and Covenants* 88: 88, 90-91. These verses read:

And after your testimony cometh wrath and indignation upon the people (88).

And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds (90).

And all things shall be in commotion, and surely, men's hearts shall fail them; for fear shall come upon all people (91).

On Sunday evening (September 4), Floors 1, 2, and 3 met together in the West Lounge of Floor 2 to pray for hurricane and flood victims. Brother Andrus conducted the meeting. He read to those present the notes given above, summarizing conditions as reported by news media since last Thursday relating to disaster victims. James Proudfit gave an appropriate thought, expressing that out of chaos and hardship good can come. That is, people may unite as never before in a giant effort to help where help is needed. And many may be brought to depend upon God as they have not done in past years. In this case, what may be regarded as a tragedy in one sense of the word can also be regarded as a faith-promoting blessing in another sense. Following James, Joseph Hinckley offered prayer in behalf of all present. The prayer was sincere, simple, and eloquently expressed. Both boys did well. Students were attentive and well-behaved. Subsequent floor prayers will be offered each night at 10:00 on each of the 3 floors.

#### Much Needed Rain in Nauvoo

Yesterday (Sunday, September 4), Nauvoo received rain from a thunder storm to moisten soil and keep vegetation green. Rain was needed, and all were thankful for it.

#### Cinnamon Creek Singers

Finally, last evening (Sunday, September 4) at 7:00 in the Academy auditorium, a group of 12 married women from communities throughout northern Utah sang Latter-day Saint folk songs, and played musical instruments such as guitars, a harmonica, a harp, a violin, and a homemade bass fiddle. They



entertained for an hour a congregation of administrators, missionaries, faculty, staff, students, and townspeople. They were called the Cinnamon Creek Singers.

### Sunday Evening Singing by Joseph Smith

#### Academy Students

Following the Cinnamon Creek Singers, faculty, staff, and students gathered around Joseph and Hyrum's horse-mounted statues across Wells Street from the Temple and sang hymns of Zion for 30 minutes. A substantial number from the Academy was there to sing-in a new week. Students will gather at the statues each Sunday evening for singing so long as the weather is good.

Wednesday, September 7, 2005

### Faculty Meeting

Yesterday morning (Tuesday, September 6), at 8:30, faculty and spouses gathered for faculty meeting. James and Patricia Child, from Food Services were also in attendance. Evan Ivie conducted. Paul Smith expressed a brief thought and his wife, Gail, offered prayer. Among other things, Evan recommended that faculty members and spouses attend church services of other Nauvoo denominations and become acquainted with ministers, priests, and non-LDS Nauvoo citizens. He said they are good people and we need to know them, if for no other reason than to promote friendship.

Thursday, September 8, 2005

### Thursday Student Assembly

Thursday afternoon at 2:40 faculty, staff, and students met in a student assembly during which the studentbody president and 2 assistants were announced. Also, the resident assistants for floors 1, 2, and 3 were announced. The studentbody president is Christian Brinton. His assistants are Rachel Briggs, and Angie Trujillo. Resident assistants are Matthew Briggs (brother to Rachel) on the First Floor; Stephanie Griggs on the Second Floor; and Whitney Munk on the Third Floor.

The assembly ended with an audio-visual recording of BYU president Jeffrey R. Holland's first devotional address to students during Fall Semester 1987. President Holland's address was entitled "Who We Are and What God Expects of Us." Among many other quality expressions, the following were noted by the writer of this history: "To have knowledge and not use it is to be cursed by it," and "To use knowledge as God does is moral."

## Student Government

Student government committees were announced in assembly today. Their titles, joint-student chairmen, and faculty advisors are as follows:

### Activities Committee (Jared Stevenson/Emily Sanderson)

Sports (Nathan Winters) [Plan, schedule, organize, initiate, and supervise sports activities]

Dances and Socials (Clark/Laurel Christian) [Plan, schedule, organize, initiate and supervise dances and socials]

Student Assemblies (Duane/Patricia Huff, assisted by Peter/Nichole Ivie) [Plan, schedule, organize, initiate, and supervise student assemblies]

Carthage Walk and Handcart Trek (Duane/Patricia Huff) [Plan, schedule, organize and supervise the walk to Carthage Jail and the Handcart Trek north of Nauvoo proper]

### Service Committee (Adam Townsley/Janae Burrup)

Within the Academy (Evan/Betty Jo Ivie and Monte/Mary Ann Nyman) [Identify, plan, schedule, organize, and initiate ways to serve within the Joseph Smith Academy, the Nauvoo Community, and beautification of Academy grounds]

T-Shirts and Sweats (Duane/Patricia Huff) [Design “sweet sweats” and t-shirts. Take orders from students, distribute orders and collect money for the same]

### Remembering Committee (Aaron Phipps/Susan Blaisdell)

Newspaper (Dilworth/Pat Rust) [Plan and publish monthly Joseph Smith Academy newspaper]

Bulletin Board (Mary Ann Nyman) [Update a creative display of announcements and current events]

Yearbook CD/DVD (Alyn/Gloria Andrus) [Take and collect pictures of the studentbody and studentbody activities, then put them together, creatively, on a DVD to be played at a year-end assembly. Produce a paper copy of the year book]

Web Page (Alyn/Gloria Andrus) [Create and keep a web page up to date with appropriate information]

Spotlights (Jean Hanks) [Plan, schedule, organize, and initiate celebrations involving students, faculty, and staff on birthdays, anniversaries, and holidays]



Group Picture (Don Ziegler) [Schedule a day, time, and place for a group picture. Inform faculty/staff/students. Take and distribute the picture]

Monday, September 12, 2005

### Remembering Destruction of the World Trade Towers

Last night (Sunday, September 11), students on all 3 academy floors met in the Nauvoo Room for Sunday prayer. Apparently, this will be the procedure henceforward. That is, students on all 3 floors will meet together on Sunday evening, otherwise they will meet separately on each floor.

Students last night, in a special service, remembered destruction of the World Trade Towers and paid tribute to those who died in the debacle on September 11, 2001. The service was opened by singing the first verse of "Star-Spangled Banner." James Proudfit then offered prayer. Trevor Peterson led all present in a pledge of allegiance to the flag. Brother Andrus talked about what happened in the Joseph Smith Academy when news broke of the "9-11" disaster (he watched a passenger plane fly into the second tower). Brother Andrus was followed by Sister Andrus who read personal journal entries relating to "9-11." Brother Andrus then read from *Doctrine and Covenants* (Section 98, Verse 14) and a commentary on the passage of scripture read, found in *Draw Near Unto Me, Daily Reflections on the Doctrine and Covenants*, page 277. He closed by telling students the United States Constitution will not fail — the Church needs the Constitution. Finally, he reminded students that terrorists are also God's children, and as difficult as this may be for us to understand, He loves them. They will pay a penalty for their crimes, but not because God hates them. Meeting was then closed with all kneeling in prayer. Ashley Christiansen offered a beautiful prayer in sincere and eloquent language. All then filed from the room in silence, apparently emotionally touched by what they had heard and experienced.

Tuesday, September 13, 2005

### Faculty Meeting

In faculty meeting this morning, Monte Nyman offered prayer and Mary Ann Nyman gave the thought. Faculty members and spouses were in attendance. In addition, Vern Kaaiaakamanu from Food Services represented James and Patricia Child; Elder Gene Berger, Joseph Smith Academy maintenance engineer, represented NRI; and studentbody president, Christian Brinton, represented student government and students. Among items discussed was crossing the



Mississippi River on Saturday, September 17. All faculty, staff, and students who desire may cross the River on a large raft assembled by students under the supervision of Ray Ivie, brother to Evan Ivie. There will be 3 crossings, 9:00 a.m., 12:30 p.m. and 3:00 p.m. During the crossings, Alyn Andrus will talk about the River, its history, and significance; Paul Smith will summarize the history of early Latter-day Saints along the River and departing Nauvoo during 1846. Duane Huff will sing *Old Man River*. All seem to be looking forward to this river adventure, in which they hope to experience, virtually, what the early Saints experienced as they left their beloved city and headed west to build an empire.

Material relating to student employment indicated that 21 students have been employed part-time in the following ways: cafeteria, teaching assistants, computer lab technicians, and assistant librarians. Seven students who would like part-time work are yet without such.

Students, generally, are well-behaved and have generated relatively little concern among faculty members about questionable future behavior. They also seem to be highly motivated academically.

#### BYU Devotionals/Forums

At 12:00 noon (Tuesday, September 13), faculty and students gathered in the First and Second Floor Lounges for a BYU Devotional. Lee Braithwaite of BYU faculty spoke on the value of being and having good friends throughout life. His remarks were expressed sincerely and were meaningful — students listened. Last week's Forum speaker was R.J. Snow of the BYU faculty. He spoke on growth of the Church in Africa.

Each Tuesday at 12:00 noon (the time in Provo is 11:00 a.m.), BYU Devotionals/Forums are transmitted to the Joseph Smith Academy. Academy students are expected to attend either in the First or Second Floor Lounge.

#### Wal-Mart Shopping Runs, and Van Management/Usage

Already, students have begun "Wal-Mart worship" runs. They travel to Wal-Mart in Keokuk by means of BYU vans more than once each week. Student drivers of the vans must qualify as designated drivers before keys are issued them. Nathan Winters, a faculty member, shoulders van management. Students get keys from and return keys to him.

Thursday, September 15, 2005

### Welcome Weather

Except for 2 brief respites, from the time faculty, staff, and students arrived at the Joseph Smith Academy the last week in August until now, weather has been sunny, hot, and humid. Daytime temperatures have settled in the low 90's while nighttime temperatures have dipped into the low 70's. Humidity too has been high — from 80 to 100 percent. Both classrooms and dorms have been insufferably warm and uncomfortable. Electric fans have worked overtime, circulating warm air throughout the Academy.

Last night, however, weather changed. Throughout the night and all day today, rain has fallen. The temperature has cooled and students have worn sweaters and sweatshirts instead of short-sleeved blouses and t-shirts.

### Thursday Student Assembly

Today's student assembly featured Shannon Tracy in a presentation entitled "The Search for Joseph." Working with computers and using forensic techniques, Brother Tracy has developed, to his satisfaction, images of the Prophet Joseph Smith and his brother Hyrum. He used death masks and skulls of Joseph and Hyrum, plus a daguerreotype image of Joseph to develop his images. His image of Joseph looks much like the daguerreotype image of the prophet. Other images, drawings and paintings of Joseph and Hyrum tend to idealize their images. Brother Tracy spoke for an hour and all present were attentive.

Sunday, September 18, 2005

### Faculty Dinner

Friday evening (September 16), Joseph Smith Academy faculty and spouses met for dinner at the famous Nauvoo Hotel which serves first class cuisine, buffet-style. BYU Semester at Nauvoo picked up the tab. Everyone ate well and left happy. Thank you, BYU.

### Student Dance

Following dinner, students sponsored a dance in the Nauvoo Room of the Academy building. Officially, the dance commenced at 8:30 and ended about 11:30. Faculty members and spouses attended as chaperons. At 8:30 only a dozen students were present, learning a "line-dance." From that time onward the number of students increased until about 10:30 when their number began to decrease as enthusiasm faded. By 11:30 only a few remained to close the activity.



Students appeared to have a fun and satisfying time at the dance. Those who talked with this writer confirmed that observation. The dance was a success in terms of student involvement. It was organized by Megan Rogers, under direction of the Activities Committee headed by Jared Stevenson and Emily Sanderson.

#### Crossing the Mississippi River on a Raft

Saturday (September 17), faculty, staff, and students crossed the Mississippi River on a special hand-constructed flatboat. Three crossings were needed to accommodate all who wanted to go. Each crossing — from Nauvoo, Illinois to Montrose, Iowa — involved about 50 persons or 1/3 of the Academy's population. In addition, Ray Ivie, (Evan Ivie's brother), Allen Walton, and Robert Ivie (Evan's grandsons) provided leadership during the crossings. They were assisted by Evan's son, Peter.

Ray, Allen, Robert, and Peter were responsible for the flatboat and its operation. Ray designed it. He and the boys, along with help from Academy students, constructed it. During the crossings, they gave instructions, navigated, oversaw, and supervised all operations necessary to keep the craft moving in the desired direction.

The flatboat floated on 11 nylon pontoons coated with Mylar. These, when inflated, provided excellent buoyancy to a craft weighing more than 2,000 pounds. A floor of plywood covered the pontoons. Poles provided a railing along both sides and across both ends. All poles were lashed with rope (there were no nails or bolts visible on the craft). A gang plank raised and lowered by means of a rope graced the front end giving substance to the meaning of "prow." A United States flag flew high on a pole over the raised gang plank. At the flatboat's stern flew a flag designed and made by Academy students. Also at the stern were three large sea chests, each housing 2 battery-operated motors, in case auxiliary power was needed. Four long oars (2 on each side) were held in place by means of large ropes twisted tightly around oars and poles in the railing alongside the craft. The oars operated by enthusiastic and energetic students provided primary propelling power.

The flatboat crossing of the Mississippi River was conceived by Brother Ivie. He nurtured the idea until it flowered and became reality. His intent was to give students an experience virtually like pioneer predecessors encountered each time the river was crossed. Evan was present on each of the 3 river journeys. He was careful to explain before each crossing that this was not a project endorsed or sponsored by either the Church or BYU. It was his project, carried out on his craft, registered under proper civil authority. The flatboat had a registered number and was certified to cross the river. License to operate the craft on river water was paid for by Evan. He carefully explained to students that they crossed



the River by his invitation and were protected only under his insurance policy. The situation, he said, was as if he had invited them to ride in his automobile.

As indicated previously, 3 faculty members crossed the River 3 times by assignment from Bother Ivie. Brother Andrus talked about the River's geography and history. Brother Smith talked about Joseph Smith, early Saints, their Nauvoo Exodus and crossing the Plains. Brother Huff led group singing related to the early Saints and their exodus from Nauvoo. He also sang *Old Man River*. Information given by Brother Andrus came from the following prepared material.

## THE MISSISSIPPI RIVER

### Geography

The Mississippi River was named by Indian tribes. The Ojibway Tribe in the north called it *Missi Sipi*, meaning "Great River." Indian tribes in the south referred to it as the "Father of Waters," especially during flood-time. It is the longest and most important river in the United States, and its system (its drainage basin) is one of the major river systems in the world.

The Mississippi flows from Lake Itasca in Minnesota to the Gulf of Mexico, 2,350 miles to the south. However, if its length is measured from the headwaters of its major tributary, the Missouri River, from those headwaters in western Montana to the Gulf, nearly 4,000 miles of distance intervenes.

The Mississippi divides the United States almost down the middle, defining 2 very different geographical regions. From the Mississippi east to the Appalachian Mountains, the country is well-watered from rainfall and covered with prosperous farmlands, prairie grass, or forests. This region is drained by the Ohio River and its tributaries. From the Mississippi west to the Continental Divide in the Rocky Mountains, 1,500 miles distant (as the crow flies), the landscape is more desert-like. This is the region of the Great Plains with relatively few trees, but seemingly endless farmlands and grasslands. It is drained by the Missouri, Arkansas and Red Rivers.

The Mississippi, geographically, is divided into 3 parts. From Lake Itasca to Saint Anthony Falls in Minnesota, it is a relatively free-flowing, clear-flowing and pristine river. This upper part was the *Missi Sipi*, named by the Indians. In time, the lower parts were also identified by that name. From Saint Anthony Falls to Saint Louis (Missouri), the River receives water from streams such as the Black River in Wisconsin and the Des Moines River in Iowa. This stretch of the River is the broad, legendary river of Mark Twain fame. From Saint Louis to the Gulf of Mexico, the River becomes a broad, deep, muddy water-artery of commerce. At Saint Louis it receives water from the Missouri River. At Cairo, Illinois, it is joined by the Ohio River which drains mid-America to the Appalachian



Mountains. Further south it is fed by the Arkansas and Red Rivers which drain the southern Great Plains. At places along this stretch of the River, its width is 1.5 miles. During flood-time, the Mississippi can cover sufficient land throughout its flood-plain to create a lake nearly the size of Lake Superior.

The Mississippi River Commission researches and supervises endeavors to control the River and maintain its value to the Nation as a great highway of commerce. The Commission was created in 1879 and among other responsibilities was charged to maintain adequate depth along the River for commercial vessels. The minimum depth in the River channel is 9 feet. But the channel around Nauvoo's peninsula is from 20 to 30 feet deep. Further south (below the Missouri and Ohio Rivers) the depth can be from 50 to 100 feet, sufficient to accommodate ocean-going vessels.

Originally, from Keokuk upriver to Nauvoo's northern shore, the Des Moines Rapids made the River shallow. Before a channel was blasted through the limestone rock, the River was no more than 2 to 4 feet in depth at low water. It was too shallow for loaded steamboats to navigate. Consequently, goods were unloaded at Warsaw or Keokuk and transhipped overland to the northern shore of Nauvoo's peninsula, or a point opposite in Iowa, where they were reloaded onto steamers and sent on upriver. In 1837, Robert E. Lee, of Civil War fame, headed projects by the Army Corps of Engineers to deepen port facilities along the River and blast a channel through the Des Moines and Rock Island Rapids. A channel 4.5 feet deep through the Des Moines Rapids was not finished until 1907. Subsequently, it was deepened to 6 feet and eventually to 9 feet. A dam at Keokuk, started in 1908 and finished in 1913, raised water level in the River channel above the 9-foot minimum requirement. Joseph Smith had talked about creating a diversion dam in the River raising water in the River sufficiently to power grist mills and enhance Nauvoo's commercial value along the River, but he was not able to carry out that plan before his martyrdom.

Along most of its length, the Mississippi varies in width from 800 to 1500 yards. Between Nauvoo and Montrose, Brigham Young estimated its width at about 1 mile (1,760 yards). However, I believe he was generous in his estimation. I have measured the distance across the bridge at Keokuk and it is exactly a half (.5) mile. Moreover, the river during Brigham Young's time was 40 percent smaller than today due to the dam at Keokuk. The dam was commenced in 1908 and when finished created Lake Cooper which surrounds the peninsula on which Nauvoo is situated. The Lake covers islands which were once in the River and provided wood for Nauvoo residents.

Cities such as Minneapolis and Saint Paul, Minnesota, Saint Louis, Missouri, and New Orleans, Louisiana attest to the commercial value of the Mississippi



River. New Orleans, upstream from where 5 fingers of the Mississippi River discharge their water into the Gulf, is one of the key seaports of the world.

### History

So far as we know, the first European to see the Mississippi River was a Spaniard, Hernando de Soto, in 1541. DeSoto died and was buried in the River. Father Jacques Marquette and Louis Joliet, two French explorers, made their way down the Mississippi in 1673 to where the Arkansas River empties into the Mississippi. In 1682, Rene Robert LaSalle stood at the mouth of the Mississippi and claimed all country drained by its tributaries for France. In 1804 Meriwether Lewis and William Clark popularized, through exploration, the Missouri River, an upper arm and tributary of the Mississippi. They traveled all the way upriver to its source, then beyond to the Pacific Ocean, making a detailed report of their exploration.

Through its long history, every conceivable man-made vessel has floated waters of the Mississippi River — Indian canoes, log rafts, steamboats, push-boats/barges, and oceangoing ships. The most popular among all these were steamboats which numbered 1,100 during their heyday.

Today, powerful tugs or “push-boats” (with diesel engines producing 5,000-plus horsepower) move huge barges up and down the Mississippi River. These barges fastened to each other are called “tows.” Typically, they number 3 units across and from 4 to 7 units long for a total of 12 to 21 units. The standard number passing Nauvoo seems to be 15 units. Each tow of barges from 12 to 21 units can be loaded with up to 1,500 tons of coal, 420,000 gallons of petroleum products, or 45,000 bushels of corn. This would be the equivalent of 25 to 35 railroad cars. Barges, when loaded, draw about 5 feet of water. Barge traffic is heavy, ascending and descending the River by means of locks. Twenty-nine dams and locks control water in the River and traffic on the River from Saint Anthony Falls, Minnesota to Saint Louis, Missouri. Some locks are bigger than others. The lock at Keokuk is one of the largest.

The Mississippi River with its many tributaries constitutes the life blood of the United States. Understanding this is key to understanding both the geography and history of this country. (By Alyn B. Andrus – 2005.)

Information given by Paul Smith was taken from prepared notes which featured Joseph Smith’s crossing the River at least 5 times while he lived in Nauvoo. The first time was in April 1839 when Joseph investigated land on both sides of the River — land later bought from Isaac Galland for the purpose of building a city on the marshy flats of the peninsula on which Nauvoo developed. The second time was in July 1839 when the Saints became ill, many with malaria, and Joseph went about healing the sick both on the Nauvoo and Montrose sides



of the River. He healed Elijah Fordham who was near death, and restored life to William D. Huntington's dead body. The third time was in 1841 when he crossed the River to organize the Zarahemla Stake. The fourth time was in 1842 when he crossed the River to participate in initiation ceremonies of the Masonic Lodge. At that time, he prophesied to some of the brethren that the Saints would one day migrate to the Rocky Mountains and there build cities and become a mighty people. The fifth time was in June 1844 when Joseph and Hyrum crossed the River on their way west to escape Illinois mobs. They returned when some, including Emma, begged Joseph to come back and not leave the people leaderless. Joseph knew if he and Hyrum returned, their lives would be forfeit.

Brother Smith also talked briefly about the Saints coming to Nauvoo, building the temple, and receiving their endowments. Finally, he discussed the exodus and problems encountered while crossing Iowa's Prairie.

During the second crossing, on its way back to Nauvoo from Montrose, the flatboat encountered a large push-boat behind 2 oil-tankers of considerable size. The barge was spotted coming around the north turn in the River. It was headed down-river toward Keokuk. When first spotted, the flatboat had just entered the river channel. The channel is about 200 yards across at that point in the River. The expectation was that the flatboat might cross the channel before the barge reached its crossing route, but as distance between the two craft closed, the expectation faded until about 100 yards into the channel, all could see that would not be possible. Had the flatboat continued, the oncoming monster would have buried it and all on board right there in mid-channel. Allen Walton gave the order to cease rowing on the starboard side. The flatboat turned downstream while the barge churned by, not more than 50 yards distant.

This barge was not like any seen before. Other barges carry cargo such as corn, coal, other mineral ores, and steel. This barge was a huge oil tanker painted white. In fact, it was 2 oil tankers latched together, side by side. A large push-boat (bigger than any before seen) pushed these tankers through the water at 5 miles per hour or faster. Smaller barges creep along at about half that speed. Had this barge been an ordinary barge, such as those that usually ply the River past Nauvoo, the flatboat would have made its channel crossing in time, well ahead of the barge. But the satisfaction of seeing such a large, unusual river transport in action was worth the anxiety produced by excitement of the moment. The barge passed with engines humming and propellers churning water into a sizable wake behind. Over 5,000 horsepower moved approximately 420,000 gallons of petroleum through a channel of water from 20 to 30 feet deep. This vessel was indeed a monarch of the River. Its course was fixed. Its speed was constant. It challenged all craft on the River to steer clear. What a thrilling experience not only to watch, but to be a part of the action.



The river crossings started at 9:40 a.m. (they were scheduled to start at 9:00) and finished at 6:10 p.m. Food Services remained open for those on board the third crossing. All who crossed were satisfied with the experience. And Evan Ivie should be thanked for a once-in-a-lifetime opportunity.

Monday, September 26, 2005

### Faculty Meeting

Tuesday morning (September 20), at 8:30, Evan Ivie conducted the Joseph Smith Academy's fourth faculty meeting. All faculty and spouses attended. In addition, Jim and Pat Childs were present representing Food Services. Finally, Christian Brinton, studentbody president, was present.

The prayer and thought were given by Paul and Jean Hanks. While business was conducted, photos of the river-crossing last Saturday were available for those present to view. These were taken by Don Ziegler, a professional photographer who recently moved to Nauvoo with his family (Don is the father of Nichole who married Peter Ivie, son of Evan and Betty Jo). The photos were colorful, many, and interesting. They gave an excellent photo-summary of the whole experience.

### Gracia and Ivor Jones in Thursday Student Assembly

On Thursday (September 22), a student assembly was held in the Nauvoo Room at 2:40. It featured Gracia Jones and her husband, Ivor. Gracia is the great-great-granddaughter of Joseph and Emma Smith. She was the first direct descendant of Joseph and Emma to be converted to the Gospel, baptized and confirmed a member of The Church of Jesus Christ of Latter-day Saints. Since then, she has written 3 books, *Priceless Gifts*, *Emma's Glory and Sacrifice*, and *Emma and Lucy*. The book, *Priceless Gifts*, embodies an account of Joseph and Emma's private life, extending over 17 years of mortal marriage, in which priceless gifts within that marriage relationship have been identified. *Emma's Glory and Sacrifice* is a non-scholarly, interesting, and easily-read book about Emma. *Emma and Lucy* describes each woman and their relationship with each other.

Gracia is 67 years old. She has been a church member for nearly 50 years. She is a friendly, outgoing person, intelligent and well-read, particularly in Smith family history. She speaks well before audiences. She speaks in congenial language, clearly, frankly, and without affectation. She is interesting to hear both as public speaker and private conversationalist.

Ivor is, according to Gracia, her loving, considerate husband and best friend. He conceals a dry-sense of humor, is easily liked, and bears powerful testimony of the Gospel.

During the Assembly, Gracia discussed her Gospel conversion, and talked about the Smith family. She was particularly drawn to Emma, defending her post-martyrdom behavior as Joseph's wife and their children's mother. She had placed on display for faculty, staff, and students to see books and treasured family artifacts. To Gracia, such artifacts are "things" which play an important part in mortal life. They serve as connections between the living and dead, reminding us of family heritage. Student response to Gracia and Ivor was clearly positive.

#### BYU Semester in Nauvoo Variety Show

Friday evening (September 23) Joseph Smith Academy students presented for public consumption a variety show. Their printed program quoted words by Benjamin Franklin: "Hide not your talents, they for us were made. What's a sundial in the shade?"

The program featured 38 talented students who performed everything from playing organ and piano solos to dancing, singing, clogging, juggling, and tying a tie with one hand. The show concluded with an 18-year-old college senior, Aaron Phipps, playing a piano solo "Chaminade."

The students performed to a full house in the Academy auditorium. Faculty, staff, students, full-time missionaries, NRI personnel, and townspeople listened, watched, and applauded.

#### Significant Settlements Field Studies (Nauvoo Environs)

On Saturday (September 24), faculty, staff, and students participated in a field studies featuring "Significant Settlements" within easy driving distance of Nauvoo. These included, Quincy, Lima, Tioga (Yelrome), Green Plains, Warsaw, and Carthage. Keokuk (Iowa) provided a brief rest stop.

Three highway buses owned and operated by Burlington Trailways transported 150 passengers to places identified in the preceding paragraph. The bus schedules were staggered to eliminate congestion at sites visited. Bus #1 left the Joseph Smith Academy at 8:00 a.m.; Bus #2 left at 9:00 a.m.; and Bus #3 left at 10:00 a.m.

Paul Smith served as leader on Bus #1; Duane Huff served as leader on Bus #2; and Monte Nyman served as leader on Bus #3. Gloria and Alyn Andrus rode on Bus #1 with Paul and Gail Smith. Inasmuch as Alyn Andrus is the writer of this history, a description of what occurred on Bus #1 will now be given. The assumption is that basically what occurred on Bus #1 also occurred on the other buses.

After an opening hymn and prayer, Brother Smith outlined the day's activities for bus passengers. He subsequently provided appropriate dialogue



about historical events occurring in places visited. The first stop for Bus #1 was a riverside memorial park in Quincy commemorating the crossing of Mormon refugees from Missouri in late winter and early spring of 1839. The next stop was Quincy's Washington Park, memorializing the Lincoln-Douglas Debates.

Brother Smith had requested Brother Andrus to prepare information relating to the Lincoln-Douglas debates and the Underground Railroad, and to present this while in Quincy. This request was appropriate because debate #6 took place in Quincy, and "stations" in the Underground Railroad were located at Quincy. In fact, both Quincy, and the state of Illinois, provided a stage on which the full scope of Underground Railroad activity was acted out. This is because the Ohio River (Illinois' southern boundary line) separates Illinois, a free-soil state, from what used to be southern slave-holding states. And the Mississippi River separates Illinois from Missouri, which was also once a slave state.

Research discovered material in the Quincy public library relating to the Debates, the Underground Railroad, and to Potawatomi Indians who were forced from their homes in 1838 and marched to a new "home" in Kansas. So many died along the way, their march is referred to as the "Death March." They crossed the Mississippi River at Quincy and received needed aid from Quincy residents. Information relating to these topics was put into written form and provided to students and others as packets of material to be read and discussed as part of the field studies. Brother Andrus and other passengers on Bus #1 read the material together while at Washington Park.

As Bus #1 traveled north from Quincy it stopped at Green Plains where students saw the grave site of Levi Williams, a Mormon-hater responsible, in part, for Joseph and Hyrum Smith's murder. The bus also stopped at Tioga or Yelrome (Morley spelled backward) where Brother Smith told the dismal story of Levi William's "wolf hunts" designed to destroy Mormon settlers. Warsaw was the next stop featuring the old building which originally served as headquarters for Thomas Coke Sharp's newspaper, the *Warsaw Signal*. Another building of interest was a private residence, part of which was the Fleming Tavern in which Joseph and Hyrum's murderers congregated to boast of and drink to their successful undertaking. The tavern's present-day owner, a widow dedicated to historic preservation, talked to students briefly about the tavern and the old *Warsaw Signal* building which she also owns.

From Warsaw, Bus #1 took a side-trip to Keokuk for a needed rest stop. It then proceeded to Carthage about 30 miles east.

Carthage, of course, was the climax of the field studies. Students were divided into 2 groups and were taken through the jail by sister missionaries whose presentations were excellent. If a measure of the Spirit felt in Carthage Jail is nose-sniffing, tear-wiping, and verbal silence, then this history can record a



positive experience at the jail. In fact, the whole field studies were a positive experience — at least on Bus #1.

Returning from Carthage, Brother Smith invited all on board to share feelings and testimonies with each other. Some did. He told the students if they did not feel what those felt who shared their testimonies, they should not think themselves to be spiritually-lacking. He said we receive spiritual impressions when ready for them. Years from now, as this experience is remembered and thought about, perhaps spiritual impressions will come which will augment and enhance testimonies. Until then, students should not be discouraged.

Brother Andrus thanked the students for being here and blessing the lives of faculty and staff. He then told them that those who had experienced profound feelings at Carthage as they listened to the story told there, should not, in its retelling, exaggerate what they had heard. They should believe and tell the story as they heard it, and review the story as recorded in Section 135 of the *Doctrine and Covenants*. What is read in that section was written by John Taylor, who was assisted in its composition by Willard Richards. Those men were there that infamous day. They saw with their own eyes what happened. John Taylor, himself, was severely wounded in the bloody fracas. He spent several months recovering from his wounds. No details need be added to the story that can be read in Section 135. That is the official Church account. Truth can stand alone. Joseph and Hyrum need no support from exaggerated details and personal interpretation. To the extent we attempt to enhance their tragic story at Carthage through exaggerations and speculative interpretation, we corrupt their story.

Bus #1 returned to the Academy at 4:00 p.m.; Bus #2 returned at 5:00; and Bus #3 at 6:00. Students on all 3 buses reported positive experiences.

### Joseph Smith Academy Fireside

Sunday evening (September 25) at 7:00, faculty, staff, students, missionaries, NRI personnel, and townspeople gathered in the Joseph Smith Academy Auditorium for a fireside service. The featured speaker was Gracia Jones. She was preceded by her husband, Ivor, and by Estel Neff, Joseph Smith's great-great-nephew through Joseph's sister, Catherine. Estel told his story of conversion to the Gospel, a conversion, stretching over most of his life, from darker hair of teen years to snow-white hair of an elderly gentleman. Brother Neff was converted through years of reading and thinking about church history and the Gospel.

A break in the service featured Linda Isom on an old restored violin, the music from which entertained Joseph Smith from time to time. Linda was accompanied on the piano by her sister, Bonnie Hughs. Both ladies are close friends of Gracia Jones.



Gracia told the story of her conversion to the Gospel and of life in the Church since baptism. She emphasized the love between Emma and Joseph and why she thought Emma, with her children, did not accompany the Saints west. She said Joseph was always waiting for Emma after each move. This time, Joseph would not be present at trail's end to welcome her. She chose, therefore, to stay where Joseph was buried. But that decision had a severe negative influence on her family, so far as The Church of Jesus Christ of Latter-day Saints is concerned. Only now are descendants of Joseph and Emma's posterity embracing the Gospel and coming into the Church. Fifty years ago Gracia, alone, was a member.

The story of the violin was a high point in the fireside. Sister Isom, a concert violinist, told the violin's story. During Joseph Smith's time, its gentle strains soothed his tempest-tossed emotions and sated his desire for beautiful music. Isaac Allred frequently played the beloved instrument for the Prophet. After his martyrdom, however, and throughout ensuing years, the violin's fame diminished and in time was "lost" to memory. For years it lay dormant, deteriorating in its case stored in a barn's loft. Then one day, miraculously, it was removed from the barn, 2 weeks before the structure burned to the ground. Fortunately, before she passed away, Sister Isom's grandmother gave to her the old violin. In time, it was restored. Wood, dry and brittle, was somehow made functional. New strings were stretched over its music chamber, and the process of restoring life to a dead instrument began. A violin, as Sister Isom explained, produces music by "live" wood, vibrating and resonating throughout a chamber. When first played, the restored violin sounded dull and flat. Years of use were necessary for the instrument to regain its resonance and vibrancy. Sister Isom feels, today, that the violin may be close to sounding as it did in Joseph's time.

After telling its story, Sister Isom took from a case the violin. She stroked it lovingly, stood silently for a moment, then said, "I can do this! I can do this! I can do this! I cannot believe I am here in Nauvoo with this instrument. This is a dream come true." Her emotions were profound. She wiped tears from her eyes, picked up the bow, and began to play. From the instrument, in the hands of a master musician, the haunting melody of *A Poor Wayfaring Man of Grief* was heard. This was Joseph's favorite hymn.

Just as Joseph lived, served God, died, and will be resurrected to serve God again, so the violin, once alive and serving others, died, was resurrected, and is now serving again. The parallel is striking.

Monday, October 3, 2005

### Faculty Meeting

Tuesday morning at 8:30 (September 27), faculty, staff, and spouses met in faculty meeting. Chris Brinton, studentbody president, Elder Gene Berger, Joseph Smith Academy maintenance engineer, and Gracia/Ivor Jones were also present. A range of topics was covered, but Evan Ivie, again, as in previous faculty meetings, emphasized that no female student should be alone in Nauvoo after dark. Because Nauvoo is rural and comparatively small, it is perceived by young people as a safe place to be. They may, therefore, take chances they would otherwise avoid in a larger community or metropolitan area. They must not let their guard down.

### Weather

Temperatures have been hot (in the 90's and high 80's) most of the time during the previous 2 weeks. Humidity has been high. Classrooms which are on the Third Floor have been uncomfortably warm and humid, but students have endured the situation without complaining.

### Thursday Student Assembly

A student assembly, held the afternoon of Thursday (September 29) at 2:40, featured President David and Sister Anne Wirthlin. They serve as the Nauvoo Temple president and matron. Sister Wirthlin stressed the important role of temples in church history and the gospel. President Wirthlin told students how much he appreciated their being in Nauvoo — their good behavior is noticed and their service projects are appreciated. Their presence infuses life into an otherwise quiet rural community.

Opening exercises were marred with a failing power-point presentation (hurrah! for power-point). Also, there were no hymn books or printed words for the hymn sung. Therefore, not many sang. The program needs improvement here.

### Forensics at Carthage

Saturday morning (October 1), interested faculty, staff, and spouses journeyed to Carthage to hear Shannon Tracy discuss what forensic science reveals about the assassination of Joseph and Hyrum Smith. Gracia and Ivor Jones were also present. Gracia, Joseph's great-great granddaughter, is visiting the Joseph Smith Academy for several weeks to participate in events memorializing Joseph's birthday 200 years ago.



Paul Smith told Joseph's story from boyhood to events resulting in assassination. This was done in the jail kitchen. After that everyone climbed stairs to the jail bedroom where the assassination occurred. There, Shannon talked about forensics in association with the drama occurring in that room on June 27, 1844. The following points summarize what was discussed.

1. John Taylor sat in the south window, permitting him to see the militia-mob approaching. Willard Richards was on the opposite side of the room which would put him behind the door when the door was open.
2. When mobsters reached the door, John Taylor and Willard Richards both were at the door to help keep it shut.
3. Hyrum placed himself against the door in such a way as to receive a ball in the right side of his face next to his nose. This ball did not penetrate his brain. Thus, he was not dead when he fell backward, though he declared he was a "dead man." When he fell backward, he fell on his right side and rolled over to lay face down with blood coming from his face and pooling under his right breast and shoulder. Hyrum was killed by other balls while lying on the floor.
4. During this time, John Taylor and Willard Richards were at the door, beating down gun muzzles and trying to keep the door closed.
5. Joseph went to the door and shot 6 times, but only 3 shots discharged. These wounded 3 mobsters.
6. Joseph then went to Hyrum, turned him over and said, "Oh! My poor brother Hyrum."
7. In the meantime, John Taylor ran to the south window, apparently intending to jump out, but was shot in the hip and collapsed. As he fell, he damaged his watch. He then attempted to crawl under the bed and was shot 3 times while doing so.
8. Joseph then ran to the east window which was open half way. As he flung himself through the window, he was shot in the back of his buttock. As Joseph hit the ground, he broke his collar bone and rolled over. He was propped against the well curb then shot 3 times and killed.
9. Joseph, supposedly, flung himself through the window deliberately to save John Taylor and Willard Richards. He went through the window, head first, with the martyr cry, "Oh Lord, my God." Certainly, going through the window head first would result in his hitting the ground with head and shoulders down. He undoubtedly knew he would die.
10. In the melee, for the most part, pistols were used rather than muskets. There was only limited space on the landing outside the bedroom door.

Such limited space would not have allowed many muskets. Besides the angles of the shots suggest pistols rather than muskets.

The assassination was over in a matter of 3 to 5 minutes. The mob and other militiamen fled Carthage fearing the Mormons were coming to wreak vengeance. This is what saved John Taylor and Willard Richards. Richards cared for Taylor by packing his wounds in ice. Both dead bodies (Hyrum and Joseph) were packed in ice to forestall bloating and decomposition. This prevailed until a public viewing, during which body fluids stained the Mansion House floor.

The discourse, descriptions, and explanations were certainly interesting. The only negative in the experience came when Shannon claimed that Willard Richards may have made up the words when he reported Hyrum's saying "I am a dead man." Reason suggests otherwise. Hyrum must have said something like that, otherwise Richards is an outright liar.

#### One-Hundred-Seventy-Fifth Semi-Annual Conference of the Church

Saturday and Sunday (October 1 and 2) the Church held its One-Hundred-Seventy-Fifth Semi-Annual Conference. All 5 sessions were organized and conducted to commemorate Joseph Smith's birthday 200 years ago this December. Choir music was superb. And many talks were about Joseph.

Joseph Smith Academy students gathered either in the 2 west lounges or went to the Nauvoo ward/stake house to watch proceedings over television and participate as part of a worldwide congregation. Students were well-behaved. They listened and many kept notes of talks given. Thanks were offered in a combined floor prayer Sunday evening for the Church, and for living prophets to encourage and help us along our way through life.

Thursday, October 13, 2005

EASTERN FIELD STUDIES:  
NEW YORK/PENNSYLVANIA/OHIO

#### Preparation

On Tuesday evening (October 4), faculty, staff, and students assembled to receive instructions and prepare for their Eastern Field Studies, involving the states of Indiana, Ohio, New York, and Pennsylvania. Canada, at Niagara Falls, was also visited.

In the meeting, Clark Christian presented an interest-generating power-point presentation. All present then separated into 3 bus groups where each individual



received \$50 for food, during the 6-day trip, and listened to instructions from bus leaders. A check for either passports or birth certificates and drivers licenses was conducted. These documents would be necessary to enter and leave Canada.

Passengers on each bus were organized according to the following pattern: Bus leaders (Bus #1 – Paul Smith, Bus #2 – Duane Huff, Bus #3 – Clark Christian); luggage helpers; greeters; a student in charge of devotionals; a technician to assist in operating the VCR/DVD player, and to help students with lap-top computer problems; a sheriff to assess fees for tardiness in boarding buses; and group leaders (students were divided into 6 groups with a leader over each group). Each leader was responsible for reporting any passenger absences relating to her/his group before the bus departed for its next scheduled stop. This organization proved effective, and life on buses during this field studies was orderly.

#### From Nauvoo to Shipshewana (Indiana)

On Thursday morning (October 6) at 7:30, three highway buses departed the Joseph Smith Academy and headed for Toledo, Ohio (543 miles distant). Buses were driven by Bill Williams (Bus #1), Brandi Koval (Bus #2), and Chuck Mayfield (Bus #3). These were all experienced drivers for Burlington Trailways.

During the 543 miles traveled on Thursday, buses stopped 4 times for restroom needs and physical exercise. At Shipshewana, Indiana the buses stopped for 3 hours for all on board to become better acquainted with Amish and Mennonite ways of life. Passengers on 2 buses ate at the Blue Gate Restaurant while those on the third bus visited the Menno-Hof Mennonite Anabaptist Interpretive Center (a museum giving a history of the Amish-Mennonite movement). Buses then switched, and passengers on Bus #2 ate while those on Buses #1 and #3 visited the Museum. The Blue Gate Restaurant was a first class business — attractive, clean, and serving fine food. Food, of course, was Amish and Mennonite (a brief history of Shipshewana may be read in the narrative describing the Winter Semester 2006 visit to this place).

#### From Holland (Toledo), Ohio to Niagara Falls (Canada)

Lodging was taken in Holland, Ohio (a suburb of Toledo). Arrival was late (10:30). After a 30-minute search, caused by a faulty internet map obtained from Map Quest, the Courtyard Marriott Inn was found. Those with sufficient wisdom to do so retired and were asleep by 11:30. Faculty, staff, and students, though tired, declared the day successful.

Friday morning (October 7) at 7:30, faculty, staff, and students left Holland for Niagara Falls in Canada. After Niagara (Indian for “Thundering Water”), the journey continued after dark to Palmyra, New York. A distance of 459 miles

separated Toledo from Palmyra. This included the detour to Niagara (a brief history of Toledo, Ohio and Niagara Falls may be read in the narrative describing the Winter Semester 2006 visit to these places).

While traveling, bus passengers heard reports, harmonica music (at least on Bus #2), jokes, and small talk. Breakfast was eaten in the motel at 7:00 then again at 10:30 in the Mentor Mall near Kirtland, Ohio.

The temperature, all day Friday, was disagreeable — cool and rainy. Rain throughout most of the day was a drizzle, but in the evening between Niagara and Palmyra it was heavy.

### Niagara Falls, Then on To Palmyra (New York)

Regardless of the weather, students seemed to enjoy time spent at Niagara. The Falls were still as spectacular as ever. Students rode “Maid of the Mist” up to the Falls, then down river a few hundred yards. Some also walked behind the Falls, for which privilege and thrill they paid \$10. Many, if not all, visited Hershey’s Candy Factory where, after relinquishing to an overpowering urge and paying higher prices than fair market value normally would sanction, they recharged sagging energy levels with sweet-tasting milk chocolate.

As buses departed Canada, Bus #1 was delayed at United States Customs briefly while officials investigated activation of a Geiger counter by radiation from Stephanie Newbold. Stephanie, 3 months previously, had taken irradiated medication for a hyperactive thyroid gland.

By 9:45 p.m., all 3 buses had arrived at the Palmyra Inn. Passengers, old and young alike, were tired of riding and eager to be off and ambulating once more. By 11:00 most, but certainly not all, were in assigned rooms preparing for a needed night’s sleep.

### The Palmyra Inn

The Palmyra Inn is a new facility, having opened only 6 weeks before arrival of BYU faculty, staff, and students. It was designed for use by the general public and for students enrolled in a Semester at Palmyra program sponsored by Utah State University under the leadership of Randy Hayes, religion teacher from BYU-Idaho. While BYU students occupied rooms in the Palmyra Inn, Randy and his USU students were absent on field studies into New England. The Inn’s presence was a blessing to BYU students and all who accompanied them.

One glitch in circumstances surrounding temporary occupancy of the Palmyra Inn by BYU students was a scheduling failure to provide rooms for bus drivers. Bus drivers who expected to lodge in the Inn were forced to seek lodging elsewhere 6 miles distant.



## Palmyra

Saturday morning (October 8) the 3 buses split routes. Before day's end passengers on all 3 buses had visited the Joseph/Lucy Smith farmstead, including the Sacred Grove, log house, frame house, and Visitors' Center; the Martin Harris farm; the Alvin Smith grave-site; the Grandin Printing Shop; and the Palmyra Erie Canal Lock. During morning hours, a drizzle of rain dampened the experience, but students seemed not to mind. Temperature was cool-to-cold (a brief history of Palmyra and all history sites visited there may be read in the narrative describing the Winter Semester 2006 visit to these places).

Saturday evening, while students enjoyed a barbecue, faculty, staff, and a few endowed students attended a special temple endowment session. This was for those who had not previously been in the Palmyra Temple. Unfortunately, food associated with the barbecue ran out before the temple attenders returned.

Sunday morning (October 9), all faculty, staff, and students attended sacrament service with Palmyra Ward members. The Ward building is located about 150 yards behind the Palmyra Inn.

Following sacrament service, students were permitted to take photos of the Palmyra Temple before assembling at the Inn for a testimony meeting in the Saratoga Room. This room, the Inn's largest, was a mite small for 150 people, but somehow space was found for everyone. Testimony meeting was emotional for many — much sniffing and dabbing at tear-filled eyes. Most testimonies expressed a pleasant experience in the Sacred Grove. Some, however, admitted disappointment in a hoped-for or expected special, unusual, spiritual experience. During future years, surely adjustments in spiritual expectations and perceptions will occur, and the Sacred Grove will still be remembered as a special soul-impacting experience.

Following testimony meeting all 3 buses went to the Hill Cumorah. There students from one bus visited the Hill, while students from the others went through the Visitors' Center.

In the Center, they saw an excellent video concerning Joseph Smith's boyhood, preparation to receive the plates, then receiving them. Following the video, students were taken into the Christus Room where young sister missionaries bore testimony of Christ.

On Hill Cumorah, there was much photo-taking. Students thought to be on the Hill was a "cool" experience. It was — even a cold experience.

After Hill Cumorah, all 3 buses met at the Palmyra Inn for dinner prepared by a Palmyra catering service. All were hungry and dinner was delicious.

### Fayette (New York)

After eating, buses left for Fayette, 30 miles distant. There, a division by bus was attempted. While students from one bus visited the Whitmer house, students from another went through the Visitors' Center. The remainder met in the chapel where a missionary and Paul Smith talked to them about Fayette, the Whitmers, and church history associated with that sacred place. While this was going on, several faculty wives prepared lunch which was eaten in the recreation hall. The Academy choir then practiced, in the chapel, hymns to be sung in the Kirtland Temple service (a brief history of Fayette and the Whitmer farmstead may be read in the narrative describing the Winter Semester 2006 visit to this place).

Following choir practice, buses left for Binghamton, New York, 130 miles distant. Departure was scheduled for 6:00 p.m., but did not materialize until 7:00. The trip, then, was made after dark. Arrival in Binghamton marked 10:00 o'clock. Everyone was tired.

### Harmony (Pennsylvania) and the Susquehanna River

Monday (October 10), buses left Binghamton for Harmony, Pennsylvania at 7:30 a.m. At Harmony all gathered around the monument commemorating restoration of the Aaronic Priesthood, then the men, old and young, congregated in front of the monument and sang "Ye Elders of Israel" while the sisters, old and young, snapped photos.

Next the spot was visited where Joseph and Emma's little house once stood. In this house is where the first 116 pages of manuscript were translated and written down. Most of the writing during this time was done by Martin Harris who not only lost the manuscript, but the privilege of continuing as Joseph's scribe.

Students accompanied Gracia Jones to a headstone marking the burial spot of baby Alvin, the first of Joseph and Emma's 11 children (9 birth-children and 2 adopted). Before Gracia finished talking about Joseph, Emma, and baby Alvin, Evan Ivie announced that Elder David Bednar, of the Quorum of Twelve Apostles, had arrived to bear testimony, in front of cameras operated by a church camera crew, concerning Restoration of the Aaronic Priesthood. Brother Ivie said Elder Bednar had consented to visit for a few minutes with faculty, staff, and students along the bank of the Susquehanna River, near where heavenly ministers had visited Joseph and Oliver.

For about 20 minutes, Elder Bednar answered, clearly and pleasantly, a multitude of questions, the main themes of which were as follows: First, in response to a question about his favorite scripture, he said he had no favorite scripture, but his favorite scriptural theme was "one on one." Each person in God's sight is as precious as another (*Jacob 2:21*). Second, to the question, what



event stood out above all others in preparing him to be an apostle, he answered that no single event stood out. Rather, his preparation occurred over a lengthy period of time, experience upon experience, line upon line, precept upon precept. Whatever degree of perfection may be achieved in this life is achieved gradually, regularly, and steadily, with much effort and repenting. Third, to the question, “Should young women go on proselyting missions,” he answered they might, but that is not their primary calling as with young men. Furthermore, young men do not “go” on missions, but “become” missionaries — they are always in the process of becoming missionaries and more effective missionaries. This is a life-long process. Finally, as the visit concluded, Elder Bednar turned to go, then stopped, turned toward the students and said, “Remember that what happened here really happened.” That reminder was powerful testimony to all who heard. (Histories of Binghampton, New York and Harmony, Pennsylvania may be read in the narrative describing the Winter Semester 2006 visit to these places.)

#### From Harmony to the John Johnson Farm (Hiram, Ohio)

Following the visit with Elder Bednar, the buses were boarded and a long 8-hour journey commenced through the Appalachian Mountains then across the less hilly region of western Pennsylvania and eastern Ohio. Heavily wooded low mountain ranges and rolling hills met the eye in every direction (for a more detailed description of Appalachia and the trans-Appalachian west, consult the Winter Semester 2006 field studies).

All 3 buses stopped at the John Johnson farm. This stop normally requires 1 hour per bus, but students were hurried through. The drive between farm and stake center in Kirtland, where a visit with Karl Anderson had been scheduled, required another hour. The meeting with Brother Anderson exceeded an hour, so the Renaissance Motel at Concord (Ohio) was not reached until 11:00 p.m. Departure from Binghampton, New York at 8:00 a.m. had been 15 hours previously. Everyone was tired.

#### Kirtland (Ohio)

The meeting with Brother Anderson was certainly worth time spent. Students truly enjoyed listening to this erudite, jovial, and spiritually-dedicated elderly patriarch who is absolutely committed to promoting Kirtland’s place in church history. Among other things, he said:

1. The Church was founded in Fayette, New York and organized in Kirtland, Ohio.

2. Both the Father and the Son appeared in Kirtland at the following places: the Temple, the John Johnson Home, School of the Prophets, and the school house on the Morley Farm.
3. The Savior appeared in Kirtland 10 times, all of which are documented.
4. In addition to Joseph, at least 30 people saw the Savior in Kirtland.
5. More than 500 secondary witnesses saw the Savior's glory and felt the power of visions involving the Savior.
6. Hearts should turn to the Fathers in Kirtland.
7. Seek the Spirit in the Kirtland Temple.
8. Go to the Kirtland Temple with the right attitude and good things will happen to you.
9. An attempt to burn the Temple in 1838 fizzled. A pile of straw inside the Temple was ignited, but the straw did not burn.
10. The Lord has preserved the Temple in the hands of the RLDS (Community of Christ) Church.
11. The Temple has not yet achieved its full purpose. That is why it has been preserved.
12. The central focus of pre-restoration dispensations, and the central focus of the Millennial period, and of Eternity which will follow, is the Kirtland Temple because the sealing power was restored there.

Tuesday (October 11), faculty, staff, and students visited the Kirtland Historic District (Whitney store and house, John Johnson Inn, sawmill, ashery), the stone quarry from which stone was quarried for the Kirtland Temple, and the Morley farm. Of course, the main attraction was the Temple.

Before going through the Temple, a video was enjoyed in the Community of Christ Visitors' Center, then Lachlan Mackay spoke with reference to the Kirtland Temple. He then led each bus load through the Temple and spoke to them there (a brief history of Kirtland and environs, including church history sites visited and Cleveland, may be read in the narrative describing the Winter Semester 2006 visit to these places).

A 1-½ hour temple service Tuesday evening featured impressive student participation. Section 109 of the *Doctrine and Covenants* was divided into parts then read by 5 readers, 3 of whom stood and read from behind the Melchizedek Priesthood pulpits (the same airspace in which Christ appeared to Joseph and Oliver shortly after the Temple was dedicated). Choir and congregational hymns were interspersed between readings. Both choir and congregation sang with spirit. The whole experience created an environment conducive to nose-sniffing and tear-wiping. Faculty member Dilworth Rust, who had served with his wife as a



Kirtland missionary for 3 months during the summer of 2005, conducted the service.

Following the service, students visited the Temple's third floor (the attic) in groups of 20. While 20 were taken to the attic, the rest sat in silence, contemplating the service just finished, and attempting spiritual communication. This was done until everyone had enjoyed the privilege. The third floor was divided into compartments, each serving as a conference room for priesthood officers. The compartment on the west end served as Joseph Smith's office. In it, Joseph composed the Temple's dedicatory prayer. The prayer required 30 minutes for Joseph to read during the dedicatory service.

Following the temple service, buses took spiritually-fed, but tired faculty, staff, and students to motel rooms 10 minutes away. Hymn singing along the way entertained bus drivers.

#### From Concord (Ohio) to Nauvoo

Wednesday morning, buses left the Renaissance motel at 8:30 and headed for Nauvoo 11 hours distant. Along the way, passengers enjoyed 2 rest stops and a 35-minute lunch interval. At one point, Chicago skyscrapers could be seen as the buses sped along the freeway (for a brief history of Chicago, read the narrative describing the Winter Semester 2006 journey past this place). To pass time while traveling, students gave assigned reports, played games, received humorous awards, slept, and bore testimonies. Arrival in Nauvoo was at 7:00 p.m.

#### Thursday Student Assembly

Thursday afternoon (October 13) at 2:40, faculty, staff, and students gathered in the Nauvoo Room for a panel discussion featuring Gracia/Ivor Jones (Saint George, Utah), Estel Neff (Nauvoo, Illinois), Kim Davis and her son, Bryan (Ava, Missouri). Kim is also a descendant of Joseph and Emma. The topics discussed were Joseph Smith and his descendants.

During the discussion, Gracia said we are as importantly engaged in the Lord's work today as our predecessors were in their day. She went on to say that Emma was not the first of Joseph's wives to be sealed to him, but was the first to be sealed to him and have her calling and election made sure. Furthermore, she said that only 1 of Emma's children — David Hyrum — was born inside the covenant. Finally, she said Emma and her children had to stay in Nauvoo to preserve homes, property, and the Kirtland Temple. And they had to be scattered to be purged of false perceptions and notions. Now they are being gathered — today is the time of gathering.

Estel talked about his conversion and testimony, saying that his testimony came not by means of a dream or unusual spiritual manifestation, but by a long

period of study and contemplation. His testimony developed gradually after much expenditure of time and effort.

Kim was brought up in the Hedrickite "Temple Lot" Church of Christ. Today, she is a member of The Church of Jesus Christ of Latter-day Saints. She joined in 1998. Her greatest trial was in overcoming negative feelings about Brigham Young. To her, Brigham had always been a tyrant, but before her temple endowment at Manti (Brigham's favorite temple), she overcame her feelings about him when negative thoughts suddenly vanished. She then felt a vacuum that had to be filled with positive feelings. Consequently, she was led to Brigham Young's grave-site where she prayed for forgiveness. She then forgave Brigham for anything he may have said or done to give rise to such feelings of bitterness she had experienced.

Bryan will soon enter the Mission Training Center before leaving for British Columbia as a proselyting missionary. He believes he is going to Canada for a divine purpose. He is not tied to Joseph Smith in such a way as to feel he has something to prove.

Tuesday, November 1, 2005

### Faculty Meeting

Tuesday morning (October 19) at 8:30, faculty, staff, and students met in faculty meeting. Among other topics discussed, the Eastern Field Studies were evaluated. Over-scheduling seemed to be the primary criticism. Following is a personal evaluation written by Brother Andrus and submitted to Brother Ivie by Brother Ivie's request.

### EASTERN FIELD STUDIES 2001-2003 AND FALL 2005 COMPARED

by  
Alyn B. Andrus

### Preparation

Preparation for 2001-2003 field studies was done during Thursday afternoon student assemblies. Preparation for the Fall 2005 field studies was done in a special assembly Tuesday evening preceding departure on Thursday morning. Gloria and I vote for the special assembly preceding departure.



### Notre Dame v. Shishewana

Buses previously stopped at Notre Dame University for 3 hours. Faculty, staff, and students seemed to enjoy this brush with the famous university, but in terms of learning, and certainly in terms of eating delicious food, Notre Dame cannot compare with Shishewana.

### Videos Viewed on Buses

Videos allowed to be viewed on buses now meet higher moral standards than videos we used to view. Videos such as “Remember the Titans” and “Rudy” transmitted excellent messages for personal and social growth, but language was not always acceptable.

### Palmyra Inn v. Rochester

The Palmyra Inn is a definite plus for the Eastern Field Studies. It is not an expensive place to lodge, and is certainly adequate for our needs. The Saratoga Room is a mite small to accommodate 150 people, but if a meeting is required in that room, we can all squeeze in. Gloria and I thought the food which was catered was excellent. The rooms were clean and comfortable. And the Inn’s location minimized distances buses had to travel in that area. We should thank Randy Hayes for allowing us to stay at the Inn, just as he should thank us for staying there and helping to pay for the facility.

Before the Inn, we stayed in Rochester, 30 miles from Palmyra. This meant 60 miles of travel between the two places each day we were there. That means at least 1 hour of riding time that could be spent doing something else.

### Saturday Evening in Palmyra

In 2003, on Saturday evening, we all met in the stake center and listened to the temple president talk about the Palmyra Temple and temple work. We were in that meeting for about 1 hour. It was very informative and inspirational. This fall, while some went through a temple session, others were left at the Inn to pass the time, for the most part, as desired. Gloria and I vote for a meeting in the stake center on Saturday evening where we might listen to the temple president talk about temples and temple work. We feel that eating together on that evening and being together in such a meeting as suggested is better than splitting the group.

### Fayette

Our experience at Fayette this Fall left much to be desired. Too many of us were there for the missionaries to handle satisfactorily — the missionaries seemed to be somewhat intimidated and not quite sure how to organize us into manageable groups for a positive experience. Personally, Gloria and I got nothing

of value out of our Fayette experience except time spent listening to the choir practice for Kirtland. We thoroughly enjoyed choir practice.

How can this situation be corrected? One bus should visit the house, while another visits the Visitors' Center, while another sits in the chapel listening to Paul Smith or someone else talk about Fayette history. The groups should then rotate according to a schedule that will allow sufficient time to accomplish what must be done without hurrying in the house and Visitors' Center. That format was the one followed, but apparently the schedule was not adhered to very well, especially in the chapel.

I have a hard time understanding why we need snacks at Fayette. We had eaten only 2 hours before. I understand that on Sunday we do not want to frequent eating places, but how does that square with paying a caterer to provide dinner for us at the Palmyra Inn. My suggestion is to pay the caterer additional money to provide sandwiches, fruit, cookies, and a drink (a sack lunch) that we can take with us on the bus, and forget preparing a lunch at Fayette.

### Harmony

Nothing but an A+ should be given for our experience at Harmony. Of course, Elder Bednar's appearance was primarily responsible for that. Can you manage that again, Evan? I was sorry that Gracia Jones was not able to finish her presentation.

### Distance Between Harmony and the John Johnson Home

The distance and riding time between Harmony and the John Johnson home were misjudged — the schedule was faulty. Riding time between those places requires at least 8 hours. If all 3 buses arrive at the John Johnson home together, there is no way on this earth that faculty, staff, and students can be accommodated efficiently within a reasonable period of time. Each bus requires at least an hour to go through the home. Too many people are left with nothing to do while waiting their turn.

On the 2001-2003 field studies, one bus at a time was scheduled for the Johnson Home. That is what we should do — one bus during the return from Harmony (certainly not more than 2) and the other 1 or 2 buses the next day, or maybe the last day.

Gloria and I do not remember congestion at the historical sites when we were here before, as we noticed this time. But then, field studies used to take 8, even 9 days, to complete. This semester, we attempted to complete our field studies in only 6 nights and 7 days. That is the difference, Evan. More time, if it can be afforded, would give us a freer schedule and solve some of the problems identified in this evaluation.



### Kirtland Temple Service

The Kirtland Temple service was excellent, but not more so than semesters when we were here before. I liked the present format that involves the students almost entirely. Before, the faculty was much more involved than students. However, I felt that students this time were shortchanged in not understanding well the dedicatory prayer which was read to us. It is such a meaningful prayer, somehow it should be understood more than I think it is. Also, I was a little disturbed by the constant interruptions of students leaving to visit the third floor while the rest of us sat contemplating the service and attempting spiritual communication. I feel that a visit to the third floor should be done during our daytime tour through the temple so that time in the assembly room following service can be enjoyed without interruption.

### Bus Organization

Student organization on the buses was superb. That should be continued for long trips. Of course, nothing is so good it cannot be changed to be made better.

### Information Given

Information given was detailed and interesting, but much of the time, while given on the bus, students slept. Perhaps they were overwhelmed with information. Perhaps we should be somewhat more selective in information given so as to avoid giving unnecessary detail.

Also, information sheets given to students should be organized into packets and handed out as packets, not as individual sheets handed out now and then or all at once at the end of our journey. Single sheets are not cared for, as more substantial packets of information would be. So under the present program, students would get 2 packets — one including study questions and another including information sheets.

In terms of the way information is given, Gloria and I prefer the way this was done when we were here before. Packets of information were prepared for each passenger and given out before the field studies began. Then at a given site, the material would be read together and additional comments made and stories told by bus leaders.

### Conclusion

As indicated in preceding paragraphs, with a few changes the Eastern Field Studies would be superb. Presently, Gloria and I feel they need a little tweaking to pass close scrutiny. More than anything else, perhaps adding 1 more day would solve many if not most problems.

Thank you for inviting me to write this evaluation. I appreciate the opportunity to make a personal contribution.

#### Thursday Student Assembly

Thursday afternoon (October 20), at 2:40, faculty, staff, and students met in the Academy Auditorium for a lecture by Neal Lewis, President of the Illinois Nauvoo Mission and Director of Nauvoo Restoration Incorporated. His assigned topic was "The Church in the Midwest."

Unfortunately, this assembly was not well attended. A more effective way needs to be employed to advertise student assemblies, or perhaps attendance at assemblies should be required.

President Lewis said that 12 Midwestern American states potentially can feed the whole world's population. All we need to do is solve problems of food distribution and subtract politics from the equation. The 12 states comprising America's Midwest are Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, and Kansas. France, from whom the United States acquired territory including these states in 1803, was paid 3 cents per acre for a total payoff of \$15 million — the cheapest and best real estate bargain in United States history.

The first stake organized in the American Midwest following departure of the Saints from Nauvoo was in Saint Louis during 1854. It was presided over by Milo Andrus, who, after his calling as stake president ended, led a wagon train across the Plains to Salt Lake Valley. Saint Louis during years following the evacuation of Nauvoo served as a point of departure for immigrant-Saints going west. Today, Saint Louis has a temple and 7 stakes.

#### Hannibal (Missouri) Field Studies

On Saturday, October 22, faculty, staff, and students engaged in field studies featuring Florida and Hannibal, Missouri. Under supervision of Dilworth Rust, Samuel Langhorne Clemens (Mark Twain) was the primary focus of attention during this field studies.

Clemens was born November 30, 1835 in Florida, Missouri. He spent his infancy and 4 years of his childhood days there before moving with his family to Hannibal (Missouri) on the west bank of the Mississippi River 50 miles distant. Just previous to Clemens' birth, his father and family moved from Tennessee to Florida (Missouri) where his father became a partner in a mercantile business with an in-law. He also practiced law there. For a time Florida, situated along the Salt River (so named for salt licks near its headwaters) was expected to become a commercial center among other nearby communities in the area. But that never



happened — the river was too shallow for steamboat usage. The Clemens family along with others, therefore, moved to more promising places of settlement.

During its early days, Florida boasted a population of “less than 300” citizens. It had 2 main streets, 2 stores, a church, log houses, and 4 frame houses. One of the frame houses belonged to the Clemens family. Today, Florida’s population numbers 9; indeed it may be the smallest city in the United States.

Currently, the house in which the Clemens family lived while in Florida is covered by a modern visitors’ center located within the boundaries of Mark Twain State Park. The visitors’ center attracts tourists, many of whom are Latter-day Saints. But for Latter-day Saints, Florida is important for reasons not necessarily related to Samuel Clemens.

In Latter-day Saint history, Florida was known as the Salt River Settlement, sometimes referred to as the Allred or Ivie Settlement. Because this settlement was located on the major east-west road through northern Missouri, church missionaries and Zion’s Camp traveled this road and camped nearby. It became a rest stop. Hyrum Smith and John Murdock, as missionaries, preached to members of the Allred Settlement. Later, William E. McLellin left a copy of the *Book of Mormon* with the Ivies. Still later, Joseph Smith, himself, as a member of Zion’s Camp, preached at this settlement. Through these contacts, the Allreds and Ivies were converted and became members of the Church.

Except for 4 years, Samuel Clemens, or Mark Twain, spent his growing-up years in Hannibal where his boyhood experiences provided inspiration for his famous *Adventures of Tom Sawyer* and *Adventures of Huckleberry Finn*. Twain loved the River and life along the River. He loved steamboats (“Mark Twain” comes from marking the depth of river water, twain meaning 2 fathoms deep) and he loved Laura Hawkins, his boyhood girlfriend. Characters in the story of Tom Sawyer had their counterparts in real-life. For example, Tom was Twain and Becky was Laura. Together, Tom and Becky explored a cave about 1 mile south of Hannibal. Today this is known as Mark Twain’s Cave and draws thousands of visitors annually.

Hannibal today counts approximately 18,000 citizens. It is a tourist town, nationally known. But it is also the southern destination for American Bald Eagles migrating along the River from more northern habitats during winter months. The eagles nest along the high river bluffs south of Hannibal. (For a more complete history, consult Winter 2006 Hannibal Field Studies.)

### Faculty Meeting

Tuesday (October 25) at 8:30 in the morning, faculty and staff assembled in the Academy office, overlooking the Nauvoo “Flats” and Mississippi River, for faculty meeting. No narrative for this meeting was written because Brother



Andrus, the composer of this history, was not present. He and Sister Andrus journeyed home to attend a granddaughter's funeral service and did not return until Tuesday evening.

#### Thursday Student Assembly

At 2:40 on Thursday afternoon (October 27), faculty, staff, and students assembled in the Nauvoo Room to hear from 5 local ecclesiastical ministers. These were Father Tony Trosley (Catholic), Lee Ourth (Community of Christ), Gail Highness (Lutheran), Dorothy Fellhauer (Methodist), and Mark Anderson (Presbyterian). Each took a few minutes to talk about her/his congregation and ministry. They then answered questions from faculty and students. The meeting was informative, and time spent together seemed to be enjoyed by all present.

#### Halloween Activities

In Nauvoo, community citizens make much of Halloween. There are carved pumpkin displays along Mulholland Street and a parade featuring children and their pets. At night when the pumpkins are lighted, Mulholland Street is especially attractive. Joseph Smith Academy students, of course, get involved. Many carved pumpkins themselves. The pumpkins were judged and Jared Stevenson, a JSA student, placed high in the judging.

On Friday (October 28) students dressed in black and orange. Saturday featured the parade and "pumpkin walk" (a walk down Mulholland Street viewing the interesting array of carved pumpkins). A student dance finished off Halloween festivities.

#### Tuesday Student Assembly

Tuesday evening (November 1) at 7:00, students assembled in the Nauvoo Room to prepare for the Western Field Studies which began the following day. Evan Ivie addressed the students, saying essentially the following: (1) Joseph Smith Academy students are the best students in the world and the Joseph Smith Academy is the best place in the world for them to be at this time. (2) Buildings are shared between BYU students, NRI personnel, and Nauvoo missionaries. We should not use or trespass in buildings or parts of buildings where we are not supposed to be. [In particular, Evan had reference to the Temple Visitors' Center which is part of the NRI floor and offices. Students frequently go through the Visitors' Center on their way to class.] (3) Bus lists for the Western Field Studies are solid — there should be no changing. Put the best face possible on the situation and get the most there is to get from this experience. (4) Show respect to those who are using the microphone— do not talk while they talk. (5) Motels are shared by students and other paying customers. Be quiet in motels and hotels



so as not to awake those who sleep. Be well-behaved. (6) There is to be no pairing off as said at the beginning of this semester. What pairing off has been going on should cease. Obey this rule, even on buses.

Students were then told by Paul Smith what to take on the field studies. They were to take (1) name tags, (2) pens/pencils and notebooks, (3) reading glasses, if necessary, (4) walking shoes, (5) head-sets, (6) cameras, and (7) scriptures. Paul also advised students not to lean on each other while sleeping or otherwise. Finally, they were not to block aisles in any way.

Students then divided into groups according to bus assignments. Each group organized itself into bus captains, luggage handlers, devotional directors, motel key dispensers, video operators, awards committees, and fun/games committees. Schedules were reviewed, then students and faculty received expense money, in this case \$40 per person.

Friday, November 11, 2005

WESTERN FIELD STUDIES:  
MISSOURI IOWA, AND NEBRASKA

Introduction

Today (November 2) three highway buses departed Nauvoo for western Iowa, eastern Nebraska, and western Missouri. While 2 buses made their journey through Missouri to Independence, the third bus went through Iowa to Council Bluffs then on to Florence, Nebraska. Stopping points through Iowa were Corydon — where the Pioneer Trails Museum and much needed rest rooms were enjoyed — Garden Grove, Mount Pisgah, Kaneshville (Council Bluffs) and finally across the Missouri River to Florence, Nebraska (Winter Quarters). Sites visited in western Missouri were Marceline — where Walt Disney grew up — Adam-ondi-Ahman, Far West, Richmond, Liberty, and Independence. While Buses #2 and #3 visited these places, Bus #1 visited those already indicated in Iowa and Nebraska. Saint Joseph, Missouri, where a Pony Express museum may be enjoyed, was visited while buses were en route between Florence and Independence, or Independence and Florence. The following narrative results from the schedule followed by Bus #1.

This day (Wednesday, November 2) was breezy, but comfortably warm for all buses, with clear skies and a bright sun. It was an auspicious day for field studies.

### Garden Grove and Mount Pisgah (Iowa)

Garden Grove and Mount Pisgah were noted in church history as semipermanent rest stops where Saints and draft animals could enjoy a temporary respite from travel and labor. Moreover, food supplies could be replenished from crops grown and harvested in these places before moving on along the trail. Residents of these settlements, besides planting, cultivating, and harvesting their own food, traded with eastern Iowa farmers, and with Missouri farmers 50 miles south.

### Garden Grove

Garden Grove was founded on April 19, 1846. It was located along the east fork of Grand River 145 miles northwest of Nauvoo. Initially, 359 laboring men, plus those guarding and tending livestock, populated the community. Samuel Bent was called to be President of the settlement. The first year, 70 Saints died, including President Bent. David Kington then presided over the community until it was abandoned in 1851. By then, it had served its purpose.

### Mount Pisgah

Mount Pisgah was founded on May 18, 1846. It was located along the middle fork of Grand River, about 27 miles west of Garden Grove. The site was discovered by Parley P. Pratt who named the place after Mount Pisgah mentioned in the Old Testament (*Deuteronomy* 3:27 and 34:1).

As with Garden Grove, streets were laid out, houses built, rails split, and fences put up. Several thousand acres of farmland were enclosed by split-rail fences. Most land was planted with grain.

Living conditions were harsh. Within the town's first 6 months of existence, between 160 and 300 residents died. Today many dwelling places and grave-sites have been located by means of "divining rods" (willows or metal rods, moved by an interruption in Earth's magnetic field).

Today, Robert "Bob" Brown (a farmer/rancher whose farm/ranch of 2,000 acres encompasses Mount Pisgah) gives tours of the area to all interested investigators. He is well-versed in Mount Pisgah fauna, flora, and history. As he transports his listeners over hill and through dale on a tractor-drawn wagon, he helps Mount Pisgah and its early inhabitants come alive in the minds of those who listen.

### Kanesville (Council Bluffs, Iowa)

Kanesville was named after Colonel Thomas L. Kane, perennial nonmember friend of the Latter-day Saints. Kanesville was born in the Grand Encampment which had its beginnings on June 14, 1846 when the first travel-weary pioneers



with wagons and livestock reached the east bank of the Missouri River. By fall, campers numbered 13,000 with livestock numbering many thousands.

By December 27, 1847, the focal point of Kanesville was its log tabernacle, constructed in 19 days (commencing on December 4). The tabernacle was constructed under order of Brigham Young for the purpose of housing a solemn assembly in which Brigham was sustained as second president of the Church. Other meetings, of course, were conducted in the tabernacle until it was damaged by spring runoffs in 1848 and 1849.

Today the tabernacle is a replica of the original, but built through modern technology to withstand time and weather. It is a tourist attraction and is staffed by full-time couple missionaries who talk about Kanesville, the tabernacle, and its famous solemn assembly. A video projected onto a \$15,000 screen auspiciously caps the missionary presentations.

A small visitors' center, independent of the tabernacle, houses information concerning members of the Mormon Battalion. Enlistment of Mormon Battalion members began at Mount Pisgah (60 of them registered there), but most were enlisted at Kanesville, and the Battalion left from there. Official rolls list 497 volunteers, with 80 women and children accompanying. All women but 4, and all children, along with some of the men, had left the Battalion by the time it reached southern New Mexico on its march to California. Those who left wintered at Pueblo, Colorado before intercepting the Pioneer Company of Saints on its way to Salt Lake Valley.

The Battalion was to assist the United States in its war against Mexico (1846-1848). The Battalion was part of a United States army, the purpose of which was to march through New Mexico, claiming all territory through which it passed for the United States. No resistance was encountered, and the only fighting engaged in by Battalion members during their march was with wild bulls in what is now southern Arizona, about 50 miles east of Tucson.

Brigham Young encouraged Mormon men to volunteer. Battalion members would be paid for their service (to the combined amount of \$20,000) and the Saints could use that money for supplies on their way west. Also, volunteers would be privileged to keep their firearms, and some would be able to stay in California temporarily, earning money with which to augment their army pay. Finally, the Battalion would demonstrate Latter-day Saint loyalty to the United States. The video, previously described, (shown in the Kanesville Tabernacle) gave an interesting account of the Mormon Battalion's march.

Today, Kanesville is known as Council Bluffs, so named for Indian ceremonial powwows held there for centuries. In 1804, Lewis and Clark met there in council with the Otoe and Missouri Indians. A monument north on Eighth Street overlooking the Missouri River commemorates this council.



Council Bluffs presently sustains a population of 58,268 people. Today's population has grown from a population of 1,000 people left behind after 8,000 Saints departed in 1852 for the Intermountain West to be with the Church.

#### Winter Quarters (Florence, Nebraska)

From Kanesville, in the Fall of 1846, not all, but most of the Saints moved upriver 12 miles then crossed the Missouri and settled for the winter along its west bank. This was to give them an advantage in launching a pioneer company in the spring of 1847 — there would be no need for a river crossing during the spring run off when the river channel would be swollen and dangerous to cross.

The Saints called their new semipermanent settlement Winter Quarters (the first white settlement in Nebraska). The modern city which followed in its location is Florence, Nebraska (a suburb of Omaha). Omaha, an Indian name meaning "above all others on a stream," claims a population of 390,000 people. It was founded in 1854 after the National Government signed a treaty with the Indians in that area permitting white incursion onto Indian lands.

Winter Quarters was situated on Indian land and was occupied by the Saints only after permission to settle there had been obtained. It was a planned city, laid out after the pattern of Nauvoo. Its population was divided into ecclesiastical wards over which presided bishops with authority to enforce civil law and order. More than 600 people died the first winter. The names of these are engraved on a large metal plaque in the Winter Quarters Cemetery, across the street from the Mormon Trails Museum, and behind the Temple. Winter Quarters served its purpose well as a point-of-departure for the Pioneer company in crossing the plains to the Intermountain West. It was abandoned in the Spring of 1848, and all Saints living there, who for one reason or another could not go west that spring, returned to Kanesville which was now called Council Bluffs.

Today, the Mormon Trails Visitors' Center and Museum is one of the premier visitors' centers in the Church. Its museum is well-planned, attractive, interesting, and informative. It is a favorite church site for Joseph Smith Academy Students on their Western Field Studies.

#### Lodging — Hampton Inn Central — (Nebraska)

Lodging for all 3 buses (on different days, of course) was taken in Hampton Inn Central, about 20 miles south of the Mormon Trails Visitors' Center and Museum. For Bus #1, this gave a good start for its second day of travel.

#### Pony Express Museum (Saint Joseph, Missouri)

On Thursday (November 3), Bus #1 headed for Independence while Buses #2 and #3 completed their visits to sites in Independence and northwestern



Missouri. The first stop for Bus #1 was Saint Joseph, Missouri, founded in 1826 by a fur trader/trapper named Joseph Robidoux. Saint Joseph features a Pony Express Museum built over the original site of the Pony Express stables. It is a rather small, plain brick building which in its size and simplicity connects the modern age with its past. The story told by the Museum follows.

Between April 3, 1860 and October 24, 1861, one of the most daring, interesting, and romantic experiments in western United States history was undertaken. It was privately owned and operated, but benefitted, for about 18 months, the nation at large. It was known as the Pony Express and operated between Saint Joseph, Missouri and San Francisco, California, a distance of approximately 2,000 miles. Its purpose was to provide faster mail service for important dispatches than could be provided by the Overland Mail Stagecoach Company, the coaches of which followed a desert-like, lengthy route through Kansas, Texas, New Mexico, and Arizona.

The Pony Express route followed the North Platte River through Nebraska grasslands and the high plateau country of Wyoming. It crossed over Utah's Wasatch Mountains, passed through sagebrush lands of western Utah and eastern Nevada, then surmounted the high Sierra Nevada, finally descending into central (Sacramento) California.

Pony Express riders were adventurous, courageous, hardy, tough, and wiry young men. They averaged 18 years of age. For the most part, they were lightweight lads, easy for horses to carry. They rode through hail, rain, sleet, and snow. They endured scorching summer heat, bitter winter cold, high hot winds, and blasting winter blizzards. Mental toughness and physical endurance were absolute requirements. William Cody (Buffalo Bill), who rode for the Pony Express, once had to ride 280 miles without rest. William Hickok (Wild Bill), another rider, survived a shootout with bandits at a Pony Express station before he was able to mount a horse and continue his ride.

There were 80 riders — 40 rode east while 40 rode west. They rode on fast young horses, 500 in number. These were tended at 190 stations spaced about 10 miles apart. A rider would gallop into a station, dismount with a mail pouch in hand, mount a fresh horse, saddled and ready to run, then proceed on up the trail as fast as the horse could run for a distance of 10 miles. If Indians invaded a station, killed the attendant, and stole the horses, both rider and jaded horse would then be forced to ride on for another 10 miles. A story is told of one brave horse which carried his rider in a wild run from Indian pursuers over such a distance that when the run terminated, the hot and lathered animal, without immediate and proper care, had to be destroyed. Its muscles "froze" immovable. Pony Express horses usually were sufficiently fast and strong that they were able



to outrun Indian ponies, but a horse already jaded from 10 miles of running sometimes was hard-put to carry his rider to safety.

The Pony Express was promoted by Senator William M. Gwin of California. The freighting firm of William H. Russell, Alexander Majors, and William B. Waddell was given the mail contract for Pony Express service. Russell sank \$500,000 into the enterprise, and never made it back. As a profitable business, the experiment failed, even though charges were \$5 per every half ounce of mail.

Mail generally was carried between Saint Joseph and San Francisco in 8 to 10 days. The fastest run was about 7 days, announcing President Abraham Lincoln's election. Pony Express distance per day averaged 250 miles.

The Pony Express went out of business when the Western Union's transcontinental telegraph line was completed in October 1861. When it ceased service, its sponsors were in debt \$200,000. Had they been able to live long enough, they could have recovered that amount of money easily on the royalties of books telling the story of this fascinating and unique saga of the West.

A modern-day twist related to the Pony Express involves a rider named Bob Fisher. A direct descendent of Fisher qualified as a space astronaut. Think of that. From Pony Express to travel by space defines a lot of history.

#### Lunch Time (Cameron, Missouri)

Following its visit to Saint Joseph and the Pony Express Museum, Bus #1 journeyed to nearby Cameron where lunch was bought and eaten. From there the journey continued to Adam-ondi-Ahman.

#### Adam-ondi-Ahman (Daviess County, Missouri)

Adam-ondi-Ahman is a broad Missouri prairie valley through which flows Grand River. Today, the valley's fertile soil and pastured hills (amounting to 3,700 acres) are rented by The Church of Jesus Christ of Latter-day Saints to local farmers and ranchers. During summer and early autumn one may see thriving cornfields in the valley and well-fed Angus cattle grazing the hills. However, the entire site (all 3,700 acres) is owned by the Church and maintained by 6 couples of full-time missionaries under direct supervision of the First Presidency. The Church regards Adam-ondi-Ahman as a sacred place, one of the most sacred of all church history sites. Any attempt, therefore, to attract tourism has been suppressed. The site is not to be commercialized or made less sacred by modern reconstruction of historic buildings and identification of specific, special places by man-made monuments.

At one time in church history, Adam-ondi-Ahman was a growing community of Saints. In 1838, as Far West (Missouri) tripled in size, Joseph Smith saw the need for additional town sites. On May 18, therefore, he and other church leaders



traveled north to Grand River in Daviess County searching for a site where migrating Saints might settle. They journeyed north to Lyman Wight's log cabin, 18 miles north of where Grand River and Honey Creek join. Wight had moved to that location in 1837.

Joseph, when he saw the valley and hills where Wight lived, declared the place to be Adam-ondi-Ahman to which Adam had gathered his posterity for a final blessing before he departed this life. The Lord, Himself, appeared to this gathering of early saints and blessed them. Joseph had received a revelation on March 28, 1835 relating to this event. Subsequently, William W. Phelps composed a song commemorating Adam-ondi-Ahman which was included in the first LDS hymn book published in 1835.

Joseph, while visiting Spring Hill at Adam-ondi-Ahman (May 19, 1838), received a revelation recorded in *Doctrine and Covenants* 116. It said that

Spring Hill is named by the Lord Adam-ondi-Ahman, because, said he, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet.

Accordingly, Latter-day Saints believe that before the Lord manifests Himself in glory to the world's people, He will appear at Adam-ondi-Ahman to leaders of His people in all ages of time. At this grand meeting, priesthood keys and power held and exercised will be transmitted to Adam who in turn will transmit such to the Lord. The Lord will then reign personally upon Earth (*Encyclopedia of Latter-day Saint History*, page 8).

On June 28 (1838), a stake was created at Adam-ondi-Ahman with John Smith, the Prophet's uncle, as president. Reynolds Cahoon and Lyman Wight were called as counselors and Vinson Knight was called as bishop. A temple site was selected and dedicated (today its location has not been designated). This new stake and settlement grew until, with the arrival of Kirtland Camp, it numbered 1,500 Saints. Hostilities, however, forced its evacuation by autumn 1838. Those who left settled temporarily in Caldwell County then, through winter cold and snow, made their way out of Missouri to Illinois early in 1839.

After the Saints left Adam-ondi-Ahman, it was known as Cravensville, after Doctor John Cravens of Gallatin who lived there. Cravens and anti-Mormons, including Reverend Sashel Woods, a mob leader, bought land at the government sale price of \$1.25 per acre. This same land, occupied by the Saints under preemption rights, had been improved by them to the value of \$10 to \$20 per acre. Driving the Saints out of Daviess County, then gave anti-Mormon mob leaders a substantial economic gain (*Sacred Places, Missouri*, page 424).

During the 1840's Cravensville became a flourishing settlement, competing with Gallatin to become the county seat. By 1868, however, it had shriveled and died, thanks to coming of the railroad in closer proximity to other nearby communities.

In 1944, Elder Wilford Wood purchased approximately 30 acres of land at Adam-ondi-Ahman for the Church. Since then, through “careful” and persistent efforts of Elder Alvin R. Dyer, the Church has purchased “several hundred” additional acres of land at Adam-ondi-Ahman (BYU Studies, Autumn 1972, page 35).

#### Far West (Caldwell County, Missouri)

Following their visit to Adam-ondi-Ahman, Bus #1 passengers journeyed to Far West about 30 miles to the southwest. Far West, or Shoal Creek as initially called, is located near Missouri’s western border. Beyond that stretched a vast wilderness of nomadic Indian prairie lands. So the name “Far West” implied geographic significance — it was the most western settlement in the United States at that time.

Far West is located in the midst of gently rolling grass-covered hills. Initially, when occupied by the Saints, Far West spread over 2 square miles of land (2 sections, totaling 1,280 acres). In time it expanded, with land purchases totaling 25,000 acres and a community of 200 houses, several dry goods stores, 3 family groceries, 6 blacksmith shops, and 2 hotels. By 1838, more than 5,000 people lived in Far West, about 95 percent of them Latter-day Saints. A 4-acre public square, including a temple site, was located in the middle of town. With Sidney Rigdon as speaker, ground-breaking for the Temple occurred on July 3, 1837 in the presence of 1,500 people. Temple construction was commenced and walls were built to a height of 2-½ feet before the endeavor stalled. The temple site was rededicated on April 26, 1839 when 7 members of the Quorum of Twelve Apostles and 18 Saints gathered secretly during predawn hours under the direction of Brigham Young to fulfill a prophecy by Joseph Smith that members of the Quorum of Twelve Apostles would depart for overseas missions from that spot on that day. Today, 4 large corner stones define the Temple’s dimensions.

Far West, like Adam-ondi-Ahman, was and is still considered to be a holy place. On April 26, 1838, the Prophet Joseph Smith received a revelation at Far West which said:

Let the city, Far West, be a holy and consecrated land unto me;  
and it shall be called most holy, for the ground upon which thou  
standest is holy.



Therefore, I command you to build a house unto me, for the gathering of my saints, that they may worship me (*Doctrine and Covenants* 115:7-8).

At some future time, expectation by Latter-day Saints is that a temple at Far West will be built, and within its sacred precincts, the work of gathering will proceed as predicted. Once dedicated, a holy place does not become unholy.

Far West was located within the boundaries of Caldwell County, created by the Missouri legislature under the urging of Alexander Doniphan expressly for Latter-day Saints. At the time, Caldwell County was only sparsely settled and northern Missouri, of which it is geographically a part, was considered to be largely an unwanted wilderness. But as a result of hard labor and Latter-day Saint industry, the wilderness became productive, land increased in value, and before long enemies of the Church, overcome by greed and motivated by religious intolerance, drove the Saints from this thriving community. They then took the land unto themselves. All this was done under an order of extermination issued by Governor Lilburn W. Boggs on October 27, 1838.

Initially, land for Far West was acquired by the Church in August 1836. In more recent time (1909), Samuel O. Bennion, acting under authority of President Joseph F. Smith (who was born at Far West), bought 80 acres of Far West land, including the temple site. By 1996, the Church owned 593 acres. Monuments at the temple site commemorating the Far West period in church history were dedicated in 1968 by President David O. McKay.

### Richmond (Ray County, Missouri)

From Far West, Bus #1 passengers visited Richmond where they saw a statue of Alexander Doniphan and the grave-site of Oliver Cowdery. Richmond was platted as the Ray County seat in 1827. It was named after Richmond, Virginia from which some of the county's pioneers came (*Sacred Places: Missouri*, page 235). It was also the place where Joseph and others were incarcerated while awaiting trial. During a night when their guards had indulged freely in profane and vulgar speech, Joseph arose in chains and in terrible majesty rebuked them. They begged his forgiveness and spent their remaining time on duty in silence.

### Reunion at the Blue Ridge Hilton Garden Inn (Independence)

From Richmond, Bus #1 passengers traveled to Independence (an hour away) where lodging for faculty, staff, and students on all 3 buses was scheduled at the Hilton Garden Inn situated along the Little Blue Parkway. Students



separated by bus assignments indulged in a happy reunion at the Inn, while sleep went begging for many.

On Friday, November 4, buses left the Hilton Garden Inn at 8:00 a.m. for various destinations — Bus #1 for sites of interest in Independence and Kansas City while Buses #2 and #3 journeyed to Florence, Nebraska and Council Bluffs, Iowa. The following material describes sites in Independence and Kansas City visited by Bus #1.

#### Church of Christ – Temple Lot (Hedrickite) (Independence)

The first site visited in Independence was the Church of Christ or Temple Lot Church. It owns approximately 2-½ acres of the original Temple lot. Its founder and leader was Granville Hedrick who, after Joseph and Hyrum's martyrdom, rejected Brigham Young, bounced around from one apostate group to another for a time, then in 1863-1864, formed his own church, claiming to be the rightful successor to Joseph Smith. Hedrick, in fact, claimed Joseph was a "fallen" prophet. He was sustained and ordained in a conference of his followers to be "president, prophet, seer and revelator of the Church of Christ" (*Comprehensive History of the Church*, Volume 2, pages 440-441).

In 1867, Hedrick and followers were commanded by revelation to move to Independence, Missouri where they were to acquire possession of the temple plot. In Independence, they were to prepare for certain judgments that would overtake the United States in 1871, "culminating in the loss of liberty and destruction of the nation by 1878." In the meantime, those who assembled in Independence would grow into a "peaceable multitude and become a mighty people under the protection of the Lord" (*Comprehensive History of the Church*, Volume 2, pages 440-441). The mighty multitude in time would total 3,000 members, a figure reflecting growth of the church from its inception until now (2005).

The Church of Christ uses the *King James Version of the Bible*, the *Book of Mormon*, and the *Book of Commandments*. Therefore, it rejects the First Presidency, high priests, patriarchs, a prophet at the head (the Quorum of Twelve Apostles lead the Church), *Pearl of Great Price*, baptism for the dead, celestial marriage, plural marriage, man to become as God, and God once as man — no revelations received by Joseph Smith after Section 65 in the *Doctrine and Covenants* were accepted by this church.

Bitter feelings exist between the Church of Christ and Community of Christ. These were generated in 1891 when the Community of Christ (previously, the Reorganized Church of Jesus Christ of Latter Day Saints) attempted in a lawsuit to obtain possession of the temple lot. The court in 1894 sided with Community of Christ, but an appeal to a higher court reversed the decision. Thus, the Church



of Christ has provided faithful stewardship through the years over a sacred spot. Furthermore, it will continue to provide such stewardship in years to come for, according to Apostle William Sheldon, the Church is waiting for Christ to come and tell it what to do with its stewardship.

The Church of Christ had planned to build a temple on the temple plot in 1929. It dug a basement, but ran out of funds due to the Great Depression. In the meantime, members apostatized and the temple was not built, though the hole remained. In 1946, the hole was filled in and grass was planted over it. Then in 1990, an angry apostate set fire to the small frame church building. It burned to the ground. With help from "many sources, including the LDS Church," a new building was constructed where it stands today (*Sacred Places: Missouri*, page 36).

### Community of Christ — RLDS Church — (Independence)

Community of Christ, formerly known as the Reorganized Church of Jesus Christ of Latter Day Saints, was organized at Amboy, Illinois in 1860. Other places serving as headquarters of this church were Plano, Illinois and Lamoni, Iowa (where Graceland College, a 4-year institution, was built and is maintained). Today the membership of Community of Christ is about "250,000."

In 1926, Community of Christ commenced building a large auditorium, seating 5,000 people and providing office space around the auditorium. This was built on 25 acres of the original 63.27 acre temple lot acquired by The Church of Jesus Christ of Latter-day Saints under Joseph Smith. Because of the Great Depression and World War II, this building was not completed until 1958, thirty-five years before Community of Christ built a temple nearby. The temple was finished in 1993 and dedicated in 1994. It too was built on a portion of the original Temple Lot. It cost \$50 million and provides a "central sanctuary," archives, a museum, offices, and study rooms. It resembles a nautilus seashell, and was dedicated to the "pursuit of peace."

Students were particularly interested in differences between Community of Christ beliefs and their own. For example, women in Community of Christ hold and exercise the priesthood. Also, Community of Christ members do not conduct priesthood endowments or sealings in their temple. It is nothing more than a religious showpiece.

### Lunch

Lunch was eaten at Walley's Buffet on Noland Road and Thirty-seventh Street. The restaurant was clean, friendly, and the food was delicious. Each meal cost \$8.00 which was a group rate. Stephanie Newbold remarked that to eat lunch in the Garden of Eden felt strange, referring to church teaching that the Garden of Eden was located where Independence, Missouri is now located.



### Truman Library and Museum (Independence)

Following lunch, Bus #1 passengers visited the Truman Library and Museum complex, located at 500 West on U. S. Highway 24. It is an impressive complex, both interesting and informative. It is not only about Truman, but the century in which he lived. Also, it is not necessarily United States history, but world history as well. One could spend several days in the museum and several months in the library.

Harry S. Truman was born in Lamar, Missouri on May 8, 1884. He grew up on a farm (in a family with limited income), worked hard, attended the Baptist Church, and was a good student in school. When the United States entered World War I, he served as captain over a field artillery unit which saw action in France. In the military, he earned a reputation for courage and sound judgment. These traits would serve him well throughout life.

After the War, Truman married Bess Wallace (June 28, 1919) and they established residence in Independence, Missouri. In 1924, a baby daughter named Margaret was born to them. She was their only child.

Truman worked in local businesses, attended law school (1923-1925) at the University of Kansas, and became active in Jackson County civic affairs, eventually serving as a judge. With help from Democratic Party special interests, headed by Tom Pendergast in Jackson County, Truman was elected to the United States Senate. There he served honorably until 1944, at which time he was nominated Franklin D. Roosevelt's running mate. Roosevelt was elected to a fourth term, and Truman became the vice-president. Not more than 3 months after taking office, however, Roosevelt died of a cerebral hemorrhage. Truman then suddenly became president of the United States.

Truman served out Roosevelt's fourth term (4 years minus 3 months), then ran for the presidency in his own right. On election night, newspapers declared Truman's opponent, Thomas Dewey, to be the winner. Late night returns, however, gave Truman the election. The next morning newspapers showed a smiling Truman holding a copy of the newspaper which had declared Dewey to be the winner.

Truman was president during critical times in United States and world history. He helped bring an end to World War II. He helped Europe recover from World War II, through the Marshal Plan. He helped contain Communism — the Cold War developed and the Korean War was fought while he served as president. In fact during the Korean War, General Douglas MacArthur was relieved of command by Truman for failing to work harmoniously with his commander-in-chief. Truman was both applauded and criticized for that action. Just before he announced he would not seek reelection, his approval rating dropped to 25 percent. However, today historians agree that, in effectiveness,



Truman should be rated among the top 5 presidents of the United States (*Encyclopedia Americana*, 1985, Volume 27, page 171).

As president, Truman exercised practical, decisive judgments. A sign on his desk read, "The Buck Stops Here." And he was known as "Give 'Em Hell Harry."

Truman loved Independence, Missouri. He loved his family. He loved his country. Following his nearly 8 years as president, he retired to bring his library/museum to reality and write his memoirs which were published in 1955 and 1956.

Truman died in Kansas City December 26, 1972. He was 88 years old. He and Bess are buried in an open enclosure within the Truman Library/Museum complex.

While Truman served as president, he and George Albert Smith, president of The Church of Jesus Christ of Latter-day Saints, met and engaged in conversation that has special meaning for Latter-day Saints:

When the War was over (World War II), I went representing the Church, to see the president of the United States. When I called on him, he received me very graciously — I had met him before — and I said "I have just come to ascertain from you, Mr. President, what your attitude will be if the Latter-day Saints are prepared to ship food and clothing and bedding to Europe."

He smiled and looked at me, and said, "Well, what do you want to ship it over there for? Their money isn't any good." I said, "We don't want their money." He looked at me and asked, "You don't mean you are going to give it to them?" I said, "Of course we would give it to them. They are our brothers and sisters and are in distress. God has blessed us with a surplus, and we will be glad to send it if we can have the cooperation of the government." He said, "You are on the right track," and added, "We will be glad to help you in any way we can."

I have thought of that a good many times. After we had sat there a moment or two, He said again, "How long will it take you to get this ready? I said, "It's all ready."

The government you remember had been destroying food and refusing to plant grain during the war, so I said to him, "Mr. President, while the administration at Washington were advising the destroying of food, we were building elevators and filling them with grain, and increasing our flocks and our herds, and now what we need are the (rail) cars and the ships in order to send considerable food, clothing and bedding to the people of Europe who are in distress. We have an

organization in the Church that has over two thousand homemade quilts ready." (That organization was) . . . the Relief Society.

They had two thousand quilts made by their own hands ready to ship. The result was that many people received warm clothing and bedding and food without delay. Just as fast as we could get cars and ships, we had what was necessary to send to Europe (*Conference Report*, October 1947, pages 5-6).

#### Arabia Museum (Kansas City, Missouri)

Following a visit to the Truman Library/Museum, Bus # 1 passengers visited a museum in Kansas City, about 30 miles distant. This was the Arabia Museum, named after a steamboat registered under that name. The Arabia sank in the Missouri River near the present-day museum on September 5, 1856. It was rammed by a tree trunk and sank quickly. At the time, it was laden with 200 tons of new merchandise ranging from footwear, clothing, and chinaware, to ammunition, guns, knives, rope, and all kinds of tools. The boat sank into river mud to a depth of 45 feet. Since then, the River changed course and fertile river soil above the buried boat became a Missouri cornfield. In 1988 (132 years after sinking), the Arabia was discovered and cargo recovery operations began. Today much of it has been recovered and is preserved behind glass display cases. Enough remains to be cleaned, however, to engage workers for another 20 years.

The Arabia Museum is privately owned and operated. The value of its treasures, of course, is inestimable. It is an interesting public attraction with a remarkable history.

#### Day's End

Following their visit to the Arabia Museum, Bus # 1 passengers returned to the Blue Ridge Hilton Garden Inn. The night was young for students (6:30). All scattered for dinner, then happy visiting in hotel rooms for a few evening hours. Faculty and staff, following dinner, forewent visiting and "hit the pillows."

#### Liberty Jail (Clay County, Missouri)

Saturday morning, November 5, Bus #1 departed the Inn at 8:15 and headed for Liberty, 13 miles and 20 minutes north across the Missouri River. Liberty, the first settlement in northwestern Missouri, was designated seat of Clay County in 1822. That was the year in which Clay County was organized, and 1 year after Missouri became a state. When Independence and Richmond became reality in 1827, Liberty was already regarded as the "paradise of all western towns." Its



location along the Missouri River proved advantageous as a point of departure for western migration before Independence replaced it later.

Liberty, a political “catchword” of Henry Clay’s, was the name selected by the town’s founders to honor their hero. Clay, a nationally-known Whig leader from Kentucky, claimed a faithful following of Kentuckians who helped settle western Missouri. Clay County, along with Liberty, also honors the great politician.

A Latter-day Saint connection with Clay County preceded migration of the Saints into that county. Before the Saints were driven from Jackson County, a press owned and operated by W. W. Phelps and Company at Independence was dismantled by a mob. This was during the summer of 1833. Subsequently, the press was acquired by Robert N. Kelley and William H. Davis who opened a newspaper office in Liberty. The newspaper was the *Upper Missouri Enquirer* which stated that Clay County ranked “among the first counties in the state for wealth, intelligence [and] population.” It went on to say that

Liberty has 500 inhabitants, 9 dry goods stores, several groceries, 1 tan yard, a cotton carding and spinning factory, mechanic shops of almost every description and in its vicinity, 1 steam grist and sawmill, and about three miles from the Missouri River, we are one of the finest tracts of country upon earth (cited in the *Liberty Tribune*, August 6, 1972).

Today, Liberty is a growing city of 26,232 citizens. It overshadows Richmond, a neighboring town, but has been unable to keep pace with Independence across the River.

Liberty is connected to men of fame. Alexander W. Doniphan, a respected attorney, militiaman, political leader, and scholar made Liberty his home in 1833 when he was 25 years old. He preceded Latter-day Saints in Liberty by 1 year and provided expert legal counsel to them during trials and tribulations there. In fact, he refused to carry out an illegal order to kill Joseph Smith and other Latter-day Saint leaders in the public square at Far West. Later, during the Mexican War (1847-1848), Doniphan commanded a victorious military expedition. He lived in Liberty for 30 years, until his death.

Another famous American, Jesse James, headed a gang of post-Civil War desperadoes who successfully robbed Liberty’s bank on February 13, 1866. Today the old bank is the Jesse James Bank Museum.

Members of The Church of Jesus Christ of Latter-day Saints connected with Liberty when they moved into Clay County during the autumn and winter of 1833-1834. Their story is summarized as follows.

The Saints sought refuge in Clay County after being driven from Jackson County by mobs of angry citizens. In Clay County, they found the refuge they sought until 1836 when they moved into Caldwell County where they established a thriving community called Far West. Difficulties between them and western Missourians, however, resulted in their expulsion from Missouri in 1839. As part of these difficulties, Joseph Smith was arrested at Far West, charged with treason, and condemned to die before a firing squad. Brigadier-General Alexander Doniphan, however, refused to carry out the order, and Joseph's life was spared.

Later, Joseph, Hyrum, Sidney Rigdon, Lyman Wight, Alexander McRae, and Caleb Baldwin were incarcerated in Liberty Jail. This was on November 30, 1838. They remained prisoners there for 4 months, until April 1839.

The jail was a dismal place. It had 2 walls made of rock and wood — the outer wall was stone and the inner wall was hewn oak logs. Space between the two walls was filled with loose stone. The thickness of both walls and fill totaled 4 feet. The jail was divided into 2 parts, an upper story and a lower story. The two stories were 14 feet square. The upper story was 7 feet high with 2 small windows. The lower story was 6-½ feet high with no windows — only narrow slits in the walls. Access to the lower story was through a trap door in the floor of the upper story. The prisoners were kept in the lower story.

No sanitary facilities were available in the jail — a bucket served as toilet. Straw scattered on the floor served as beds. Food could not be eaten until driven by hunger. At times, food was poisoned, making prisoners ill and causing them to retch for days. On one occasion, they were fed human flesh. The jail was not heated and once Joseph wrote Emma asking for a blanket which could not be supplied. The prisoners not only suffered physically, but mentally as well.

The plight of his beloved Saints weighed heavily on Joseph's mind. He knew they were being driven at gun point over winter's landscape to a destination not known, and he was powerless to help them. He languished in jail and grew increasingly frustrated until he cried out in anguish of mind:

O God where art thou? And where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries? (*Doctrine and Covenants* 121:1-2).

In answer to Joseph's desperate queries, the Lord answered:

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment. And then, if thou endure it



well, God shall exalt thee on high; thou shalt triumph over all thy foes (*Doctrine and Covenants* 121:1-2). And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness; and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all. Art thou greater than he? (*Doctrine and Covenants* 122:7-8).

These passages, and others, comprise Sections 121, 122, and 123 of the *Doctrine and Covenants*. They contain profound doctrines and teachings written by Joseph in letters to the Saints. Liberty Jail then had become a prison temple — a sacred place where Joseph's fervent query was answered by Divine revelation in which the promise of solace and spiritual welfare were given to Joseph and the Saints.

Joseph was never brought to trial while in Liberty Jail, simply because no valid charges could be brought against him. In April, he and those with him were granted a change of venue and transferred to Boone County under custody of Sheriff William Morgan. During this transfer, the Sheriff and his deputies agreed the prisoners be allowed to escape. So, after traveling 20 miles, the men stopped for the night. When time came to sleep, Sheriff Morgan said to Joseph and his brethren, "Boys, I shall take a good drink of grog and go to bed. You may do as you have a mind to." Three deputies also drank freely of the whiskey then retired to their blankets for the night. A fourth deputy helped the prisoners saddle 2 horses. They moved from camp into the darkness, and in the words of Hyrum, "We took our change of venue for the state of Illinois" (*History of the Church*, Volume III, page 321).

Today, Liberty Jail is a popular tourist attraction, especially among members of The Church of Jesus Christ of Latter-day Saints. Attached to a visitors' center is a sheltered replica of the old jail with a wall removed so tourists can see into the jail. A full-time sister missionary tells the story of the jail and its prisoners. A hymn may be sung by those who wish to sing, then time is allowed for contemplation and picture-taking.

Students, for the most part, indicate Liberty Jail as their favorite place to visit during the Western Field Studies. More seem to enjoy a moving spiritual experience there than at other places.

### Going Home (From Liberty to Nauvoo)

From Liberty, Bus #1 passengers headed for home (Nauvoo) about 300 miles distant. Lunch was eaten in Chillicothe along Highway 36. Also, a brief visit to the farm on which Walt Disney grew up as a young boy helped shorten the long ride home. This farm was located at Marcelene, east of Chillicothe and about 4 miles south of Highway 36. This was the last stop until Nauvoo. Time on the bus was spent watching a video, listening to Brother Andrus play his harmonica, listening to Robert Jensen yodel, and singing songs. The students were good-natured and delightful in helping time pass. All arrived home tired, but satisfied and happy.

Saturday, November 12, 2005

### Carthage Walk

Saturday morning (November 12) students and faculty gathered at the statues across Wells Street from the Temple for ceremonies and instructions preliminary to the Carthage Walk. Ninety-six students and faculty signed to go, but probably more like 100 went. The morning was cloudy and cool. A light breeze portended a later wind. As a matter of fact, winds from 20 to 30 miles per hour were predicted for afternoon hours, accompanied by rain, in some cases thundershowers. Thunderstorms did not develop, but rain came about 3:00. Many of the students left, dressed only in jogging shorts and light T-shirts. Before their walk was over, some undoubtedly felt cold, most suffered from blisters, and sore muscles, and some got soaked from rain.

Instead of providing lunch, Food Services provided snacks and water. Those were conveyed up and down the road so that all who wanted partook freely whenever the need was felt. Also, writing about "need," reminds the writer of nature's call. A movable toilet mounted on an NRI vehicle was transported up and down the road to accommodate any who needed it.

About 12:30 when Brother and Sister Andrus drove the route, students were scattered from the halfway point to only about 4 miles from Carthage Jail. This would be a distance of 8 miles separating leaders from those bringing up the rear. The last ones on the road to Carthage were Jim Proudfit, with Paul and Jean Hanks as company.

Jim is severely disabled. He was injured in a vehicle accident earlier in life which incapacitated his left arm and damaged his left leg. Today it is shorter than his right, and is not flexible. His left shoe is built up, but he still walks with a stiff left leg and a severe limp. Without his left arm to help give him balance, and with his left leg problems, his walk looks painful, although he claims it is not. Regardless of his physical impairment, Jim is a pleasant young man. He is



reserved and responsible in behavior, possesses an alert mind, and expresses himself with a mature vocabulary, though his voice was also affected by the accident — his voice does not flow smoothly and in the same tone. It may change from one tone to another as he speaks. Nevertheless, Jim is loved by the Joseph Smith Academy students. They accept him wholeheartedly, without hesitation or reservation, as one of them.

Except for Jim and the Hanks, students had reached Carthage Jail and had been transported back to Nauvoo by 4:00 o'clock. Jim and the Hanks did not reach the jail until 5:30. By then darkness had come. Brother and Sister Andrus, in their Explorer Sports Trac, followed the trio, with headlights turned on to provide protection from passing vehicles. To watch Jim walk, from the comfort of riding in the Sports Trac, was painful. But he was determined to finish as the other students had done. That is, he would walk the entire distance and touch the jail before accepting a ride.

Brother and Sister Hanks were as heroic as Jim. They walked with him, though in their advanced age (late 60's) they, too, must have felt both jaded and pain in joints/muscles. About 2 miles from Carthage Sister Hanks requested ibuprofen for all of them. Sister Andrus gave her 3 Advil.

After the jail was touched at 5:30, Brother and Sister Andrus transported Jim and the Hanks back to Nauvoo. As the turn was made from Highway 96 (Mulholland Street) onto Wells Street, the whole Academy — faculty, staff, and students alike — stood in a group across from the Temple to greet their heros. Jim got out of the Sports Trac and started across the street. About midway, his roommate, Joseph Hinckley, broke from the crowd and ran to him. The 2 boys embraced while cameras flashed catching this tender moment in time for generations to come. Nauvoo has seldom heard such an outpouring of acclaim and emotion celebrating the triumph of mind and will over physical hardships. Jim, and the Hanks, at that moment were, for Joseph Smith Academy students, the epitome of that commitment, courage, faith and unyielding determination to reach a predetermined goal that exemplified lives of pioneer ancestors. Jim and the Hanks provided a link between those ancestors and us. They proved that what our ancestors did, perhaps we could do too.

Tuesday, November 22, 2005

### Faculty Meeting

Faculty meeting was conducted by Evan Ivie on Tuesday, November 15 at 8:30 a.m. All were in attendance, including Elder Gene Berger (JSA maintenance engineer) and Christian Brinton (studentbody president). Elder Berger announced that 2 convicts had escaped the Fort Madison Prison. One was serving

a sentence for murder; the other was serving a sentence for robbery and attempted murder. To reduce prison expenses, 2 guard towers had been abandoned. The escapees climbed over the wall near one of the abandoned guard towers. Their escape intensifies the need to keep Academy doors shut and locked at night.

#### Thursday Student Assembly

Student Assembly on Thursday afternoon at 2:40, featured a Joseph Smith Academy student talent show. It was very well done, under the careful eyes of Duane Huff (Associate Director of Student Activities). The following constitutes the program as presented.

#### TALENT ASSEMBLY 17 November

1. Susan Blaisdell/Sterling Gray (duet) . . . "Ain't No Mountain High Enough"
2. Laura Matthews (vocal solo) . . . . . "Fur Elise" — Parody
3. Kelli Wight/Alan Walton (harmonica duet) . . . . . "When the Saints"
4. Lauren Bast (vocal solo) . . . . . "Much More"
5. Alecia Klein . . . . . Poem and Painting
6. Nathan Rowbury/Aaron Phipps (duet) . . . . . "Butt Piano"
7. Matthew/Rachel Briggs (vocal duet) . . . "Families" (in English/Portuguese)
8. Stephanie Griggs (piano solo) . . . . . "Poor and Quiet"
9. Today's Sculpturing Class . . . . . Skit
10. Rebecca Davenport (piano solo) . . . . . "Mazurka in F Major"
11. Jenny Williams (piano solo) . . . . . "One Special Day"
12. Jessica Shirley (piano solo) . . . . . "Beethoven's Sonata in C Minor"
13. Molly Ashton/Anna Ashton/  
Julie Christiansen/Elizabeth Alley/  
Brindee Brimhall/Ashley Williams/  
Stephanie Newbold . . . . . "What'll I Do?"
14. Nathan Rowbury (piano solo) . . . . . "Moonlight Sonata"
15. Cheryl Palmer/Spencer Walker . . . . . Ballroom Dance

#### FUR ELISE

(A vocal solo by Laura Matthews involved the following words):

Here's a short Beethoven's piano piece  
He wrote this piece just for Elise  
It's about a fellow named Maurice



Who came from Greece  
With a valise

Maurice loved Beethoven's piano piece  
He loved this piece more than Elise  
And nobody could keep it from Maurice  
He fleeced Elise  
And took her piece  
He did her wrong  
He took her song  
It's all he cared for all along

And when Elise saw that Maurice had fleeced her piece  
She called the police  
They found the piece in his valise  
They all went to the Justice of the Peace  
Who sent Maurice right back to Greece

It was all right to her delight  
Elise can play her piece all night

And if you hear Beethoven's piece played by your nephew or niece  
Nephew or niece perform this piece  
Please tell them to remember that this piece  
This little piece is Fur Elise

#### Prelude to Abraham Lincoln Field Studies

A prelude to the Abraham Lincoln Field Studies was held on Friday evening (November 18) at 6:00, in the Joseph Smith Academy Auditorium. This was a 30-minute meeting to prepare faculty, staff, and students for the Abraham Lincoln Field Studies the following day. Brother Andrus provided information concerning the Abraham Lincoln Presidential Library and Museum which, along with Lincoln's Tomb, was the attraction during the Field Studies. He discussed bus schedules, gave instructions concerning what not to take into the Museum, and concluded by defining proper behavior on and off the buses. He then announced that he had been in contact with President Lincoln through Evan Ivie (the only one righteous enough to serve as a medium between us and the spirit world). Lincoln had consented to come and visit with the students for a few minutes. He also consented to give parts of 3 famous Lincoln speeches. Lincoln in this case was Trevor Peterson, a student who stood 6 feet 4 inches tall and weighed 180

pounds, Lincoln's exact size during his Presidency. Trevor was dressed to look like Lincoln, responded well to questions about his spirit-world assignments and his relationship with his wife and boys. The students loved Lincoln.

### Abraham Lincoln Field Studies

On Saturday, November 19, faculty, staff, and students participated in the last field studies of this semester. It involved Springfield, Illinois where Abraham Lincoln practiced law and from which he left to serve as President of the United States. Citizens of Illinois and Springfield have funded a magnificent Abraham Lincoln Presidential Library and Museum, completed only last April (2005). The library is for research only. The museum is world-class with the latest technology evident throughout. Since opening in April, more than 400,000 people have passed through the Museum. This is more than 2,000 per day for 6 days each week. It is undoubtedly the most popular memorial in Illinois. It includes 2 theaters, one featuring a presentation called *Lincoln's Eyes* and the other a presentation called *Ghosts of the Library*. All interviewees have declared how interesting and "moving" these presentations were.

The presentation entitled *Lincoln's Eyes* is a surround-sound presentation, with viewing on all sides except the rear. When one finds oneself in a civil war battle, the battle virtually is all-encompassing, with cannon booming, men shouting, and dying horses whinnying. All of this goes on while cannon smoke is evident in the room. Simultaneous with the booming of cannon is a trembling and vibration of seats in the facility.

In *Ghosts of the Library*, ghosts of the past fade in and out as their turn comes in the story told. At the end of this presentation, the librarian storyteller is revealed to be a ghost himself — an Illinois flag-bearer who fought in the siege and battle of Vicksburg (April-July 4, 1863). As he finishes with a brief and touching patriotic oration, his visage gradually disappears, leaving behind only the library room with its Civil War artifacts in which the presentation occurred.

Museum displays are lifelike, interesting, and plethora. The story of Lincoln's life is told through these displays from boyhood to death and burial. To read all there is to read, and to experience all there is to experience, one would have to spend at least a full day going from one display to another.

BYU faculty, staff, and students were scheduled with only 2 hours and 45 minutes in the Museum. Some would have liked to stay longer. Most, however, left somewhat jaded, but with a feeling of deep satisfaction for the experience and for Abraham Lincoln. In some nebulous, subtle way, museum visitors felt changed, as though having undergone a spiritual recrudescence. Perhaps, ghosts — good ghosts — were indeed present in the Museum.



President Abraham Lincoln deserves such a memorial as the Library and Museum offer. Perhaps few great leaders have suffered as he did. Lincoln was scrupulously honest. He was forgiving. He was a considerate, gentle, kind, and sensitive man — a man who truly cared about others. He was also a man who remained committed to principle though he was assailed, brutalized, condemned, demeaned, maligned, and persecuted. He wore himself out in the presidency. He not only gave himself to the cause (reuniting the Nation), but sealed that cause with his blood. Through death, God rescued him from turmoil of the time.

Student responses to their museum experience were expressed as follows:

1. The Holy Spirit was felt even though the Museum was not church-related.
2. Lincoln fulfilled a Divine mission. His assignment was God-given.
3. The American Civil War compares to Nephite civil wars as described in the *Book of Mormon*.
4. Lincoln's humor kept him going. Without it, he may have lost balance, focus, and folded.
5. Lincoln aged considerably just during his presidential years.
6. Reconstruction may have gone smoother had Lincoln lived, but God saved him from future turmoil, just as He had done with Joseph Smith.
7. Great men in the larger American drama had their trials just as the Saints had theirs — the Saints did not suffer alone.
8. Although separating slave families on the auction block was intellectualized before, seeing and reading about that in the Museum made it more meaningful — the awfulness of tearing families apart was realized for the first time.
9. Many great men have to suffer, even martyrdom, for causes they represent.
10. Better to stand alone and be right than to be wrong with thousands.
11. For Booth to kill Lincoln — the one Union leader who manifest a forgiving, generous, and loving attitude toward southerners and the Confederacy — was stupid. It would compare somewhat to Christ's being crucified by the very ones whom He gave his life to save.
12. Lincoln was a man of principle. He said he would rather be assassinated on the spot than give up his principles.
13. Why do we kill visionaries, men who dream of better times and try to achieve them (Ghandi, Joseph Smith, Martin Luther King, Abraham Lincoln)?
14. Revolutionary ideas bring about polarization and conflict between those who endorse the ideas and those who feel threatened by them.

15. Hardships and the loss of their sons imposed great suffering on the Lincolns. Lincoln endured it. Mary did not cope with it as well. In that way she may be compared to Emma Smith.

Three highway buses transported 150 faculty, staff, and students from the Joseph Smith Academy to the Abraham Lincoln Presidential Library and Museum in Springfield, Illinois. The first bus left the Academy at 7:45 a.m. The second bus followed at 8:00, and the third bus at 8:15. A 15-minute stagger separated buses throughout the day's schedule. This arrangement worked perfectly — buses stayed on schedule and avoided overcrowding at the Museum and Tomb. The schedule allowed 2 hours and 45 minutes in the Museum, and 45 minutes at the Tomb. The drive to Springfield and back required 5 hours and 40 minutes. With 3 hours and 30 minutes spent at the sites, the day's field studies required a total of 9 hours and 16 minutes. This was the shortest field studies in hours and minutes of the whole semester. All returned in time for dinner and none was physically exhausted. Besides, no negative reports were heard by the writer of this history.

On the way to Springfield, material concerning Abraham Lincoln was read verbally, together, by all on each bus (consult Appendix). Reading this material provided sufficient background to maximize the Museum and Tomb experiences. During the return to Nauvoo, bus passengers viewed a video documenting Lincoln's life. It was entitled *Out of the Wilderness*. Viewing this pretty well capped all that was experienced during this field studies (a brief history of Springfield may be read in the narrative describing the Winter Semester 2006 visit to this place).

### Faculty Meeting

Faculty Meeting was held Tuesday, November 22, at 8:30 a.m. Once again, student behavior was discussed, especially "pairing-off" between students. Students generally are well-behaved. A few violate promises and rules by staying active into early morning hours, running through halls and wrestling in the Mail-Room Lounge. With only 3 weeks left, not much at this point should be done. However, in another semester penalties should be administered according to written rules for behavior. Policies and rules should be upheld.

### A Climb in the Temple Tower

Prior to faculty meeting, a climb to the Moroni Statue cupola on top of the Temple bell tower was enjoyed by faculty members. From the Fifth Floor, 96 steps ascend through the tower to its cupola. Tower windows are screened to keep birds out. Also, a recording of birds in the tower assists in keeping birds on



the outside away from the Temple. Of course, there is no heat in the tower, but the view is spectacular. How early Saints constructed scaffolding sufficient to allow work at such a height is amazing. They thought big — lofty thoughts — and the temple represents such thinking.

Sunday, November 27, 2005

### Nauvoo Ministerial Association Thanksgiving Day Ecumenical Service

On Thanksgiving morning at 9:30 the Nauvoo Ministerial Association sponsored a Thanksgiving Day ecumenical service in Saints Peter and Paul Cathedral east across Wells Street from the Joseph Smith Academy and north of the Temple, across Knight Street. Members of all religious organizations in Nauvoo (Baptists, Catholics, Community of Christ, Latter-day Saints, Lutherans, Methodists, and Presbyterians) attended the service. Evan Ivie, director of BYU Semester at Nauvoo, estimated a congregation of 400 attenders. The Cathedral was packed. In fact, people were standing in the choir lofts.

Midway through the service, baskets were passed throughout the Cathedral into which money donations were dropped. Donations were then sent to the Nauvoo Food Pantry for acquisition of commodities needed to alleviate needs of those in distress. How much money was donated is not known, but if everyone gave at least \$1, then \$400 were raised. But people gave more than that, the writer of this history saw bills of much larger size in the basket than \$1 bills. His estimate would place the total in excess of \$1000 — a significant contribution to those in need.

The service lasted about 45 minutes. It consisted of a pledge of allegiance to country, with a flag placed conspicuously for all to see, singing, scripture reading by leaders, ministers, and priests, with occasional united verbal responses from the congregation. The theme of this service was Allegiance to God, Country, and Thanksgiving for a Life of Plentitude. The service was successful in bringing together various Nauvoo religious congregations and in accumulating money with which to succor those in need. BYU faculty, staff, and students who attended were educated in the format of a religious service organized, written, and conducted by Catholic priests.

### Faculty, Staff, and Student Thanksgiving Assembly

At 3:00 p.m. on Thanksgiving Day, faculty, staff, and students assembled in the Joseph Smith Academy Auditorium for a Thanksgiving service prior to dinner at 4:00. Charles Allen, his wife Debbie, and their son, J.D., spoke on blessings for which they were thankful. Allen designed, made, and installed Nauvoo Temple

windows and front doors. His experiences in relation to that assignment were both interesting and spiritual.

### Thanksgiving Dinner

At 4:00 p.m., Thanksgiving dinner was served in the Joseph Smith Academy cafeteria and game room. In addition to faculty, staff, and students, many guests, including families of those here, were fed. This totaled about 200 people.

Dinner consisted of turkey, potatoes, sweet potatoes, gravy, dressing, green-bean casserole, cranberry salad, fresh vegetables, rolls, with pie and ice cream for dessert. Dinner was delicious and enjoyed by all.

Following dinner, singing and games engaged and entertained all whose full stomachs would allow such activities. Others retired to apartments and quietly slept off over-indulgence.

And so passed this memorable day at the Joseph Smith Academy in Nauvoo on November 24, 2005. All were indeed thankful to have been here.

### Student Scrapbooks

For the past week (November 20-27), students have worked frantically attempting to finish scrapbooks for Church History classes before their deadline on November 28. Each student (or group of students) has claimed her/his/its space in an apartment, a classroom, lounge, or on the auditorium stage — wherever there is space. They spread out sheets of paper for a binder, a plethora of pictures, then go to work cutting, trimming, pasting and in the process surrounding themselves by a lot of clutter. But when finished, they will have produced an attractive scrapbook, one full of pleasant memories and a source of satisfaction to them for years to come.

### Art Class Field Studies

Saturday (November 26) Nathan Winters conducted an Art Class Field Studies to Chicago. He and 23 students left Nauvoo in 2 school vans at 5:00 a.m. They were in Chicago by 10:00 a.m. They visited the Chicago Art Institute, walked streets, observed architecture, and looked out over Chicago from the Sears Tower. They spent 7 hours in the city before starting home. They were home by 12:00 midnight, after student drivers took a wrong turn for a detour of 1 hour and 30 minutes. All had an educational experience and a pleasant time together. The students gave Brother Winters a scrapbook documenting the experience in pictures and words.



### Handel's Messiah Sing-Along

At 7:00 p.m. in the Joseph Smith Academy Auditorium on Sunday evening (November 27), faculty, staff, students, full-time missionaries, and townspeople attended a sing-along involving Handel's *Messiah*. A choir composed of academy students, full-time missionaries, and townspeople provided a beautiful rendition of Handel's music in abridged form. Solos were sung by Molly Ashton, Kristen Jensen, and Meagan Knudsen, academy students with beautiful voices. This activity appropriately introduced the 2005 Christmas season in Nauvoo.

Sunday, December 4, 2005

### Faculty Meeting

Evan Ivie conducted faculty meeting Tuesday morning at 8:30 (November 29). Topics of major importance for discussion involved preparations for going home, including bus trips from Nauvoo to the Saint Louis airport, flight times, luggage, and problems associated with preparing boxes to be sent home either by mail or UPS. The Andruses will be the only faculty members staying in the Academy during Christmas vacation. All others will fly home.

Comments with regard to student-behavior were favorable. Faculty members who have been here before agreed that these students, as a whole, have displayed more responsible behavior than students during any prior semester. They bonded with each other quickly, and except for a few cases involving pairing-off, have obeyed rules and responded positively to recommendations.

### Joseph Smith Academy Christmas Choir Concert

On Friday evening (December 2), at 7:00 in the Joseph Smith Academy Auditorium, Paul Hanks led the student choir in a Christmas concert entitled *Joy to the World*. The audience consisted of faculty, staff, students, full-time missionaries and townspeople. The auditorium was only little more than half full due to the absence of about 100 missionaries who were away from Nauvoo that evening presenting a Christmas program in a neighboring community. Nevertheless, those present enjoyed a near-professional presentation by young people with musical talent and matching enthusiasm. The printed program was as follows:

#### JOY TO THE WORLD Program

Welcome  
Opening Prayer

"Joy to the World" ..... Handel/arr. Hopson  
     Stephanie Griggs, accompanist  
 "O Come, O Come Emmanuel" ..... arr. Parker & Shaw  
 "Away in A Manger" ..... Kirkpatrick/arr. Kirkpatrick  
     Brindee Brimhall, accompanist  
     Stephanie Ereksen, violin, Kaylene Hutchins, flute

#### NAUVOO CHORALE

"The Lamb" ..... Blake/Chandler  
     Meagan Knudsen  
     Stephanie Griggs, accompanist  
 "Sleigh Ride" ..... LeRoy Anderson  
     Stephanie Griggs/Aaron Phipps — piano  
 "We Need A Little Christmas" ..... Herman/arr. Kerr

#### NAUVOO CHORALE

"The Holly and the Ivy" ..... George Winston  
     Anna Ashton — piano  
 "Japanese Christmas Carol" ..... Traditional/arr. Lee  
     Liz Alley — accompanist  
 "Russian Candle Carol" ..... Traditional/arr. Grundahl  
     Jenny Williams — accompanist  
 "Calypso Christmas" ..... Sleeth  
     Brindee Brimhall — accompanist

#### NAUVOO CHORALE

"O Holy Night" ..... Adams  
     Stephanie Ereksen, violin  
     Jean Hanks, accompanist  
 "Gesu Bambino" ..... Peter A. Yon  
     Brindee Brimhall — soloist  
     Jean Hanks, accompanist  
 "Were You There?" ..... Bird/Carter  
     Sterling Gray, Meagan Knudson (vocal duet)  
     Anna Ashton, accompanist  
 "Silent Night" ..... Gruber/arr. Lorie Line  
     Abbie Frisch — piano  
 "My Son, My King" ..... Melanie Davis  
     Vicki Bingham, Rachel Briggs, Brindee Brimhall,  
     Stephanie Griggs, Cheryl Palmer, Emily Sanderson,



Ashley Williams  
 Anna Ashton, accompanist  
 “Soft, Soft” (vocal ensemble) . . . . . Hanson/Lyon  
 Anna Ashton, accompanist  
 “Angels’ Carol” . . . . . John Rutter  
 Liz Alley  
 “Star Carol” . . . . . Hutson/Ehret  
 Lauren Bast — soloist  
 Stepanie Griggs — accompanist  
 “I Wonder as I Wander” . . . . . Traditional/arr. Rutter

# NAUVOO CHORALE

“O Be Wise” (poem) . . . . . Karen Bingham  
 Karen Bingham — reader  
 “Oh Come All Ye Faithful” . . . . . John F. Wade  
 “I Heard the Bells” . . . . . Longfellow/Calkin  
 Jenny Williams, organist  
 “O Little Town of Bethlehem” . . . . . Brooks/Redner/arr. Beebe  
 Jean Hanks, accompanist  
 “Silent Night” . . . . . Mohr/Gruber/arr. Beebe  
 Jean Hanks, accompanist

# CHORALE AND AUDIENCE

Closing Prayer  
 Paul A. Hanks and Duane Huff — Musical Directors  
 Special Thanks: JSA Faculty and Staff, NRI Mission; Sound and Light  
 Technicians

# (READING)

“O Be Wise, What More Can I Say”  
 Written by Karen Bingham  
 December 24<sup>th</sup> 2003

Thinking back to the first Christmas night  
 When that star shined, O so bright  
 Leading all to that humble place  
 Where one could behold His precious face  
 That same light can lead us to Him today  
 O be wise, what more can I say

Gathered together with loved ones near  
Down your cheeks falls a single tear  
Reflecting back on Christmases past  
And how those memories always last

The meaning of Christmas is simple; it's love  
Let us not forget who was sent from above  
He came upon this earth to dwell  
He came to be our Emmanuel

Remember Him, remember to pray  
O be wise, what more can I say

Christmas comes but once a year  
But He can be with us always, do not fear  
He knows each of us, He knows us by name  
Whatever we do He still loves us the same

So this Christmas as the last bow is untied  
Remember, the Lord is on your side  
Christmas is a time for many things  
But Salvation is the best it brings

For Christ our Lord was born this day  
O be wise, what more can I say

### Second Branch Fast and Testimony Meeting

The last Nauvoo Second Branch Fast and Testimony Meeting involving Joseph Smith Academy students this semester was conducted in the Nauvoo Room of the Joseph Smith Academy Building on Sunday, December 4 at 9:00 a.m. President Dale Jacobs conducted.

The room was filled with faculty, staff, students, Latter-day Saints single adults living in Nauvoo, and parents of Joseph Smith Academy students. All were present to hear testimonies and to honor this semester's students who will return home soon.

Testimonies were many and sincere. All who wished to bear testimonies were not able to do so, even though the meeting went 15 minutes beyond the 70 minutes allowed for Fast and Testimony Meeting.



## Weather

For the past week, Nauvoo weather has been cold, stormy, and windy. Snow fell Monday night (November 28), covering the ground with about 3 inches. During following days highways became clear and dry, but snow remained on the ground. Daytime temperatures have been in the 20's and nighttime temperatures in the teens. Tonight, (December 4) the temperature, by weather channel prediction, will descend to 9 degrees. Future predictions have it descending to minus-1 degree. Students have delighted playing in the snow.

Saturday, December 10, 2005

## Test Week

Test Week began on Monday, (December 5) and extended through Friday (December 9). During Test Week, the Academy environment presented a rare spectacle to the beholder. Knots of students could be seen scattered throughout this sprawling facility — some on the auditorium stage, some in classrooms, some in foyers and lounges, some in the cafeteria, game-room, hallways, and others in apartments, all discussing, with rare focus and intensity, church history, gospel doctrine, English literature, or American history. Usually, they were seated or lying amidst a mess of notes and varied other course material. Finally, they were dressed in attire ranging from pajamas and sweats to blankets, coats, and more common classroom dress. They read and re-read hand-outs, notes, and text books. They struggled to relate cause and effect, to understand new concepts. They memorized dates, names, places, and trivia. Finally, they performed mental surgery on teachers, dissecting, incinerating, or sending to that well known place all who would impose such stress and trauma upon them, especially during Christmas season, a time for fun and frolic.

## Faculty Meeting

Faculty meeting Tuesday (December 6) involved discussions relating to departing faculty and students, bus and plane schedules, preparing and mailing packages, and semester-ending activities. Enrollment and course scheduling for Winter Semester 2006 were also discussed.

## The Last Thursday Assembly

At 8:00 p.m., Thursday, December 8, Christian Brinton, studentbody president, conducted the last Joseph Smith Academy Thursday Student Assembly for Fall Semester 2005. Student-composed stories of how faculty members and spouses met then married were read to the accompaniment of much merriment. Faculty women performed a lively dance (lively for all over 60 years of age) while

lip-synching an amusing song identifying Mormon Women. This number was highly entertaining to students whose exclamations and vigorous applause indicated general appeal.

Duane Huff, Student Associate Director, teacher, and floor parent, sang a Christmas song about Joseph (Mary's husband) from the *Forgotten Carols*. It was sung well, in Duane's bass voice.

Christian requested Evan Ivie, director of the program, to speak briefly. Evan recounted crossing the Mississippi River on a student hand-constructed raft which barely escaped being run down by a large push-boat and barge. He spoke momentarily about the Pioneer Life course, then told students how much they have been appreciated in Nauvoo by community, faculty, and staff.

Finally, the assembly ended with a DVD (today's equivalent of yesterday's school annual or yearbook) showing a montage of student activities throughout this semester. Images were many, varied, and entertaining. Liz Alley and Vicki Bingham worked approximately 30 hours developing this DVD, which was made available to all who wanted a copy.

Copies of *Farewell Nauvoo* were distributed, then Paul Hanks conducted while Pat Huff accompanied on the piano, and all sang the song. For a first attempt, singing was tolerable.

Alyn Andrus closed with prayer, during which student sniffing was detectable. Students seem pleased to be going home, but apparently are reluctant to leave each other in this friendly old facility which has served as home to them for 3-½ months.

### Students and the Temple

Proximity of the Temple to the Joseph Smith Academy (the two are separated by only 50 yards with Wells Street running between them) has contributed to considerable priesthood ordinance activity by Joseph Smith Academy students this semester. Endowed students have attended endowment sessions frequently. Students not yet endowed have performed baptisms for the dead almost daily. A 2-hour visit to the Temple either between classes and after classes are over for the day is not uncommon. The Temple and temple-work have constituted an integral part of the Nauvoo experience for most students this semester, and their testimonies reflect that fact. By student estimates, close to 30,000 baptisms were performed by students this semester for dead ancestors.

The last Nauvoo Temple experience, for some students at least, occurred Friday evening, December 9. A dozen endowed young men and women, with 3 faculty members and their spouses, attended an endowment session together. They then spent sweet moments in quiet contemplation and pleasant visiting while in the Celestial Room before returning to the Academy. Nothing is quite



so satisfying as to see young men and women standing together in the prayer circle while in the Terrestrial Room.

### Food Services, and the Last Supper

Joseph Smith Academy Food Services missionaries, during this semester, have been accommodating, affectionate, friendly, and helpful. Especially affectionate and loving have been Jim and Pat Childs who have devoted their lives in retirement to cooking and serving young people in the Joseph Smith Academy. Toward this semester's end, Jim could hardly address students assembled in the auditorium or cafeteria without crying — to say that he loves them is an understatement.

The greatest contribution of Food Services personnel to faculty, staff, and students, of course, has been preparation of 3 delicious, healthy meals per day, except for Sundays (Fast Sunday has featured 1 late-afternoon dinner; other Sundays have made available to students 2 meals, one at noon and the other at 5:00 p.m.). According to BYU Food Services analysis, Academy students this semester have eaten food in greater quantity than any previous semester during BYU Semester at Nauvoo — a fact offensive to students generally, but visually defensible with regard to some. Cooks arise early and work hard all day until after the evening meal. A few students were hired to assist Food Services personnel by cleaning tables, washing dishes, forks, knives, spoons, glasses, and trays.

This semester's "last supper" was served Friday, December 9, at 5:00 p.m. It consisted of turkey, dressing, gravy, corn, vegetables and "other fixins," plus dessert. Dinner was served without checking meal tickets or marking boxes on a student meal list. Dinner, of course, was "bitter sweet," bitter in the sense it was the last repast involving this studentbody together, sweet in the sense that students would soon be home with other loved ones. And this brings us in this history to the final event.

### Student Departure

Students departed for home today (December 10). They left in 2 vans and 2 highway buses. The vans pulled away at 7:00 a.m., and the buses at 7:45. As students walked to buses with luggage in tow, they shivered in temperatures with a wind-chill of 15 degrees, but that did not cool their warm demonstrations of affection for each other. They hugged, kissed, and cried. They took photos of each other with warm tears running down cold cheeks. Their expressions of love were audible and convincing. For 3-½ months, 119 young people have lived together in dormitory rooms of the Joseph Smith Academy. Before coming, most did not know the others. After a brief 3-hour ride from Saint Louis airport to Nauvoo on 2 highway buses, they had already begun to bond — to form

relationships that would last in memory, and perhaps in other ways as well, throughout eternity.

Perhaps we knew each other before our earthly advent. Nauvoo and the Joseph Smith Academy brought us together in this life. And surely we will be together in post-mortal society. Loving togetherness, before now, now, and after now, is what Eternal Life is all about. Without it, we endure hell. With it, we pass by guardians of the Heavenly Gate into exalted vistas beyond where relationships cannot be severed by circumstance, space, or time. That is indeed a pleasant expectation.

Currently, as this narrative is written, apartments, cafeteria, classrooms, gym, halls, and lounges are empty and quiet. Life in the Academy is gone. Its heart, temporarily, has ceased to beat. Without faculty, staff, and effervescing students, all is quiet, lifeless, almost ghostly. The situation for Brother and Sister Andrus is not unlike Nauvoo as seen by Colonel Thomas L. Kane following its evacuation by Latter-day Saints in 1846. He wrote:

I looked and saw no one. I could hear no one move . . . I walked through the solitary streets (Academy halls). The town (the Academy) lay as in a dream, under some deadening spell of loneliness . . . plainly it had not slept long . . . I went about unchecked. I went into empty workshops (classrooms). The spinner's wheel was idle (no students knitting), the carpenter had gone from his work-bench (no students at computers) . . . No work people (students) anywhere looked to know my errand (Brother/Sister Andrus's presence) . . . No one called out to me from any open window (open apartment doors) . . . and when at last I timidly entered (empty apartments) . . . I had to tread tiptoe, as if walking down the aisle of a country church, to avoid arousing irreverent echoes from the naked floors (Kane, *Discourse Delivered Before the Historical Society of Pennsylvania*, 1850, pages 3-11).

But the Academy has endured previous student departures, and it will endure this one. Hopefully, it will endure many more. The next one will be in April 2006. Until then, beginning January 9, the Academy will once more come to life. Its great heart will beat loud and strong. And happiness will reign throughout its sprawling precincts, turning it into a miniature Zion. God bless the Academy.

#### Post Script

A report from Gail Smith at Saint Louis stated that Kyle Johnson, an academy student, suffered a "seizure" at the airport and was transported to a hospital nearby. He was retained overnight until his physical condition stabilized



sufficiently to allow a flight home. Meagan Rogers, another academy student and Kyle's friend, stayed with him. Both are from Colorado Springs, Colorado.

Also, according to Evan Ivie, a plane with 3 dozen Academy students on board took off then lost altitude until it had to return to the airport. Another plane was then boarded and the flight was resumed. Surely, prayers are answered.

Finally, the following journal entry is probably the most significant of the whole semester. It bears careful reading.

Saturday, December 17, 2005

Announcement concerning "End of the World" in the  
Joseph Smith Academy for BYU Students

At 10:00 o'clock, Thursday night (December 15), Evan Ivie telephoned Gloria and me, saying that next semester (January through April 2006) will be the last semester for BYU students in the Joseph Smith Academy. The First Presidency, in concert with BYU, made that decision during a meeting held Wednesday, December 14.

The Academy is old and worn out. The present facility was begun in 1958 and finished in 1967. At the time, its design was innovative and its construction superb, but time has taken its toll. Today, its roof leaks; its pipes leak; its boiler is on its last run; its electrical system is in constant need of repair; its carpets are threadbare, and its floors are creaky; it needs air conditioning, and airtight windows to hold out Illinois winds. To bring everything up to "code" and maintain it would be too expensive. The building must go, and that will please President Hinckley who wants nothing to block a full front view of the temple for a sweep of 180 degrees.

Present faculty and staff, then, will be privileged to be among those, who for the last time, will inhabit and use the Joseph Smith Academy facilities for academic purposes. This writer is not able to express how profound and life-changing his living and teaching here in this grand and unique old building has been. To have been here with Gloria at his side has constituted a privilege, teaching young and eager minds in a building rich with Catholic history (located in a place equally rich in Latter-day Saint history), a building planned, constructed, and funded, by good women (Catholic Nuns of the Order of Saint Benedict) with a worthy vision in mind (a vision worthy of profane commendation and Divine sanction). An even greater privilege has been to serve in Nauvoo (home of the Academy), a sacred place to Latter-day Saints, one pregnant with meaningful history and one the soil of which has nourished deep and powerful ecclesiastical roots.

The final question, of course, is what does the future hold for the Academy and BYU Semester at Nauvoo? We do not know. We cannot believe the experience is over — that there will be no more BYU Semesters at Nauvoo. Too many young Latter-day Saints have had their own profound and life-changing experiences here to imagine, even momentarily, that the experience is over. But when will it resume, where will classes be taught, where will students be housed, and what changes will mark the program's resumption are anyone's guesses. Our assumption is, those guesses would be interesting to consider.





Crossing the Mississippi River on a raft  
from Nauvoo, Illinois to Montrose, Iowa







Wayne County Museum – Corydon, Iowa



Garden Grove, Iowa







Mount Pisgah, Iowa



Kanesville Tabernacle – Council Bluffs, Iowa







Mormon Trails Visitors' Center – Omaha, Nebraska



Winter Quarters Nebraska Temple







Pony Express Museum – Saint Joseph, Missouri



Pony Express Museum – Saint Joseph, Missouri







Adam-ondi-Ahman – Daviess County, Missouri



Far West – Caldwell County, Missouri







Christus. LDS  
Temple Visitors'  
Center –  
Independence,  
Missouri



Gracia and Ivor  
Jones. City  
Cemetery –  
Richmond,  
Missouri







Steamboat Arabia Museum – Kansas City, Missouri



Liberty Jail – Liberty, Missouri







*Joseph Smith Academy Fall 2005*





## Part Two

### JOURNAL ENTRIES

Winter 2006

Monday, January 9, 2006

#### Faculty and Staff Return

Christmas vacation at the Joseph Smith Academy began December 10, 2005 with departure of students for home. Faculty and Food Services missionaries, except for the Andruses, Ivies, and Kaaiakamanus, departed with the students. The Kaaiakamanus left to visit children in Saint Louis and Liberty, Missouri on Wednesday, December 21. The Ivies left for Provo on Friday, December 23. The Andruses were lone occupants of the Academy from December 21 through Wednesday, December 28 when Larry and Geraldene (Johnni) Bailey arrived. The Baileys came to replace Robert and DeNene Jensen as Food Services missionaries. The Kaaiakamanus returned Friday, December 30. These 3 couples (the Andruses, Baileys and Kaaiakamanus) celebrated New Year's Eve by watching videos, eating cake, ice cream, and popcorn in the Temple Family Waiting Room. However, given their advanced ages, all retired to their apartments before midnight.

Other faculty members, and Food Services personnel, began returning Thursday, January 5. By Saturday (January 7) all were back, energized and ready to tackle a new Semester at Nauvoo.

#### Faculty Meeting

Friday (January 6), Evan Ivie conducted faculty meeting. It began at 9:00 a.m. when Betty Jo Ivie offered prayer. Student enrollment was discussed. It could rise to 90, but will probably be closed at 85 to avoid hiring a third bus for field studies. Also discussed were student registration (including distribution of textbooks and photo-taking) and students needing part-time work. Special showings of the new film *Joseph Smith, Prophet of the Restoration* were announced. These will accommodate faculty, staff, and students. Winter Semester's calendar, orientation, rules/regulations were discussed along with "pairing-off." An attempt to define pairing-off, realistically, in an enforceable way, will be made. Finally, Student Resident Assistants must be young people who are willing and able to

obey rules and policies. They must set an example and be sufficiently respected by students to be effective in their assignments.

In conclusion, Paul Smith and Dilworth Rust were assigned to meet students in Saint Louis on Monday (January 9), get them loaded on buses, and bring them to Nauvoo. Another faculty meeting was scheduled for Monday at 8:30 a.m. (Faculty teaching assignments may be found in the Appendix.)

### Faculty Meeting

Faculty meeting commenced at 8:30 a.m. on January 9 when Pat Childs offered prayer. Student orientation will be held January 10 at 9:00 a.m. Orientation will be followed by registration in the Study Hall. Welcome to all BYU students will be offered by President and Sister Samuelson at 12:00 noon (Central Standard Time). This will be telecast to BYU Semester at Nauvoo students in the West First and Second Floor Lounges. Following lunch, students will go to the Nauvoo Mission Visitors Center where they will watch a film and go on a guided tour of the "Flats" in a wagon, pulled by missionary horses. Following dinner, students will meet in floor meetings with floor parents from 7:00 to 8:00, then participate in a get-acquainted activity from 8:00 to 9:00.

Material relating to BYU Semester at Nauvoo Thursday Assemblies was distributed. The first assembly will feature faculty members addressing assigned topics intended to help students benefit maximally from their semester in the Joseph Smith Academy.

Students are expected to arrive at the Academy by 6:00 this evening. Dinner will feature spaghetti.

Tuesday, January 10, 2006

### Student Orientation

Student orientation was conducted in the Joseph Smith Academy Nauvoo Room at 9:00 a.m. (January 10). Evan Ivie conducted. The opening hymn was *Praise to the Man*. The invocation was offered by Spencer Hearne. Evan then introduced those who would speak briefly. The speakers, their messages and the order in which they spoke follow:

Sister Anne Wirthlin (Nauvoo Temple Matron): Sister Wirthlin welcomed students and invited them to attend the temple. She said being here in Nauvoo would constitute an important building block in their lives.

President David Wirthlin (Nauvoo Temple President): President Wirthlin said the temple baptistry is an exact replica of the original. He said students will feel the spirit of Nauvoo as they walk its streets where Joseph, Brigham, and



others walked. He said the Nauvoo Temple was where the higher Melchizedek Priesthood ordinances (temple ordinances) were first administered — keys of authority were received in the Kirtland Temple, but ordinances under those keys were administered in the Nauvoo Temple.

President Brent Ferguson (Illinois Nauvoo Mission Presidency, Second Counselor): President Ferguson excused President Neal Lewis, President of the Nauvoo Mission, who is away presently. He then discussed briefly what might be seen on the Nauvoo “Flats.” He also talked about *Rendezvous* and invited students to attend as often as they might like. He bore his testimony.

President Dale Jacobs (Nauvoo Second Branch President): President Jacobs asked students to wear name tags to assist the Branch Presidency in learning their identity. He welcomed students to Branch meetings, told where the meetings would be conducted, where his office was located, and talked briefly about interviews for temple worthiness. He bore his testimony.

Ross Schmid (Nauvoo Restoration Incorporated representative): Brother Schmid defined NRI, welcomed students, and introduced Elders Berger and Graves (JSA Building Engineers).

Wayne Lott (representing BYU President Cecil Samuelson): Brother Lott said “miracles are coincidences when the Lord wishes to remain anonymous.” He said BYU Semester at Nauvoo may or may not be finished — no one knows yet. He said faculty members have knowledge to impart and encouraged students to receive that knowledge. He told students to view their experiences here as though they were going on a great cruise under a dedicated captain and first mate (Evan and Betty Jo Ivie) with a highly qualified crew. To be here is a privilege. Among church members (more than 12 million), students who have been privileged to participate in the BYU Semester at Nauvoo number only about 2,000.

Ruston Lippencott (Nauvoo Tourism Director): Mr. Lippencott encouraged students to get involved with the community. He then had students pass out material relating to Nauvoo.

Jon Larson (Illinois Nauvoo Mission Public Affairs Director): Elder Larson said students should not waste time being homesick. They should not waste time yearning for comforts, conveniences, and enticements of the modern world. People in Nauvoo know what the Church stands for. They will be disappointed if students do not measure up. He then bore his testimony.

All who had spoken were dismissed and Food Services personnel were then introduced to the students by James Childs, Food Services Director. These were: Patricia Childs, Ross and Berneil Critchfield, Ron and Ellen Hedin, Larry and Geraldene Bailey, Vern and Betty Kaaiakamanu, Thella Mortensen. Brother

Childs also discussed cafeteria “do’s and don’ts.” He expressed his love for the students then asked that all Food Services people be dismissed to prepare lunch.

Before introduction of faculty members, Evan Ivie defined BYU Semester at Nauvoo as an extension of BYU. This means students and their academic welfare are primary facets in the program — academics are an important and fundamental aspect of student experiences in Nauvoo.

Faculty members and spouses were then introduced to the students. These were Alyn and Gloria Andrus, Clark and Laurel Christian, Paul and Jean Hanks, Duane and Patricia Huff, Evan and Betty Jo Ivie, Peter and Nichole Ivie, Dilworth and Patricia Rust, Paul and Gail Smith, and Nathan Winters.

After faculty introductions, faculty and students were dismissed and sent to the Study Hall where student registrations were checked, textbooks distributed, and photos taken. This process was finished by 12:00 noon, in time to hear BYU President Cecil Samuelson address all BYU students. This was done in a Tuesday devotional originating on campus in Provo. Devotional was telecast to Joseph Smith Academy students in Nauvoo.

Following lunch, students walked over to the Nauvoo Visitors’ Center where they divided into 2 groups. One group was instructed by Paul Smith in one of the assembly rooms while the other group enjoyed a guided tour of the Nauvoo Flats on a wagon pulled by big, attractive missionary horses. The groups then switched assembly room for the wagon.

Following dinner, faculty and students met in floor meetings — each floor held its own meeting conducted by floor parents. In these meetings, Academy policies, regulations and rules were defined. The student handbook was then read and discussed.

At 8:00 p.m., Get-Acquainted activities were conducted in the Nauvoo Room by Clark and Laurel Christian. Opening prayer was offered by Jessica Rowley. For an hour, students mingled with each other and had fun getting better acquainted. The closing prayer was offered by Brian Nyman.

Floor prayers at 10:00 ended a busy day. Most were tired and presumably spent the night in restful repose.

Thursday, January 12, 2006

### Classes Begin

Wednesday morning, classes began in the Joseph Smith Academy. Students appeared enthusiastic, even excited, for their educational experience in this BYU Semester at Nauvoo to get underway. They were ready to be taught.



Thursday Student Assembly (Student Government)

At 2:40 p.m., faculty, staff, and students gathered in the Joseph Smith Academy Auditorium for the first Thursday Student Assembly of Winter Semester. Evan Ivie conducted the meeting. The opening hymn was *We Thank Thee, Oh God, For a Prophet*. Spencer Hearne accompanied on the piano. Talon Jones conducted the singing. Opening prayer was offered by Kelsi Smith. Studentbody officers and resident assistants were then announced as follows:

President .....	Tyson Hazard
Counselor .....	Marci Pickett
Counselor .....	Camille Moore
Resident Assistant (First Floor) .....	Ryan Hagge
Resident Assistant (Second Floor) .....	Ange Murtha
Resident Assistant (Third Floor) .....	Allison Jones

Tyson spoke briefly to the studentbody. He was followed by Brother Ivie who introduced a filmed presentation of BYU president, Jeff Holland, welcoming students to the Provo Campus, September 15, 1987. President Holland (now a member of the Quorum of Twelve Apostles) spoke eloquently on the topic, "Who are we, and what does God expect us to do?" A theme in President Holland's address was the idea that we follow in the footsteps of great people, people of commitment, courage, dedication, and faith. We must do all we can to honor their lives and contributions. BYU exists to help us in that endeavor.

Before closing the assembly, Evan Ivie spoke convincingly, even prophetically, that in future years an institution of higher learning (a temple of temporal learning) will be established in Nauvoo to complement the Nauvoo Temple (a temple of spiritual learning). When that materializes, Joseph Smith's vision of a temple and university in Nauvoo will be fulfilled. Prayer was then given by BreeAnna Hansen.

Special Student Film Showing:  
Joseph Smith, Prophet of the Restoration

At 7:00 p.m. on Thursday (January 12), students enjoyed a special showing of the film *Joseph Smith, Prophet of the Restoration*. This was seen in one of the assembly rooms of the Nauvoo Visitors' Center. All students were present and, according to a sampling of responses, they enjoyed the film. In fact, for many, tear-filled eyes as an expression of a powerful emotional experience were evident during the viewing. One student, in effect, said that most of the events covered by the film he was already aware of, but seeing the film helped these events

become more meaningful and drew him closer, much closer, to Joseph Smith as Prophet of the Restoration.

### Weather

Weather for the past few days has been relatively mild. The ground is bare of snow. There has been no rain or wind. Daytime temperatures have been in the 40's and 50's. Nighttime temperatures have been in the 30's.

In other parts of the country this has not been the case. In the Pacific northwest, especially in Washington, rain has fallen almost incessantly for nearly a month. So much rain has fallen that in some places, motorists have been warned to drive streets and highways at their own risk. Oregon and northern California, too, have received generous amounts of rainfall. In Idaho, rain has turned to snow. Ski runs are exuberant, and a promise of sufficient moisture for summer 2006 seems valid.

But in other states, drought conditions have led to extensive wildfires, particularly in Oklahoma and Texas. Even towns have burned from fires out of control. Hundreds of people have lost houses, furniture, and family treasures to these fires. They are happy to have escaped with their lives.

Thursday, January 19, 2006

### Faculty Meeting

Faculty meeting convened under Evan Ivie's direction on Tuesday morning at 11:00 (January 17). The thought and prayer were offered by Paul Smith. Elder James Graves, JSA building maintenance engineer, was introduced to the faculty. He has taken Elder Gene Berger's assignment. Tyson Hazard, studentbody president, discussed that a few students already feel "outside the loop." How to accommodate their needs was discussed briefly without any clear resolution. Thursday's student assembly was discussed involving faculty members and spouses in presenting brief (4 minutes) assigned topics intended to help students get maximum benefit from their experience in the Academy this semester. Scheduled events for the remainder of January were outlined. Alyn Andrus closed with prayer.

### Thursday Student Assembly

Evan Ivie conducted Thursday Student Assembly (January 19) at 2:40 p.m. in the Joseph Smith Academy Auditorium. After an opening hymn and prayer, Brother Ivie awarded a blanket, artistically done by Betty Jo Ivie and students in Pioneer Life, to Nathan Winters (Nate is the Academy art teacher). Brother Ivie then awarded a book entitled *Joseph Smith's America, His Life and Times* to Alyn



Andrus, who teaches American history at the Academy. Following these awards faculty members and spouses presented brief and humorous snippets of information on assigned topics as follow:

“How to maintain good health,” by Clark and Laurel Christian

“Good study skills,” by Dilworth and Patricia Rust

“Singing the primary songs and church hymns to stay in tune spiritually,” by Paul and Jean Hanks

“Group participation in activities to maintain social health,” by Nathan Winters

“The value of keeping personal records, including journals and histories,” by Alyn and Gloria Andrus

“Student organizations,” by Duane and Patricia Huff.

The last 15 minutes of the hour were spent by student committees getting together with faculty advisors to schedule times and places for discussing committee responsibilities.

Assembly presentations were well-prepared and students seemed to enjoy the presentations. All went according to plan.

Wednesday, January 25, 2006

### Weather

Last Friday (January 20) weather was adverse. The day was cold and windy. During evening and throughout the night, about 2 inches of snow fell, covering the ground, housetops, and cars. Since then, daytime temperatures have moderated from mid-30's to low-50's. The snow, presently, is gone.

### Faculty Meeting

Faculty meeting was held on Tuesday morning (January 24) at 10:50. Before dismissal, Evan Ivie turned time over to Paul Smith for a discussion regarding a book written by Richard Bushman. Paul undertook to instruct those present why they should not read Bushman's book *Joseph Smith, Rough Stone Rolling*. He began by giving Bushman's past accomplishments and contributions to the world of scholarship. He also identified church positions Bushman has held and said that Bushman currently serves as a stake patriarch — he is an active member of the Church in good standing. Paul said Bushman's book published a few years ago, *Joseph Smith and the Beginnings of Mormonism*, was a book worthy of commendation by faithful Latter-day Saint scholars. But since then Bushman has pandered to the non-Latter-day Saint world of scholarship and has compromised

his fidelity to worthy Latter-day Saint scholarship. A problem, according to Paul, was in Bushman's having his *Joseph Smith, Rough Stone Rolling* published by Alfred A. Knopf, a non-Latter-day Saint New York publisher. Had the book been published by a Latter-day Saint-affiliated publisher, it would probably have been more acceptable to faithful Latter-day Saints because Bushman would not have had to satisfy a non-Latter-day Saints publisher's demands.

Paul also said that a church correlation committee, a member of which is Cal Stephens, discovered 400 mistakes in Bushman's book. These were mistakes involving selection of sources and interpretation of data accumulated — a difference in perspective or point-of-view. Paul identified the following problem areas in the book: (1) Bushman has presented Joseph Smith Senior as a "drunkard." (2) Bushman had Lucy Mack Smith "turning away" from her husband, Joseph Smith Senior, and relying on Alvin, her oldest boy, for direction and support. When Alvin died, she then turned to Joseph. (3) Bushman has given the date for restoration of the Melchizedek Priesthood to have been 1831 rather than 1929 as officially acknowledged. (4) Bushman indicates that when Zion was not established in western Missouri, as predicted, Joseph turned to other revelations in an attempt to "cover his tracks." (5) Bushman says that the temple endowment comes from Masonry. (6) Bushman has presented Joseph as a "manipulative" man given to "anger," and "fighting" when expectations were not met. (7) When someone (Paul chose not to reveal a name) picked up the book, he felt an evil spirit associated with it and refused to open the book. Paul said he had not read all the book yet, but he probably would finish reading it to glean "nuggets of truth." He closed by saying the book was nothing but "trash." Someone then asked him if he thought it should be kept off library shelves. He answered, "Yes, it should."

#### A Change in Floor Prayer Schedules

Floor prayers used to be offered at 10:00 p.m. each night of the week. Recently, that schedule was changed, due to student entreaties. Floor prayers are now offered at 9:00 p.m. each day of the week. Some students, at least, desire to be in bed earlier than most others before 10:00 o'clock.

Saturday, January 28, 2006

#### Thursday Student Assembly

On Thursday afternoon (January 26) at 2:40, Paul Smith spoke to faculty, staff, and students during Student Thursday Assembly. The assembly was held in the Joseph Smith Nauvoo Room, and Paul spoke on symbolism associated with temples, particularly symbols evident in connection with the baptismal font and



on the outside of temple walls. He discussed the ox as a symbol of strength and steadiness in relation to Israel. He said oxen were used to thresh grain on threshing floors. As they would walk over the heads of grain, they would separate chaff from kernels. He discussed 12 oxen as representing the 12 tribes of Israel, on the backs of which sits the baptismal font. He said no hooves are evident on oxen in the Nauvoo Temple because the original oxen were so heavy their hooves sank into the soil. He also talked about Egyptian temples in which an endowment was administered by priests in a false priesthood (all of which was an attempt to copy the real endowment). Modern-day temple work did not commence until Elijah appeared before Joseph and Oliver in the Kirtland Temple with a golden key in hand. Paul also discussed symbolism associated with sun, moon, and stars on temple walls. He used a laptop computer with "Power Point" to project pictures and wording onto a screen. This enhanced his lecture. All to whom he spoke seemed to be interested.

### Illinois Nauvoo Mission Showcase

On Friday at 8:30 p.m. (January 27), full-time missionaries presented the Illinois Nauvoo Mission Talent Showcase in the Joseph Smith Academy Auditorium. Sixty missionaries participated in a well-practiced, fun-filled program. The audience, including students, loved these old performers.

### Weather

Yesterday (Friday, January 27) was a sunny pleasant day. The afternoon temperature was 55 degrees. Not bad for January. Today, however, has been a dreary, rainy, wet day — all day long. Weather prognosticators warned that eastern Iowa and western Illinois would receive at least an inch of rain today.

### Significant Settlements Around Nauvoo Field Studies

Today (Saturday, January 28) was the Significant Settlements around Nauvoo Field Studies. Two highway buses left Nauvoo (one at 8:00 a.m. and the other at 8:30) transporting faculty, staff, and students to predesignated places according to a fixed schedule. The route traveled included Fort Madison, Linger Longer Park, Montrose, Galland School, Keokuk, Warsaw, Green Plains, Lima, Tioga (Morley Settlement [Yelrome]), Webster (Ramus), and Carthage. At each place, faculty members either read prepared material with other passengers, or delivered prepared lectures. In between places, selected students gave prepared reports on assigned subjects. Almost all travel time was utilized for learning. Of course, the high point in terms of interest and emotional intensity was Carthage Jail. For many students that was their first time to the Jail. Rain fell incessantly throughout the day. Consequently, shirts and shoes were wet, but not spirits.

Students bore up well under adverse weather conditions, making the day a success.

Before this journal entry closes, brief historical sketches of the following places seem to be an appropriate addition to this history: Fort Madison, Montrose, Keokuk, Warsaw, and Carthage.

Keokuk (Iowa) named for an Indian chief, was called by Indians "Puck-shetuck," meaning "where water runs shallow." The Des Moines Rapids, beginning at Keokuk and extending upriver about 12 miles, meets that description.

Keokuk was first settled in 1820. It is the seat of Lee County, Iowa and is known for a hydroelectric dam across the Mississippi River. It is also known for a river lock (Lock 19) which will easily accommodate a 15-unit barge and push-boat.

Fort Madison (Iowa) was first settled in 1833. It followed abandonment and destruction by fire of Fort Madison (1808-1813), as soon as Indian tribes had been broken up and subdued in hostile activity directed against white settlers. Today, it is the site of a major railroad bridge across the Mississippi River. Its precincts also enclose a state penitentiary.

Warsaw (Illinois) was settled in 1824 after Fort Edwards (1813-1824) was abandoned by United States troops. Thomas Coke Sharp, editor of the *Warsaw Signal* and a virulent enemy of Joseph Smith launched war against Joseph and Latter-day Saints eventuating in Joseph and Hyrum's deaths and subsequent departure of the Saints from Nauvoo. At the time Sharp was active, Warsaw claimed a population of about 400 citizens. Today, it struggles to survive as a small Illinois river town.

Montrose (Iowa) was settled in 1838, after Fort Des Moines (1834-1837) was abandoned. Some of the Fort's barracks were occupied by Latter-day Saint refugees from Missouri — Israel Barlow, Brigham Young, John Taylor, and Wilford Woodruff. Before long Latter-day Saint settlements nearby were organized into the Zarahemla Stake. Montrose, meaning rose-covered hills, was closely associated with Nauvoo and played an important role in Latter-day Saint history during the Nauvoo period.

Carthage (Illinois), named after Carthage (Tennessee) was incorporated in 1837. It has been the seat of Hancock County (Illinois) ever since. Its notoriety relates to the martyrdom of Joseph and Hyrum Smith on June 27, 1844. Today its jail, where the martyrdom occurred, is a major attraction for Latter-day Saints who are welcomed, incidentally, by Carthage citizens.

Two other settlements worthy of note in this journal are Green Plains and the Morley Settlement. Green Plains (Illinois) was a settlement where Levi Williams lived. Williams, like Sharp, was a bitter, self-declared enemy of Joseph



Smith and Latter-day Saints. He took active leadership in Joseph and Hyrum's martyrdom. He prophesied that the time would come when Nauvoo would shrivel to nothing, leaving no visible marks to identify where it once had stood. Today, just the reverse is true. There is nothing but a tiny, miserable cemetery along the highway indicating where Green Plains once stood. All traces of the settlement have vanished.

The Morley Settlement (Illinois), called Yelrome, is Morley spelled backwards. Today it is known as Tioga. It is about 25 miles south of Nauvoo. During Joseph Smith's day, the Morley Settlement was besieged by mobsters under Levi Williams' leadership. Latter-day Saints who lived there were forced to leave, and their buildings (at least some of them) were destroyed by fire.

Tuesday, January 31, 2006

### Faculty Meeting

Evan Ivie conducted faculty meeting this morning (Tuesday, January 31) at 10:50. As part of the meeting, Paul Smith discussed Wilford Woodruff and the part he played in church history. Wilford produced more than 7,000 pages of written material, much of which is recorded in remarkable detail. Estimates place his personal contribution to written church history at 25 percent. His personal journals, kept regularly from day to day, constitute a priceless gem of information, without which the written history of this church would suffer. Much of what we have, attributable to what Joseph Smith said, has come from President Woodruff's written accounts. He possessed a gift of remembering ideas, thoughts, and words Joseph used. He could remember them clearly for several days until they were written, then his remembrance faded.

Wilford also had a gift of receiving impressions, inspiration, and revelation through the Holy Spirit. Frequently, information from the spiritual world would come to him through dreams. Between 1842 and 1847, Wilford received revelations concerning construction of the Salt Lake Temple. In these were instructions to build with granite, not adobe as proposed by Brigham Young. Wilford's ugliest revelations related to destruction of American society, as we know it, preceding building of the New Jerusalem.

During Christmas vacation (2005), Paul identified and printed off Wilford's prophecies, dreams, visions, revelations, and blessings. He made copies of these available to faculty and staff members.

President Woodruff was assigned by Brigham Young to commit in writing the temple endowment ceremony and prayers used in other temple ordinances. Until that time, he and Brigham Young had memorized the wording, but had not recorded it. They were the only ones who knew it.

### BYU Devotional (Elder D. Todd Christofferson)

Today (Tuesday, January 31) at 12:00 Noon, faculty, staff, and students participated in a BYU Devotional, live from Provo. Music was by the Young Ambassadors. Elder D. Todd Christofferson spoke. He said, among other things, the following (paraphrased):

1. We are living in difficult times — times when evil is rampant. And the Church is working hard to stem the tide of evil.
2. Church leaders are concerned about young people and are proud of those who obey in living gospel principles. Young people are the hope of both church and world.
3. Young people, as everyone else, exercise freedom of choice in daily decisions. This freedom constitutes what church leaders term moral agency. Moral agency has associated with it responsibility to deal with positive results judiciously and negative results conscientiously. As we exercise moral agency in facing difficulties and overcoming conflicts, we grow and develop in faith.
4. Moral agency requires opposites to choose from, and opposites require laws. Without laws, we would have little or no choice.
5. In this mortal world, we either act (exercise moral agency) or are acted upon. God's way is for us to act, responsibly.
6. Adam and Eve exercised moral agency in the Garden of Eden and helped bring about God's great plan.
7. In this world, succumbing to Satan narrows our choices because we become subject to him — he opposes moral agency.
8. Moral agency would have no meaning without the atonement of Christ, by which death (both temporal and spiritual) is overcome.
9. The price paid for moral agency was Christ's blood.
10. Jesus always chose to do that which pleased the Father. He lived by truth. And truth can make us free. We can, through our choices, grow from grace to grace until we are worthy to receive all the Father can give us. God is interested in what we are becoming through choices we make.
11. God gave us agency, and Jesus taught us how to use it.
12. We must thank God for our agency.

### Pioneer Life Special Presentation (Lewis and Clark Expedition)

On Thursday, February 2, by invitation from the Pioneer Life Class, Alyn and Gloria Andrus presented a commemoration relating to the Lewis and Clark



Expedition. Years 2004 through 2006 commemorate 200 hundred years since that expedition's endeavor and achievement. Following prayer, Brother Andrus, assisted by Sister Andrus, presented the following information.

## THE LEWIS AND CLARK EXPEDITION

by

Alyn B. Andrus

### Purpose of the Expedition

In January 1803, President Thomas Jefferson sent Congress a "secret message" requesting approval and money to send a military expedition up the Missouri River and down the Columbia to the Pacific. Jefferson felt a need for secrecy because the territory through which the expedition would pass belonged to France and would not officially become part of the United States until October of that year. Jefferson, however, was eager to have it explored. He wanted a record of its soils, minerals, fur and water resources as well as its climate. And he wanted to make contact with Indians living there. He may also have been interested in strengthening any United States claims to it (consult Hafen, *Western America*).

Congress voted its approval, and appropriated \$2,500 to finance the expedition. Its official title would be the Corps of Discovery.

### Composition of the Expedition

President Jefferson selected his private secretary, Meriwether Lewis, to lead the expedition. Lewis, with Jefferson's approval, "invited an old friend and frontiersman, William Clark, to be his co-leader" (Schwantes, *In Mountain Shadows*, page 20). Besides Lewis and Clark, the Expedition included 27 unmarried soldiers, a hunter named George Drouillard (Dreward), Clark's black slave, whose name was York, and Lewis's big, shaggy Newfoundland dog named Seaman.

When the Expedition reached the Hidatsa-Mandan Indian villages about 50 miles north of Bismark, North Dakota, a French fur trapper named Toussaint Charbonneau and his Shoshone Indian wife, Sacajawea, joined the Expedition. Charbonneau joined as an interpreter, but his contribution to the Expedition was negligible. On the other hand, Sacajawea's presence proved to be not only an asset, but vital to the Expedition's success. Charbonneau and Sacajawea had a baby named Jean Baptiste whom Clark "affectionately nicknamed Pomp" (Schwantes, *In Mountain Shadows*, page 23).

A member of the Expedition who would later become famous as a Rocky Mountain fur trapper was John Colter. As the Expedition returned from the mountains to Saint Louis, Colter met trappers on their way to the mountains. They wanted him to join them as their guide. He did, after securing a release from Lewis and Clark. Colter spent a large fraction of his remaining life trapping beaver and eluding hostile Indians in Montana, Wyoming, and eastern Idaho.

### The Route Taken

The route taken by Lewis and Clark followed the Missouri River to Three Forks, Montana. This is where the Gallatin, Jefferson and Madison Rivers join to form the Missouri. From there it followed the Jefferson River to its source, "a spring issuing from the base of a low mountain" (Hafen, *Western America*, page 179). It then crossed the divide at 7,373 feet through the Beaverhead Mountains and followed the Lemhi River which empties into the Salmon River near the town of Salmon. The Salmon empties into the Snake River at Riggins, and the Snake River empties into the Columbia River at Pasco, Washington.

The route of the Expedition, however, did not follow the Salmon River. It left the "River of No Return," as the Indians called it, because it was too turbulent to navigate. The Expedition, rather, proceeded over the mountains back into Montana in the vicinity of Lost Trail Pass (so called because Toby, Indian guide to the Expedition, failed to take the intended trail over the mountains into Montana). The Expedition proceeded north to near Missoula, then turned west through the Bitterroot Mountains of Idaho along an Indian trail called Lolo. From Lolo Trail, the route crossed the Weippe Prairie, then followed the Clearwater to its confluence with the Snake at Lewiston. From there it followed the Snake and then the Columbia to its mouth at Astoria, Oregon and Vancouver, Washington.

No serious difficulties were encountered by the Expedition along this route until crossing the Bitterroots in Idaho both going and returning. The historian Carlos Schwantes, wrote: "But of the many strange and unknown lands they crossed, none proved so wild or so formidable as Idaho" (Schwantes, *In Mountain Shadows*, page 19). And another historian, Ross Peterson, wrote about the Expedition's encounter with the Bitterroots:

From the time they began to climb up the eastern slope until they passed through the mountains, it would take eleven long, difficult, and distressing days. These mountains in Idaho would cause them hunger, cold, pain and exhaustion, and the adventurers would suffer as much hardship as at any other place on the entire trip (Peterson, *History of Idaho*, page 28).



## Crossing the Rockies

When the Lewis and Clark Expedition reached the Beaverhead Mountains in southwestern Montana, Lewis left the Expedition under Clark's care, and with 3 companions pushed ahead to find a pass through the mountains. The pass they found is called Lemhi, and on the western side of the Divide, they followed a stream called the Lemhi River. The name, Lemhi, came from Limhi, a name taken from the *Book of Mormon*. The Mormons colonized this area in 1855.

In the Lemhi Valley, Lewis and his companions met a band of Shoshone Indians. After a friendly relationship developed, Lewis persuaded some of the Indians to accompany him as he returned to Clark and the Expedition. When Lewis and the Indians made contact with the Expedition (about 500 yards upstream from the Clark Dam in western Montana), Sacajawea and an Indian woman recognized each other as childhood friends. Of this reunion, Lewis wrote: "We soon drew near to the camp, and just as we approached it a woman made her way through the crowd toward Sacajawea, and recognizing each other, they embraced with the most tender affection." Subsequent to this reunion, Sacajawea recognized the chief of this Shoshone tribe, Chief Cameahwait, as her brother. Lewis wrote about this reunion too:

Glad of an opportunity of being able to converse more intelligibly, Sacajawea was sent for; she came into the tent, sat down, and was beginning to interpret, when in the person of Cameahwait, she recognized her brother. She instantly jumped up, and ran and embraced him, throwing over him her blanket and weeping profusely. The chief was himself moved, though not in the same degree (Andrus, *Notes: History* 536, *Idaho State University*, pages 8-9).

The Shoshone Indians helped the Expedition with horses and guides during the next part of its journey. Chief Cameahwait told Lewis that the Salmon River, (the River of No Return) could not be navigated. Nevertheless, Lewis sent Clark to investigate. Clark wrote in his journal:

The Mountains are Close and is a perpendicular cliff on each Side, and Continues for a great distance and that the water runs with great violence from one rock to the other on each side foaming and roeing through rocks in every direction, So as to render the passage of anything impossible (Peterson, *History of Idaho*, page 27).

Thus, the Expedition climbed the mountains back into Montana in the vicinity of Lost Trail Pass. It then continued on to near Missoula where it

climbed the east slope of the Bitterroot Mountains to an Indian trail called Lolo. In a September snow storm, the Expedition lost the trail and for a time followed the Locksa River along the bottom of the canyon. The Trail, however, was on a high ridge above the canyon. In attempting to reach the ridge

some of the horses gave out, others slipped and were injured, and one rolled down the mountainside, smashing Clark's field desk, which it carried, although the animal itself somehow escaped injury (Schwantes, *In Mountain Shadows*, page 21).

For 11 days the Expedition struggled through the Bitterroots. The weather was cold and snowy. Food was scarce. One of the men called this wilderness area a "mountain desert." Clark complained that he had never been so wet or cold. Several men became ill with dysentery and "broke out in skin sores." Schwantes wrote that "never would the expedition come so close to failure as it did in the snows of Idaho." So critical did the situation become that on September 18, Lewis urged Clark and 6 others to push on ahead "in search of game and a way out of the mountains" (Peterson, *History of Idaho*, page 28). Not long after, Clark and his men descended from the mountains to the Weippe Prairie where they discovered a village of Nez Perce Indians. Here they dined on salmon and camas root. Lewis and the Expedition caught up with Clark on September 22, and spent some time at the Indian village regaining their health and strength, although gorging on camas and salmon produced problems in the digestive tracts that required about 10 days to recuperate.

Ross Peterson wrote that Lewis and Clark had "traversed some of the most spectacular mountain scenery Idaho has to offer, (yet) the trees, creeks, gorges, and valleys were not described. Why? Because Each physical feature was another barrier to cross or avoid" (Peterson, *History of Idaho*, page 28). To us in motorized vehicles, Idaho's rugged scenery is beautiful. To the Lewis and Clark Expedition, it represented a terrible ordeal.

### Fort Clatsop and the Winter of 1806

Along the Clearwater River near Orofino, the Expedition prepared dugout canoes in which to float the rest of the way to the Pacific. They left their horses with the Nez Perce, and launched forth on the last leg of their journey. They reached the mouth of the Columbia River on November 7, 1805. And Clark "rejoiced in his notebook, 'Ocian in view! O! the joy'" (Schwantes, *In Mountain Shadows*, page 22).

Along the Pacific Coast where the Columbia River empties into the ocean, the Expedition built a little fort called Clatsop after the nearest Indian tribe. Here



it spent a miserable winter (only 12 days were free of rain). Then on March 23, 1806, it headed east on its return trip to Saint Louis.

The Expedition reached Kamiah by mid-May. Here, the Nez Perce advised them to wait about 6 weeks until the deep snow melted somewhat in the Bitterroots. But anxious to get "home," Lewis and Clark decided to push on. This was June 10, and along the Clearwater River summer had come. But they soon found that in the mountains winter prevailed with from 8 to 10 feet of snow. So they returned to the Weippe Prairie and waited for another week. Their final attempt at re-crossing the Bitterroots was difficult, but successful, and by June 29, they had reached the eastern slope of the mountain range. From this point on they made good time (from 40 to 75 miles per day because they were going downstream). They arrived at Saint Louis on September 23, 1806.

During their return from the eastern slopes of the Bitterroots, the two leaders separated. Lewis took some of the men and explored country through which the Maria's River passes (the Maria's River was named after Lewis's niece). This country was in northern Montana. Clark, on the other hand, with the rest of the men explored the Yellowstone River country. The two men, with those who followed them, met where the Yellowstone empties into the Missouri River.

### Value of the Expedition

The value of the Lewis and Clark Expedition has been summarized by Ross Peterson in his *History of Idaho*:

They had established friendly relations with two great Indian nations, the Shoshone and the Nez Perce. They demonstrated that a route through the northern Rockies to the Pacific Coast was difficult. Subsequent travelers would seek an alternate route, rather than hazard the Idaho mountains, canyons, and streams. Their expedition paved the way for the developing Missouri valley fur trade's penetration of the Rockies. . . . The government-sponsored Lewis and Clark expedition also gave the United States a strong and valid claim to the Oregon Country (Peterson, *History of Idaho*, page 32).

Besides all this, the Lewis and Clark journals are a national historic treasure. Carlos Schwantes wrote:

Nearly two hundred years later, perhaps more than any other exploratory venture, the Corps of Discovery still captivates the interest of scholars and fires the imagination of ordinary American citizens (Schwantes, *In Mountain Shadows*, page 22).

In conclusion, Latter-day Saints certainly are justified in believing the Lewis and Clark Expedition was a necessary part of God's plan for the United States. This country, according to Joseph Smith, is Zion, and the "mountain of the Lord (the New Jerusalem) should be in the center of the land" (*History of the Church*, Volume VI, pages 318-319). Independence, Missouri (future seat of the Lord's Mountain) was the departure point for the Expedition. All country west of that point would have to be explored and claimed for the United States before the Church could discharge its divine commission, and this country become what it was divinely destined to become. As indicated previously, the Lewis and Clark Expedition did both. That is, it explored and claimed for the United States upper Louisiana and the Pacific Northwest. Moreover, appropriately Sacajawea, an Israelite, a Lamanite, and an heir of blessings promised to Jacob's posterity (3 Nephi 20:14), served as guide, interpreter, and a link between Expedition members and Indians encountered along the way. Without her, the Expedition may not have succeeded.

### Bibliography

1. Andrus, *Notes: History 536*, Idaho State University
2. Hafen, *Western America*
3. Peterson, *History of Idaho*
4. Schwantes, *In Mountain Shadows*

In addition to the sources listed above, one may want to read *Undaunted Courage* by Ambrose. This is a collection of journal entries, from various members of the Lewis and Clark Expedition, accompanied by commentary.

Another source of information which will afford considerable reading pleasure, along with valuable information, is *From Sea to Shining Sea* by Thom. This is a historical novel, but is well researched and written.

Finally, there is a book entitled *The Captain's Dog* by Smith. This book, too, is a historical novel, but is based on research of the Lewis and Clark journals. Moreover, it was written by a wolf biologist and canine expert who has studied animals for the past 20 years.

### Student Thursday Assembly

Thursday afternoon at 2:40, the student assembly featured President and Sister Neal C. Lewis. President Lewis is Director of Nauvoo Restoration Incorporated, and President of the Illinois Nauvoo Mission.

After an opening hymn, *Called to Serve*, and an invocation by Sarah White, President and Sister Lewis was introduced by Brother Alyn Andrus. They then



spoke to the assigned topic: *Outline of the History of NRI and the Nauvoo Mission*. Sister Lewis made the following points:

1. In Nauvoo, there are 18 major history sites.
2. The Illinois Nauvoo Mission has existed only since 2000.
3. The Illinois Nauvoo Mission is a non-proselyting mission.
4. We are in a special place. Nauvoo is a place preserved to be an important monument of the past, according to Wilford Woodruff.
5. Why the Saints of old Nauvoo were able to do what they did, is due to 3 things:
  - \* They labored under covenants — they were a covenant people.
  - \* They were led by a prophet of God.
  - \* What they did was for future generations.
6. Missionaries in this mission are not proselyting missionaries. They are here to promote good will.
7. The past comes alive in Nauvoo. Parley P. Pratt said, “When you are here, I am here.”

President Lewis made the following points:

1. From 1961 until recently, he and Sister Lewis have been able to view events in Nauvoo from Saint Louis.
2. Nauvoo was founded 167 years ago.
3. Saints evacuated Nauvoo 160 years ago.
4. Since the Saints left Nauvoo, a diversity of people have lived in Nauvoo, keeping it alive, regardless of what B. H. Roberts wrote in 1885 that the whole place was deserted and withering under a blight.
5. Nauvoo’s return to the Church really began in 1903 when Joseph F. Smith purchased the Carthage Jail from Elizabeth Browning for \$4,000.
6. A Relief Society monument placed near the foundation of the Red Brick Store, with approval of the R.L.D.S. Church, commenced a good relationship between them and the LDS Church which continues today.
7. Wilford C. Wood, beginning with purchase of Temple Block for \$900 in 1937, was primarily responsible in purchasing land for the Church on which many current-day sites are located.
8. Wilford C. Wood, in 1951, was given authority to supervise missionary couples in Nauvoo.
9. President Gordon B. Hinckley, in authorizing the Nauvoo Temple, has helped fulfill a prophecy by his father, Bryant Hinckley, that Nauvoo

would rebuild and become a center of interest for many people — last year nearly 1,000,000 people visited Nauvoo.

10. Doctor LeRoy Kimball succeeded in restoring the house of his grandfather, Heber C. Kimball, then turned it over to the Church. In 1961, Doctor Kimball envisioned Nauvoo Restoration Incorporated, an organization, independent of the Church, the purpose of which would be to restore old Nauvoo as much as possible.
11. In 1971, the Visitors Center was dedicated. Two years later, a number of history sites materialized.
12. In 1976, the City of Joseph pageant began.
13. In 1978, the Visitors Center Womens' Garden was developed.
14. In 1982, a number of other history sites were completed, and horse-drawn carriage rides began.
15. In 1999, President Hinckley announced plans to rebuild the Nauvoo Temple. The temple was finished and dedicated by President Hinckley in 2002.
16. Since then, restoration has slowed, but the future may bring other opportunities to restore historic sites.
17. Nauvoo's first branch, in our day, was organized in 1956.
18. Nauvoo became stake number 1,000 in 1979.
19. What we see in Carthage today dates back to 1989.
20. Students must always be sure their lives are in order, that they may be ready to serve when the call comes.

Following President and Sister Lewis, an Academy mini-choir sang the hymn *Hark All Ye Nations*. The benediction was offered by Jessica Killian.

Saturday, February 4, 2006

### Nauvoo Exodus Fireside

Friday evening (February 3) at 7:00, a Nauvoo Exodus Fireside was presented by full-time couple missionaries and Joseph Smith Academy students in the JSA Auditorium. The auditorium was full of missionaries, NRI personnel, JSA faculty, staff, students, and townspeople. The fireside was planned by the Nauvoo Mission full-time missionaries. Its theme was *With Faith and Fortitude They went Forward*. It commemorated 160 years, from 1846 to 2006. It featured narration, brief moments in history told by direct descendants of pioneer Saints who departed Nauvoo in 1846, music and songs sung by JSA students, full-time missionaries, and the congregation.



The backdrop on-stage was excellent. For 3 weeks missionary artists worked on a large canvas painting of the original Nauvoo Temple and surrounding buildings. To one side of the temple was the moon. Temple windows and those in surrounding buildings were lighted with Christmas tree lights. The depiction of nighttime, to this writer, indicated a period when Nauvoo would go to sleep. It would not awaken until the modern temple was completed and a renewed interest in Nauvoo among Latter-day Saints began to generate. Not only has Nauvoo awakened, but it is beginning to develop and grow as a community of interest along the Mississippi River.

### Exodus Trek

On Saturday morning (February 4) at 9:00, an exodus trek was conducted by full-time missionaries from Main Street down Parley Street to the point of exodus along the east bank of the Mississippi River. Full-time missionaries, NRI personnel, Joseph Smith Academy faculty, staff, students, and townspeople participated in the trek.

Leading the parade was a contingent of the Nauvoo Legion carrying Old Glory, a flag representing Illinois, and another representing English converts. Following the Nauvoo Legion was a wagon pulled by oxen. Then came 8 covered wagons pulled by horses. People in pioneer dress walked along with the wagons. The parade stretched along Parley Street for a quarter mile. When everyone had made the point of exodus, the flags were fastened to a pole and hoisted half-mast in honor of those who died during the trek west. A bugler (Spencer Hearne, an Academy student) played taps. Then all sang *Come, Come Ye Saints* to the accompaniment of 2 harmonicas. That completed the parade and ceremony.

The temperature was cold — 19 degrees with a wind chill of 4 degrees. Babies and young children cried because they were cold. The scene was reminiscent of departing Saints gathering at that place along the River 160 years ago — cold Saints, crying babies, shivering children, oxen, horses, covered wagons, and cold temperatures. The significant difference between then and now is this: Saints then were committed to cross the River and move on, suffering as they went. Their descendants, now, walked (or rode) home only a mile away to the welcome comfort of warm living quarters, hot water, indoor plumbing, and food to satisfy hunger. Perhaps the most difficult thought to bear is that of cold, hungry, crying babies and children, and parents knowing they could do little to relieve the distress of little ones they loved so much. Some of those babies and children died due to exposure, and loved ones suffered as they watched helplessly, then suffered even more as they buried dead loved ones in shallow graves along the trail. Such a tale of suffering is epitomized by Stillman Pond who buried 9 children and his wife while crossing the Plains. Yet, he survived his ordeal and

became a leader in the Church, one with strong faith, marked by dedication to God. He married again, raised another family, and lived a long life in the intermountain west among fellow saints (consult President James E. Faust, "Refined in Our Trials," *Ensign*, February 2006, pages 6-7).

A marker in the rotunda at the point of exodus describes the Saint's departure from Nauvoo and their long, difficult journey west in the following words:

Near here, the Mormon exodus to the Rocky Mountains began on February 4, 1846. In 7 years, members of the LDS Church, commonly called Mormons, had built Nauvoo comparable to Chicago, with approximately 11,000 (population). Fleeing enemies, these refugees crossed the Mississippi River with their wagons on flatboats, except for a few days when they crossed on ice.

Under Brigham Young, they crossed Iowa to the Missouri River. On its west bank, they endured the winter of 1846-47 at Winter Quarters in tents, dugouts, and log huts.

The trek from there began with the departure of Brigham Young's first company on April 7, 1847, reaching Salt Lake Valley on July 24, 1847.

Seeking freedom to worship God as they believed, more than 50,000 pioneers, mostly with ox-drawn wagons or handcarts, crossed the plains to the Rocky Mountains before completion of the transcontinental railroad May 10, 1869.

With Salt Lake City as their base, the Latter-day Saints under Brigham Young, who died in 1877, founded more than 350 communities in the Rocky Mountains.

### Special Student Assembly

On Saturday afternoon (February 4) at 1:00, a special student assembly, held in the Joseph Smith Academy Nauvoo Room, featured Fred Woods from BYU. Brother Woods is a professor of Church History at BYU and is Executive Director of Mormon Sites Foundation, an organization independent of the Church, but one which works closely with the Church in selecting history sites worthy of markers, then providing markers at these sites. Expenses, of course, are met through funds generated by the Foundation.

Brother Woods, an energetic and enthusiastic young man, talked to faculty, staff, and students about developing and exercising personal creativity. First, he said that students being here at Nauvoo is like spending 120 days in the wilderness, where they become spiritually refined, tuned to the Spirit, and learn



to focus on the Lord. He said being here is a lot like pole vaulting — what you get out of it (how high you vault) is proportional to what you put into it (time expended in practice). Students should use their time here wisely.

He then showed a video produced by National Geographic Society, entitled *Everyday Creativity*. The video defined creativity as “looking at the ordinary and seeing the extraordinary.” The video also demonstrated that before we can create, we must have a passion to do that. We must be “passionately in love with the world” (meaning nature). In creating, perspective is the key. No one perspective is the right perspective — there are as many perspectives as there are solutions to creativity. In exercising perspective with reference to creativity, one must not be afraid to fail. One must be ready and willing to fail frequently until one’s achievement is realized. In photography, 14,000 shots may be made to get 30 acceptable photos for a National Geographic Magazine article. Creativity means to think outside the box, to break patterns, to frame and re-frame an opportunity to turn the mundane into something attractive, exciting, and new. Finally, in cultivating creativity, one must be willing to put oneself into a place, a point in time, and a situation where the greatest potential for creativity may be found — we must seek windows of opportunity.

After showing the video, Brother Woods led a discussion on what it demonstrated. He then closed with the following thoughts: (1) Do not let the past hold the future hostage; (2) What is important is not the state (the place), but the state (the attitude) we live in; (3) We must desire to do something before we can do it — we must desire to be good and do good before we can be good and do good.

Tuesday, February 7, 2006

#### Full-time Missionary Sunday Sociables

Sunday evening (February 5) at 7:00 p.m., full-time missionaries, NRI personnel, Joseph Smith Academy faculty, staff, students, and townspeople met to hear an address by Fred Woods, a BYU Church History professor, and Executive Director of Mormon Historical Sites Foundation. Brother Woods talked about Saints from England gathering to Zion by boat. He commenced by asking, “Have we missed the boat by concentrating more on immigration by land than by water?” He then went on to make the following points:

1. From England to New York by boat required about 38 days. From England to New Orleans 54 days were needed.
2. From 1840 to 1845, about 5,000 Saints gathered to Nauvoo.

3. Not until the keys of gathering were restored to Joseph Smith in the Kirtland Temple on April 3, 1836 were missionaries sent to foreign lands to preach the gospel and promote the gathering.
4. During the 1840's, 25 percent of those who gathered came from Britain.
5. Of all who immigrated to America, no one could organize and manage as well as Latter-day Saints. Their safety record was unequaled.
6. After 1854, immigration to Saint Louis then on to the west ceased due to cholera in and around Saint Louis. Rather, Saints after that time bypassed Saint Louis and came on to Keokuk, Iowa before outfitting and starting west. Many disembarked at New York City and crossed into Iowa, going as far as the railroad would take them.
7. The early gathering was geographical. Today, the gathering is to branches, wards, stakes, and temples.
8. We must be prepared to carry the gospel message to the world.

### Faculty Meeting

Tuesday morning (February 7), faculty and spouses met in faculty meeting at 10:50. Evan Ivie conducted. Tyson Hazard, studentbody president, delivered the thought and Alyn Andrus offered prayer.

Tyson said, so far the real value of this semester for him has been to learn that church history must be taught along with secular history to be meaningful. He mentioned that James Otis, one of this nation's early founders, pronounced that a western sun (the United States) would rise and show a pattern for government that other nations might copy. Tyson expressed his gratitude to know that this Land of Promise was prepared by the Lord for restoration of the gospel, priesthood, and church during preceding centuries as its secular history developed.

Saturday, February 11, 2006

### Thursday Student Assembly

On Thursday (February 9) at 2:40 p.m., Brother Paul Hanks conducted a student assembly featuring Sister Ann Wirthlin and husband, David Wirthlin, matron and president of the Nauvoo Temple. Before the speakers were introduced, students sang a hymn and heard an opening prayer. Alyssa Aamodt sang, beautifully, "I Have Not Seen, Yet I Believe." Brother Hanks then introduced the speakers.

Sister Wirthlin spoke reverently and interestingly, making the following points in her address to the students:



1. To have Joseph Smith Academy students here in Nauvoo and coming to the Temple, doing baptisms for the dead is good.
2. To be in Nauvoo is to be changed for life by the spirit which may be found here. That spirit is associated with predecessors, now dead, who once lived and worked here. We are inseparably connected to them in Nauvoo.
3. The Temple is a magnet which draws people to Nauvoo — it is an important instrument in the Gathering to this place.
4. The original temple was built by poverty-stricken people who gave all they had to give.
5. Early Saints “hungered and thirsted” for temple blessings.
6. The primary purpose of a temple president and matron is to maintain the holiness of the temple as a holy place.
7. All who attend the Temple must be reverent while there. Reverence means more than being quiet and respectful. It means understanding what goes on in the Temple.
8. The temple ceremony unfolds God’s eternal plan. We learn the plan to the extent we are in tune with the Spirit and are ready to receive learning.
9. The temple endowment bestows certain gifts on those who participate in it. These are the power of knowledge, the power of sealing — to be at one with each other and the Savior, and the power of salvation (exaltation). Without the endowment, we cannot be saved in the Eternal World. Recipients of proxy activity, then, rejoice, as do the living, through participating in the temple’s higher priesthood ordinances.
10. The early Saints started work we must finish — they laid the foundation. We must build on that foundation.

President Wirthlin spoke with clarity and meaning when he covered the following points:

1. John the Baptist called Joseph and Oliver “fellow servants.” We, likewise, are fellow servants in doing the Lord’s work. We are saviors on Mount Zion.
2. Hallmarks of the Gospel are the following: 12 apostles, seers and revelators, revelation resulting in living scripture, temples in which the higher ordinances of the Melchizedek Priesthood can be administered.
3. The Savior entered and taught in temples and from temples (both in Jerusalem and Central America).

4. The Lord revealed His expectation of a temple through the Angel Moroni in his first visit to the boy Joseph — Moroni spoke of revealing the Priesthood through Elijah.
5. The Kirtland Temple was built in the Saints' poverty for the purpose of giving them a partial endowment of power.
6. The full endowment of power came in the Nauvoo Temple, also built in the Saints' poverty.
7. We need temples more today than ever before because temptations are so rampant. The temple endowment helps protect us against evil.

### Student Talent Night

Friday evening (February 10), Joseph Smith Academy students participated in a talent show. Besides participants, faculty, staff, students, missionaries, NRI personnel, and townspeople attended. The auditorium was filled to about 66 percent capacity (400 people). Twenty-three students performed and 12 served as the technical crew. Directors were Paul Hanks and Duane Huff. The presentation's theme was *Many are Called but Few are Chosen*. The program was presented as follows:

Andrea Nelson/Spencer Coons	Masters of Ceremony
Tara Ellison/Tyson Hazard	Welcome
Brittany Mower	Piano solo
Sara Olson	Saxophone solo
Jessica Shardlow/Camilla Cook	Clogging
Ryan Hagge	Tenor solo
Brian Nyman	Computer comedy sketch
Stacy Symes/Talon Jones	Cha-cha
Matt Jex	Piano solo
Katie Oberan/Ardis Smith	Violin duet
Leann Yancey	Piano solo
Mikelle Young	Tap solo
Jayni Dowse	Soprano solo
Spencer Hearne	Piano solo
Sweetones	"Beautyshop" septet
Rebecca Politis	Kim Bair
Alyssa Aamodt	Karen Haws
Jayni Dowse	Ardis Smith
Leann Yancey	

Kim Bair . . . . . Piano solo

Note: Spencer Hearne accompanied on the piano for various numbers.



All numbers performed were executed well, and all were entertaining. We know at least one-third of the students here this semester are gifted with talents.

#### Student Log Cabin Raising

Saturday afternoon (February 11) between 1:00 and 4:30, Joseph Smith Academy students raised a log cabin in Nauvoo. Cabin materials were salvaged from old structures and numbered for placement in the rebuilt structure. Participating students numbered about 75 to begin with. As the project proceeded, that number diminished, until near the end few remained. Overall, though, students termed the project "good." The project helped Pioneer Life students fill a requirement for that course.

#### Student Valentine's Day Party

Saturday evening (February 11) between 7:00 and 10:00, Joseph Smith Academy students, faculty, and staff participated in a Valentine's Day party. Festivities were held in the gym. At the north end was a painting of 2 honey bees with holes cut where the bees' heads should have been. Students would poke their heads through the holes and have their pictures taken. Words on the sign below the holes through which faces were seen read, "Bee My Valentine."

At the gym's south end were tables around which sat students writing valentines to each other. In the southwest corner was a table with ice cream, ice cream toppings, cup cakes, and donuts. In the northwest corner was a table with CD players and amplifiers which provided music for dancing. Along the gym's east side were games for group participation. And dancing (vigorous dancing) occupied the center area of the gym floor. The north door was propped open to admit fresh air. Verbal exclamations were noisy. Music was loud. Energy expended was enormous. When this writer left about 8:30, everyone seemed to be having a "hot time in the old town."

Tuesday, February 14, 2006

#### Faculty Meeting

Tuesday morning at 11:00, Evan Ivie conducted faculty meeting. Nathan Winters, art teacher in the Joseph Smith Academy, gave an excellent scholarly thought involving life as an experience in chiasmus. His thought began with the words: "Is it possible that each of our eternal schemes of progression exists within a Chiasm of macrocosmic proportions?" He then suggested that in an "eternal perspective we are all engaged and immersed in one grand chiasmus." He said,

It would seem that the entire spiritual history of the Lord's creations and the profound Plan of Salvation is one giant chiasm. The story must begin in the eternities. In chiasmus, the story must therefore also end in the eternities which, paradoxically, are without beginning and without end.

Knowing that the "fulcrum" or "crossing point" of such a chiasmus almost always identifies the precept of most importance, we would expect that such a crossing point would be the Atonement of the Savior.

In the June issue of the *Ensign* in 1982, Elder Bruce R. McConkie identified some chiastic points of importance when he spoke of the "three pillars" or events in the Plan of Salvation.

It is the gospel of God, the plan of Eternal Elohim, the system that saves and exalts, and it consists of three things. These three are the very pillars of eternity itself. They are the most important events that ever have or will occur in all eternity. They are the Creation, the Fall, and the Atonement.

In a sense, when Elder McConkie's three pillars of importance are illustrated, it looks quite chiastic. At the extremes we find Christ as the foundation rock and mirroring that is our own requirement to become Christ-like. The pillar of the Fall is mirrored with our Rise, while the Creation is mirrored with the earth Created Anew. In the center, the infinite Atoning Sacrifice is mirrored with our own sacrifice of "broken hearts and contrite spirits."

As we live throughout eternity in this planned chiastic experience it would seem that all we really have to do in the moment in which we live is to have a broken heart and a contrite spirit, leaving no room for pride or sins not repented of. In short, we must have faith in Christ, obey his word, and worship Him in reverence. Understanding the giant chiasmus in which we live can teach us to maximize our joy and eternal lives and help us think upon the pillars of eternity and our role through it all.

Also, during faculty meeting, Brother Andrus reported on a visit to Athens, Missouri (northernmost penetration of Civil War fighting west of the Mississippi River). He prepared and distributed copies of a report involving his and Sister Andrus's visit to this interesting place. The report follows:



## ATHENS, MISSOURI

Athens is located almost directly west of Nauvoo about 25 miles, along the southwest bank of the Des Moines River. To get there, one must go to Keokuk, west to Highway 27, north to Highway 136 (Weyland), west to Highway 81 (Kahoka), north to an oiled road designated CC, then east to Athens State Historic Site along the Des Moines River. One can then return to Keokuk through Farmington and Donelson, north of Athens.

According to a historical marker by the old Kahoka courthouse, the battle of Athens was fought August 5, 1861 and is one of 2 northernmost Civil War "skirmishes" (the other was at Salineville, Ohio, July 26, 1863). At Athens, about 500 Union troops (another source gives that number as 400) under Colonel David Moore routed some 800 pro-Southern state guards (another source gives that number as 2,000) under Colonel Martin Green, to save Iowa from Civil War action. Moore and his Union troops had occupied Athens since July 24. Green and his guards had moved in to drive Union soldiers from Southern soil. But before that could materialize, apparently the Southern guards were surprised and routed by Moore's troops.

Athens was settled as a river-front town in the early 1850's, about 7 years following departure of the Saints from Nauvoo. It grew rapidly, numbering at one point 50 businesses, including a large water-powered mill that produced flour, cornmeal, lumber, cotton and woolen goods. A large hotel made of bricks bore the name, Saint Louis. Today a few scattered structures remain, one of which displays a cannon ball hole resulting from the Athens war.

Today, the State Historic Site interprets both the battle and history of the town. In August, every 2 years, volunteers re-enact the battle of Athens for tourists. In between, a site employee is available for guide service.

Athens is located in Clark County, Missouri's first northern-boundary county, organized in 1836. The county is named after William Clark of the Lewis and Clark Expedition, and is famous for another war involving honey bee trees. The issue in this war was eastern Missouri's disputed northern boundary. Iowa Territory and Missouri both claimed land that had been granted to unclaimed and unwanted Indian half-breeds (it was called the Half-Breed Tract). Because there was a plethora of bee trees in the area, the war was called the Honey War. The war was one of words and threats more than military action, though forces on each side were mobilized. Compromise averted hostilities. In 1851, the United States Supreme Court settled the dispute once and for all by establishing the boundary along an old 1824 Iowa Sauk and Fox Indian purchase line.

### Valentine's Day

Valentine's Day (February 14) in the Joseph Smith Academy was both active and colorful. For days, students have prepared for it. As mentioned previously in this journal, they planned and executed a valentine's dance last Saturday (February 11). Since then they have decorated the tunnel between the dormitory and NRI complexes. Both sides of the tunnel display an array of large paper hearts on which students have written love notes to each other. There are enough hearts to represent every student enrolled. Draped over the hearts are multicolored Christmas lights. And at the southern end of the tunnel are the words "Tunnel of Love." In addition, last night under the gracious auspices of Food Services, the girls cooked Valentine cookies. Today at lunch, the cookies were available for students to spread with colorful frostings and sprinkles. The boys' contribution to the girls occurred last night (or more accurately early this morning). They inflated 1,500 balloons of various colors and spread these out over the hallways of Floors 2 and 3 where the girls reside. This writer was present on Floor 2 when the first girls to see this pretty site "ooed and awed," giggled, laughed, and hooted. To hear their surprised and pleased exclamations was delightful. The boys, incidentally, did not sleep until 4:30 a.m. Of course, they were up by 8:00. Today, their activity index has dropped several notches. Finally, Brother Ivie bought a small heart-shaped box of chocolates for each girl. These were distributed at lunch.

Thursday, February 16, 2006

### Thursday Student Assembly

At 2:40 p.m. on Thursday (February 16), Evan Ivie conducted a student assembly in the Joseph Smith Academy Auditorium. Jessica Rowley opened with prayer. Launie Alder sang "I Walked Today Where Jesus Walked." Jean Hanks accompanied on the piano. Clark Christian then presented an excellent talk, accompanied by Power Point, concerning the Holy Land and Jerusalem Center. He and Laurel Christian have served there.

The following points mark Brother Christian's presentation which lasted about 40 minutes:

1. What makes the Holy Land holy? It is the land where Jesus was born, lived, taught, then through crucifixion and resurrection became the Christ.
2. The Holy Land is holy not only to Christians, but to Jews and Moslems, as well.



3. Its importance is out of proportion to its size — it is only 1/10 the size of Utah. It is important as a world crossroads, but also as the place from which Christ's teachings have come to the world.
4. Just as Christ is the shepherd of His sheep, so today in Israel shepherds lead their flocks to pasture.
5. The night Jesus was born, shepherds left their sheep to seek the Babe and worship Him. The sheep they left were special lambs raised for sacrificial purposes. How symbolic that Jesus was born a sacrificial lamb among other sacrificial lambs in and around Jerusalem.
6. When Jesus was baptized by John in the River Jordan, he descended below all things, symbolically and geographically. The River Jordan is a fresh water stream flowing between the Sea of Galilee (Lake Tiberius) and the Dead Sea. Lake Tiberius is 700 feet below sea-level. The Dead Sea is 1300 feet below sea level, the lowest spot on Earth.
7. Christ left no monument to Himself as did other great temporal rulers. What He did leave was a holy ordinance, the sacrament of the Lord's Supper, by which we remember Him and His work.
8. The Jerusalem Center, marking the presence of Christ's church in the Holy Land, is a modern miracle. The keys of gathering were given to Joseph Smith on April 3, 1836 in the Kirtland Temple. From the Mount of Olives, Orson Hyde dedicated the Holy Land for return of the Jews on Sunday, October 24, 1841. In Nauvoo (1845) the Quorum of Twelve Apostles invited and commanded the gathering of Jews to their homeland.
9. The first Latter-day Saint missionary in the Holy Land was Jacob Spori who, through revelation, baptized a German blacksmith living there. The blacksmith's name was Georg Grau. He then baptized his wife and family one month later after receiving the Priesthood.
10. President Harold B. Lee was the first church president/prophet since Peter of old to visit the Holy Land. That was in September 1972.
11. President Spencer W. Kimball visited the Holy Land in 1977 to dedicate the Orson Hyde Memorial Garden. This gave the Latter-day Saints a "foothold" in the Holy Land.
12. President Kimball investigated a site for the Jerusalem Center and a 100-year lease was signed in 1984 for the land on which the Center was constructed. Since no clear title to the land exists, the Church contributes each month to a fund for the purpose of buying the land should a legal claimant emerge in the future.
13. Acquiring the spot on which the Jerusalem Center rests was miraculous — it is a choice site in Jerusalem.

14. The Jerusalem Center emerged amidst criticism and conservative Jewish opposition. The Church agreed not to proselyte in the Holy Land. In the meantime, Jews offered the Church money to cease building and withdraw. When that failed, the question was asked, "We know you have agreed not to proselyte, but how can we deal with the light in the eyes of your young people?"
15. Today, the Jerusalem Center is bereft of BYU students. Church policy prohibits a BYU Semester at Jerusalem due to political turmoil and unrest currently characteristic of that area. But the building is there, and is maintained by a skeletal crew. Moreover, the Center encourages tours and sponsors frequent concerts by accomplished musical artists. Any who wish to attend are welcome, Arabs and Jews alike. They must leave their weapons at the door, however.
16. Arabs and Jews have worked together in the Jerusalem Center with amicable feelings toward each other. The Gospel heals antagonistic relationships.
17. President Hunter, as an apostle, overlooked construction of the Jerusalem Center. He said that we must overlook racial and religious prejudices — children of the promise may be Arabs as well as Jews.

Prayer was offered by Kelsie Smith. All present were dismissed to attend class or return to work.

Saturday, February 18, 2006

#### Hannibal (Missouri) Field Studies

Two factors dominated the Hannibal, Missouri Field Studies on Saturday, February 18. These were the weather and Dilworth Rust.

Temperatures, Saturday, varied from 3 degrees below zero (with a wind-chill of minus 18) to 13 degrees above zero. The day was sunny, giving a deceptive notion that temperatures were warmer than they were. Not much time was spent outside the buses. All information and reports were given inside.

Dilworth Rust had organized dispersal of information so well that students were not only prepared for sites visited, but enjoyed learning. Student reports were brief and germane. They were augmented by information from Paul Hanks and Alyn Andrus. Brother Hanks was director on Bus #2.

Students not only enjoyed the Mark Twain cave and museums at sites visited, but a little sideline proselyting as well. In fact, before leaving the bus at day's end, Brother Andrus got both name and address of the bus driver, and Brother Hanks gave him a *Book of Mormon* to read.



Two highway buses left the Joseph Smith Academy at 8:00 a.m., one going to Florida (Missouri) while the other went to Mark Twain's Cave at Hannibal. The two buses then reversed sites.

A history of Florida was given in the Fall Semester 2005 field studies involving Hannibal. That history will not be repeated here. But a brief history of Hannibal should be given here.

Hannibal, with a present population of about 18,000 people, occupies space within 2 Missouri counties — Marion and Ralls. It is situated along the Mississippi River's west bank about 80 miles south of Nauvoo. Historically, it has served as shipping center for a rich agricultural region. Steamboats stopped regularly at Hannibal going down and up-river. In fact, this part of Hannibal's history, and the steamboats with which Mark Twain became fascinated, influenced his life and literature profoundly.

Hannibal was settled in 1818 and was incorporated as a city in 1845. Twain was born November 30, 1835, seventeen years after the town was settled. Since it was settled, Hannibal has become known for producing cement, drawing materials from nearby limestone and shale deposits. It also produces nitrogen fertilizer, "optical products, concrete blocks, boats, lawnmowers, and coin-handling devices" (*Encyclopedia Americana*, Volume 13, page 775). But Hannibal is most noted for Mark Twain museums and the printing/publishing of books, many of them written either by or about Twain. Old downtown Hannibal exudes Twain's influence. Businesses, museums, and streets are named either for Twain or other characters in the books he wrote.

Finally, Hannibal boasts a 2-year liberal arts institution called Hannibal-LeGrange College. The school, an extension of Missouri Baptist College, serves as a regional diagnostic clinic for mental retardation.

Today — on a warm day — one may buy ice-cream cones, leisurely visit Mark Twain museums, climb Cardiff Hill to the lighthouse, walk along the waterfront where Twain stood enthralled as steamboats came and went, and become familiar with the fun-filled, leisurely life of a sleepy, little river-front town destined to become world-renowned through an adventure-loving boy-citizen.

Tuesday, February 28, 2006

### Lead Kindly Light

On Sunday evening (February 26) at 7:00 in the Joseph Smith Academy Auditorium, Academy choir students presented a special program entitled *Lead Kindly Light*. The printed program identified the following numbers, following an invocation.

## Narrators

Ryan Hagge

Andrea Westover

“Guide Us O Thou Great Jehovah” . . . . . John Hughes, arr. Mack Wilberg

Sara Olsen, organist

“Lead Kindly Light” . . . . . John B. Dykes, arr. Mack Wilberg

Leann Yancey, organist

Camilla Cook, flute

“Where Can I Turn For Peace” . . . . . Thayne /Meredith, arr. Mack Wilberg

Kirsi Kilpelainen, accompanist

## NAUVOO CHORALE

“O Divine Redeemer” . . . . . Charles Gounod

Launie Alder, soloist

Spencer Hearne, accompanist

“Prelude on Deliverance” . . . . . Pratt/Meyerbeer, arr. Richard Elliott

Sarah Olsen, organist

“You Rescue Me” . . . . . Phillips/Castleton, arr. Castleton/Lee

Mikelle Young, soloist

Spencer Hearne, accompanist

“Nocturne” . . . . . Frederick Chopin

Spencer Hearne, pianist

“American Suite” . . . . . Folk songs, arr. Luigi Zaninelli

Spencer Hearne, accompanist

## NAUVOO CHORALE

“Ashokun Farewell” . . . . . Jay Ungar

Katie Oberan, violinist

Brittany Mower, accompanist

“Charity” . . . . . I Corinthians 13 and Mormon 7

Nancy Lee Oliver

Leann Yancey, accompanist

## NAUVOO WOMENS' CHORALE

“Jesus Was No Ordinary Man” . . . . . Janice Kapp Perry

Emily Benedict, soloist

Kirsi Kilpelainen, accompanist



- “I Need Thee Every Hour” . . . . . Hawkins/Lowry  
 Rebecca Politis, Jayni Dowse,  
 Karen Haws, Ardis Smith,  
 Alyssa Aamodt Leann Yancey,  
 Kim Bair
- “I Have Not Seen, Yet I Believe” . . . . . Sally Deford  
 Alyssa Aamodt, soloist  
 Kim Bair, accompanist
- “O God, Beneath Thy Guiding Hand” . . . . . Robert D. Swenson  
 Brittany Mower, accompanist  
 Katie Oberan, violin
- “Prayer of The Walking Child” . . . . . Dave Tinney, arr. Greg Hansen  
 Select voices
- “From Sea to Shining Sea” . . . . . Bates/Ward  
 paraphrased, Maurice Whitney  
 Spencer Hearne, accompanist
- “Consider the Lilies” . . . . . Roger Hoffman, arr. Lawrence Lyon  
 BreeAnna Hansen, accompanist
- “When I Survey the Wondrous Cross” . . . Watts/Mason, arr. Gilbert Martin  
 Stephanie Gibbs, accompanist

#### NAUVOO CHORALE

Following a benediction, the program closed. All participants drew a standing ovation from an auditorium nearly full. Paul Hanks and Duane Huff were choir director and director of student activities, respectively. They and those whom they directed deserved a multitude of thanks for hours of selfless service. Counting choir members and technical staff, participants numbered about 70, or 81 percent of the studentbody.

#### Faculty Meeting

In faculty meeting this morning (Tuesday, February 28), Gail Smith announced there would be no buses available on Saturday, March 11, the last day of the scheduled Western Missouri Field Studies. A glitch in scheduling buses resulted in having to move the field studies up 1 day. The new schedule will be from Tuesday, March 7 through Friday, March 10. Motels and sites had to be rescheduled.

Also, Brother Andrus reported on a visit to Zelph’s Mound. Paul Smith and Duane Huff have wanted to conduct a visit to Zelph’s Mound with students — those who would like to go. Accordingly, Evan Ivie asked faculty to vote on 3

alternatives: (1) Have 1 of the buses scheduled for the Abraham Lincoln Field Studies return via Zelph's Mound along Interstate 72, carrying passengers who would like to visit Zelph's Mound. (2) Take 3 vans on a free Saturday in April to the Mound, transporting all who might like to go. (3) Not go at all.

To investigate (as a personal undertaking), Brother and Sister Andrus went to the Mound on Saturday (February 25). They returned with a recommendation that highway buses not be taken to the Mound. Fifteen-passenger vans would work, but buses would be too long and awkward to negotiate the narrow road and turn around in the parking space available. Following is the written report given in faculty meeting by Brother Andrus:

### ZELPH'S MOUND AND MORMONTOWN

Saturday, February 25, Gloria and I drove 45 miles south and east of Quincy, along Interstate 72, to Zelph's Mound. To get to the mound, we turned right off the Interstate at the Griggsville Exit, turned north and crossed over the Interstate, then drove to Griggsville (4 miles distant) on Highway 107. In Griggsville, we turned east on Highway 2 and drove to Valley City about 4 miles east of Griggsville. We drove through Valley City to where the highway turned north. At that point, we turned south, crossed over an old railroad track then drove south on a narrow, crudely-surfaced road for 2 miles. This road follows the Illinois River until the road turns west. Where the road turns west, we parked the pickup (underneath and exactly between the separated 4 lanes of I-72). We walked until we were on the south side of the eastbound 2 lanes of I-72. We squeezed through a gate (closed to vehicles), into a wildlife management area, walked perhaps 20 yards along a once-used road (only faintly discernible) then I climbed the 300-foot bluff, (Zelph's Mound) thickly wooded and covered with last autumn's leaves. It was steep and probably took me 10 minutes to climb. It was too steep for Gloria to climb. Anyone with back, hip, knee, or heart problems would not be able to make this climb. On top, the mound was only partially cleared of brush and trees. I was so close to the freeway, I could easily hear and see vehicles going east across the River. I could look down on the River and across the River Valley. Otherwise, all I could see was more thickly-wooded hills. These hills form the western ridge of the Illinois River Valley, and one hill can hardly be detected from another. They are part of a system of hills along the River. As the River is approached from the east, they are easily seen as the western bluff or ridge of the Illinois River Valley. Zelph's Mound, then, is nothing like I had imagined it to be — a lone, treeless, Illinois prairie drumlin, easily identified.



Zelph's Mound was named by Joseph Smith and members of Zion's Camp in 1834. Zion's Camp was a contingent of 150 — 200 Latter-day Saint men who, under Joseph, marched from Kirtland, Ohio to Independence, Missouri to assist Saints living there in reclaiming lost land.

Gloria and I marveled that Joseph and members of the Camp climbed the ridge at that point where the remains of an Indian warrior were discovered and identified by Joseph. The only explanation that made sense to us was this: That particular point along the route was where the men climbed from River Valley to the plain above. From there, they continued to a point about 4 miles east of present-day Pittsfield. Perhaps that was a good place to camp (there in February 1839, a Latter-day Saint community was established eventually called Mormontown). From its campsite at Mormontown, Zion's Camp made its way past Pittsfield to the tiny junction of Atlas, then on to the Mississippi River. After crossing the Mississippi, it followed Salt River to the Ivie Settlement at Florida (Missouri), then up the Missouri River to Independence.

In *History of the Church*, one may read the following description concerning Zelph and his burial mound:

On the top of the mound were stones which presented the appearance of three altars having been erected one above the other, according to the ancient order; and the remains of bones were strewn over the surface of the ground. The brethren procured a shovel and a hoe, and removing the earth to a depth of about one foot, discovered the skeleton of a man, almost entire, and between his ribs the stone point of a Lamanitish arrow, which evidently produced his death. Elder Burr Riggs retained the arrow. The contemplation of the scenery around us produced peculiar sensations in our bosoms; and subsequently the visions of the past being opened to my understanding by the Spirit of the Almighty, I discovered that the person whose skeleton was before us was a white Lamanite, a large thick-set man, and a man of God. His name was Zelph. He was a warrior and chieftain under the great prophet Onandagus, who was known from the Hill Cumorah, or eastern sea, to the Rocky mountains. The curse was taken from Zelph, or at least, in part — one of his thigh bones was broken by a stone flung from a sling, while in battle, years before his death. He was killed in battle by the arrow found among his ribs, during the last great struggle of the Lamanites and Nephites (*History of the Church*, Volume II, pages 79-80).

From Zelph's Mound, Gloria and I drove to Pittsfield, then 4 miles east on Highway 106 to a historical marker commemorating Mormontown. There is no turnout next to the marker and the highway is moderately busy, making a stop at this point somewhat risky. Nevertheless, I read the following words on the historical marker to Gloria who wrote them down.

### MORMONTOWN

On February 22, 1839, members of The Church of Jesus Christ of Latter-day Saints, refugees driven from Missouri under the Extermination Order of Governor Lilburn W. Boggs, settled on this site. The property was owned by Thomas Edwards who later joined the Church. Silas Smith, High Priest in the Church and uncle of the Prophet Joseph Smith, was the leader of these Mormon refugees. The community grew to more than 300 members. Silas Smith died on September 13, 1839 at the age of 58, and was buried here near his home. Smith was succeeded by John Lawton and later by Harlow Redfield, who presided over the congregation until it disbanded in 1845.

In October 1842, Brigham Young and Heber C. Kimball preached at a Church conference held here. The settlement, which later became known as Mormontown, extended on both sides of the road at this location. Cabins were built and wells dug. A school house and a church were established on the south side of the road. The cemetery, which measured 60 x 80 feet, fell into disrepair during later years. Grave stones were bulldozed into a ditch and the grave yard plowed over. The church building was relocated to Pittsfield and used as a parish hall by St. Mary's Catholic Church. The pews and pulpit were moved to a church near Pleasant Hill. (Sponsored by the Pike County Historical Society and the Illinois State Historical Society, April 2005.)

Note: The following sources of information helped guide us to Zelph's Mound.

1. LaMar C. Barrett, *Sacred Places: Ohio and Illinois*, page 228.
2. Mike Trapp (local historian), Nauvoo, Illinois.

Thursday, March 2, 2006

### Thursday Student Assembly

A student assembly was conducted by Evan Ivie in the Nauvoo Room at 2:40 p.m. Faculty, staff, and students in attendance numbered 45. The meeting was opened by singing *Come, Come Ye Saints*. Rebecca Politis conducted. Ange



Murtha accompanied on the piano. The opening prayer was offered by Sarah Olsen. Krista Webb then sang a solo, *When I'm on My Knees*.

The purpose of the assembly was to feature the Nauvoo Historical Society in presenting a picture history of the Nauvoo bluffs. Accordingly, Gene Shurts (a Latter-day Saint resident of Nauvoo) and Karen Gilbert, of the Nauvoo Historical Society, spent about 30 minutes projecting pictures of old Nauvoo buildings onto a screen, describing their purpose, and location. The following points were made during the presentation:

1. In 1850, a Nauvoo census counted 3000 citizens. Following the Icarians, Nauvoo languished. Today, about 1,000 citizens call Nauvoo home.
2. Today's Nauvoo State Bank building was moved to its present location (1 block east from Wells Street) in 1893. It was rebuilt in 1896.
3. After the Latter-day Saints left Nauvoo in 1846, Temple Block gradually filled with buildings, some constructed of temple stone (these served the Icarians for a time), others faced Wells and Mulholland Streets. Wells Street, at first, was anticipated to be Nauvoo's main street. Mulholland, however, became that.
4. The Nauvoo Hotel was constructed in 1846. Since then it has come under new management several times and has undergone remodeling.
5. At one time, Nauvoo was noted for its numerous saloons. This fits nicely into the picture of Nauvoo as a national producer of fine wines.

### Interfaith Symposium

A Nauvoo-Colusa interfaith symposium was conducted in the Joseph Smith Academy's Nauvoo Room on Thursday, March 2, at 7:00 p.m. The room was packed with JSA faculty, staff, students, full-time missionaries, and townspeople. Reportedly, 425 people came to hear ministers of various local church congregations speak briefly. The topic to which ministers addressed themselves was "How is truth revealed — how is right identified in their churches?"

Churches represented in this seminar were (1) Catholics, (2) Community of Christ, (3) Latter-day Saints, (4) Lutherans, (5) Methodists, (6) Presbyterians (7) United Methodists. These churches were represented by the following ministers: Catholics - Father Tony Trosley, Community of Christ - Lee Ourth, Latter-day Saints - David Wright, Lutherans - Gail Pope, Methodists - Beckie Laumeier, Presbyterians - Mark Anderson, United Methodists - Dorothy Fellhauer.

Each minister spoke for not more than 10 minutes. Jim Moffitt, a member of the Catholic faith, conducted the seminar. After all ministers had spoken, a recess was taken during which refreshments were served. Following refreshments,

written questions from the audience were answered by ministers to whom the questions were addressed.

The seminar lasted 3 hours and 30 minutes. Those in attendance, who reported feelings, were complimentary in their reports.

### Special Faculty Meeting

Friday evening (March 3) at 8:15, faculty members and spouses gathered in Joseph Smith Academy classroom 301 to hear a report from Robert Woodford. Robert is involved with other Latter-day Saint scholars in researching and editing the Joseph Smith papers, a project spread over 15 years and including an estimated 26 volumes at about 500 pages per volume. Senior editors for the project are Richard Bushman, Ron Esplin, and Dean Jessee. Each volume, as it is finished, will be printed and published by a new church press called the Church Historian's Press. Documents in this project extend back to pre-*Book of Commandments* times. These documents come, in some cases, from early church apostates through letters, journals, notes, and handwritten revelations copied as Joseph dictated them. The final product, therefore, will not be sanitized, although each volume will be read and approved by a General Authority. Money for this project has come from Larry H. Miller, a Salt Lake City multi-millionaire, who created an endowment fund to finance the comprehensive and esoteric endeavor.

Books published, and to be published, are divided into 5 categories. These are (1) Histories (2) Journal entries, (3) Nauvoo Journal entries, (4) Legal cases, and (5) Documents. When finished, the books constituting this scholastic accomplishment will be a treasure-trove of original sources relating to early history of the Church.

Saturday, March 4, 2006

### Carthage Walk

At 8:00 a.m. on Saturday, March 4, faculty and students, totaling about 75, left from the Joseph and Hyrum Smith (equestrian) statues facing the Temple to run/walk to Carthage. Faculty members who did not participate directly in the walk drove vans along the route, delivering water and food to thirsty and hungry hikers. Others offered rides to those whose bodies were too jaded to continue. Carthage, by today's stair-stepped route, is 23 miles distant. In Joseph's day, the route was diagonal and much more direct, measuring only about 18 miles. Today, a public-lands survey has divided farmland into sections, the lines of which are identified by roads intersecting at right angles 1 mile apart. Today's trail, then, follows section lines, and only approximates the original trail.



The temperature at departure time this morning was 25 degrees Fahrenheit. There was no breeze, however, and within a couple of hours the day was sufficiently pleasant that running and walking constituted desirable exercise.

Students began returning to the Joseph Smith Academy by van around 3:00 p.m. They were tired, sore, and in some cases blistered. But their declaration was positive — the walk was well worth both energy expended, soreness endured, and time spent. They were pleased to walk the route followed by Joseph and Hyrum during their last ride from Nauvoo.

Monday, March 6, 2006

### Sunday Evening Fireside

Sunday evening (March 5) at 8:15, a fireside was held in the Joseph Smith Academy Nauvoo Room featuring Gracia Jones, a great-great granddaughter of Joseph and Emma Smith through their son, Alexander. Evan Ivie conducted. An opening hymn, "Praise to the Man," was sung with Leann Yancey conducting and Stephanie Gibbs accompanying on the piano. Sarah White offered the invocation.

This year, Gracia Jones celebrates 50 years of church membership. She was baptized on March 17, 1956 at Great Falls, Montana. She was the first descendant of Joseph and Emma to be baptized into the Church since Joseph's martyrdom. Since then, she has acted as a traveling ambassador among Church and family members, talking about her conversion, listening to family stories, developing genealogical tables, and collecting Smith family information. She estimates that perhaps Joseph and Emma's posterity number 2000, one thousand of whom are living. Certainly, she has spread goodwill wherever she has gone whether among Church or family members. Moreover, she has helped organize family reunions and has been instrumental in promoting a coming together of Joseph and Emma's posterity in this modern day and age. She has written 3 books: *Emma's Glory and Sacrifice*, *Priceless Gifts*, and *Emma and Lucy*. Her books make popular reading, and she is a popular speaker.

Gracia grew up in Montana on the Flathead Indian Reservation. Her father was Indian. During high school days, she lived in Conrad, Montana on a dairy farm, learning to work physically and be a responsible family member. She did not know the value of her Joseph and Emma connection until her teen years. In fact, she had been cautioned, as other Smith family descendants had been, not to reveal publicly her connection to Joseph Smith — he was seen as immoral, evil, and posterity feared they would suffer from his opprobrium. With Gracia and other Smith descendants, silence had become the key to social survival. Nevertheless, during her teen years, Gracia met Mormon missionaries who, after learning of her ancestry, gave her a *Book of Mormon*, saying that her great-great-

grandfather had translated that book, and its contents were true. She never doubted the missionaries. In fact, when she heard them say the book was true, the Holy Spirit infused her body from head to feet, and she was converted. She was baptized without her father's permission. Neither parent attended her baptism — in terms of family and friends, she was baptized alone. Since then, as indicated, she has become a powerful advocate, a spokesperson, for Emma, Joseph, and family.

Today, Joseph and Emma's descendants are widely scattered, geographically, and worship a multitude of religious faiths. But, according to Gracia, a gathering is now underway. One day, assisted by prayers of Church members, Joseph and Emma will enjoy their posterity in an Eternal bond.

### Mandatory Meeting for Western Field Studies

Friday evening (March 6) at 6:00, faculty, staff, and students met in the Joseph Smith Academy Nauvoo Room to prepare for their Western Field Studies across Iowa, into eastern Nebraska, western Missouri, then home through Missouri. Paul Smith identified the route to be followed and discussed the need for proper behavior and dress along the way. All present were then divided according to passenger lists for Buses 1 and 2. Students on both buses received assignments to conduct devotionals, handle luggage, and dispersal of keys at motels. Reports on assigned topics had been given to students previously — far enough in advance to allow for adequate preparation. Finally, each student, faculty member, and spouse received \$40, or \$10 dollars per day for food.

Saturday, March 11, 2006

## WESTERN FIELD STUDIES

### Introduction

Today (March 7) two highway buses departed Nauvoo for western Iowa, eastern Nebraska, and western Missouri. Bus #2 followed Bus #1 by a 30-minute lag in departure time — Bus #1 left the Joseph Smith Academy at 7:30 and Bus #2 at 8:00 a.m. This stagger in schedule was intended to correct overcrowding at sites visited across Iowa. The narrative which follows was written on Bus #2.

### Corydon, and Come, Come Ye Saints

The route followed was along state highways, approximating the route taken by early saints, as they evacuated Nauvoo (beginning February 4, 1846) and headed west into an unknown wilderness. The first bus stop was at Corydon



where the Wayne County Pioneer Museum afforded interesting displays and a much needed rest stop with toilet facilities.

About 10 miles east and south of Corydon is the site where William Clayton composed the hymn *All is Well, All is Well, or Come, Come Ye Saints*, as it is known today. This historic site is located 120 miles west of Nauvoo in the vicinity of Seymour, Iowa.

To get to the *Come, Come Ye Saints* site, drive west of Centerville about 15 miles to Highway S60. Turn left (south) and drive about 5 miles to Seymour. At the southwest corner of the town square, turn right (west) and drive west on Highway J46 2.8 miles, then turn left (south) onto a gravel road designated 210. Travel south on this road 3 miles to Tharp Cemetery located on the left (east) side of the road.

The cemetery encloses gravestones dating back to the 1820's. Many are so old that to read dates is difficult, but otherwise they are remarkably preserved. The cemetery is attractive and well-cared for. Between the cemetery fence and road are 2 historical markers telling about the Latter-day Saint migration west, their campsite on a ridge west of the cemetery (it is now a cornfield), and William Clayton's composing his now famous song.

With regard to the Saint's trek through Iowa, that experience was undoubtedly the most difficult experience in their journey to the Great Salt Lake Valley. The first night at Sugar Creek campsite (9 miles west of Nauvoo), 9 babies were born in freezing temperature. Yet, neither babies nor mothers died as a result of adverse conditions (Tullidge, *The Women of Mormondom*, page 304). During days that followed, the Saints encountered incessant snowstorms, rainstorms, sleet and hail during February, March, and into April. Moreover, temperatures ranged from 2 degrees below zero (Fahrenheit) to temperatures sufficiently warm to melt snow and frozen ground. Much of the journey, then, was either over rough, frozen ground or through dark-brown, gummy Iowa mud, reportedly, in some cases, up to wagon axles and horses bellies. Frequently, wagons were "double-teamed" to move them through the mud. Going was so slow under these conditions that frequently less than 5 miles were covered in a day. Brigham Young quipped in his journal that the struggling Saints had encountered only 1 mud-hole that day, but it was 6 miles long (Watson, *Manuscript History of Brigham Young*, page 106).

Buses did not visit the *Come, Come Ye Saints* site, but a student report, previously assigned, was given concerning William Clayton and his famous composition. The rest stop at Corydon took priority over a visit to the site where there are no toilet facilities.

### Garden Grove and Mount Pisgah (Iowa)

From Corydon, the journey continued to Garden Grove and Mount Pisgah. These places are noted in church history as semipermanent rest stops where Saints and draft animals could enjoy a brief respite from travel and labor. Moreover, food supplies could be replenished somewhat from crops grown and harvested in these places before moving on. Residents of these settlements, besides planting, cultivating, and harvesting their own food, traded with eastern Iowa and northern Missouri farmers nearby.

Garden Grove enclosed about 1 section of land (640 acres), providing space for a small settlement, farms, and livestock grazing. Today, outlines in Iowa prairie grass may be seen where pioneer cabins once stood. This ghost village today is surrounded by meadowland enclosed by thickets of trees. It is located along the east fork of Grand River, 145 miles west of Nauvoo. (A brief history of Garden Grove may be read in the narrative describing the Fall Semester 2005 visit to this place.)

Mount Pisgah, on the middle fork of Grand River, was located 27 miles northwest of Garden Grove. It comprised a tad more than 6 sections of land (about 4,000 acres). It was, therefore, more heavily populated and extensive than Garden Grove.

Today, Robert Brown owns 2,000 acres of land once comprising Mount Pisgah. He “runs” several hundred head of cattle on his ranch. Though not a Latter-day Saint, he is interested in the history of Mount Pisgah. He is knowledgeable and accommodating, providing tours over his ranch, pointing out where cabins once stood and where dead were buried. He transports his listeners over hill and through dale on a tractor-drawn wagon. His friendly and interesting dialogue during the tour help Mount Pisgah and its early inhabitants come alive in the minds of those who listen.

During most of the day through Iowa, weather was stormy, windy, and cold — very cold. At Garden Grove, passengers were off the bus not more than 10 minutes. At Mount Pisgah, most clothed themselves in coats and blankets before taking the wagon ride which lasted about 45 minutes. They came back shivering, but satisfied with the experience.

Adverse weather, of course, helped all identify a little more closely with the physical stress, trauma, and trials of Pioneer Saints. They were, indeed, faithful, hardy, and persistent people. (A brief history of Mount Pisgah may be read in the narrative describing the Fall Semester 2005 visit to this place.)

Lunch was eaten on the bus. Student reports, previously assigned, were given at appropriate times when requested. These reports were William Clayton, Garden Grove, Mount Pisgah, Mormon Battalion, Kaneshville Tabernacle, Winter Quarters, and Handcarts.



## Council Bluffs and Kaneshville

Bus #2 arrived at Kaneshville Tabernacle in Council Bluffs (Iowa) as Bus #1 was preparing to leave for the Mormon Pioneer Trails Visitors' Center (Winter Quarters), about 10 miles upriver on the Nebraska side. Arrival time for Bus #2 was 4:00 p.m. One hour was spent in the Tabernacle viewing a film featuring the Mormon Battalion, and the solemn assembly, during December 1847, in which Brigham Young was sustained as President of the Church. Students climaxed their tabernacle experience by singing *Come, Come Ye Saints*, accompanied by Johnni Bailey on a restored organ with an enchanting old-time tone. (A brief history of Council Bluffs and Kaneshville may be read in the narrative describing the Fall Semester 2005 visit to this place.)

At Kaneshville, a sick student was transferred to Creighton Hospital. All day, Katie Oberan lay sick on a rear seat of the bus. She vomited until her stomach was empty, then she continued to vomit, though there was little or no discharge. At Kaneshville, she shivered with cold, then began to convulse. She was hardly conscious, groaning, and mumbling incoherently. Her pulse was so weak it could hardly be felt. The decision was made to transport her to a hospital immediately. Spencer Coons got her up, then helped her down the aisle until she collapsed. He then carried her. She was incapable of supporting herself — she had no strength.

Katie was put in a BYU van driven by Peter Ivie. Peter, his wife, baby, and in-laws accompanied Bus #1 in the van. Certainly, the van's presence was fortuitous. Katie, accompanied by Jessica Killian (who directed Peter to the hospital), Denae Stafford (Katie's roommate), and Gail Smith (Academy secretary), was taken to the hospital for treatment. There she was rehydrated and given medication to assist in her recovery. Meanwhile, Bus #2 passengers bowed their heads in prayer, asking for Katie's recovery.

By the following morning, Katie was able to resume her bus ride, but was pallid and weak. She required the remaining 3 days involved in the field studies to recover her health. During that time, students rallied around her, offering words of encouragement, and administering tender acts of service. Any small favor needed was met immediately by attentive students who seemed determined to back prayer with good deeds.

To this writer, watching young peers offer gentle and genuine service to one of their own, struck down by sickness, marked a spiritual high during this field studies experience. Katie's illness, in this sense, was a blessing in disguise. It offered everyone on the bus an opportunity to participate in providing care for one in need, even if that meant nothing more than bowing one's head and exercising faith in her recovery.

Jesus of Nazareth once said, speaking in parables, "I was sick, and ye visited me . . ." (Matthew 25:36). This day, on a highway bus in Iowa, Joseph Smith

Academy Students did, in very deed, serve the Savior by serving a beloved peer and daughter of God. They did what Pioneer Saints did for each other 160 years ago. They were tested, and they passed the test.

#### Mormon Trails Visitors' Center

After an hour at Kaneshville, Bus #2 journeyed to the Mormon Trails Visitors' Center which commemorates Winter Quarters and the Saints trek west.

There, students shot the Omaha Temple with cameras, visited the cemetery marker, honoring more than 600 Saints who died at Winter Quarters, then ended up in the Visitors' Center where young sister missionaries taught them the Gospel and Latter-day Saint history for an hour. (A brief history of Winter Quarters may be read in the narrative describing the Fall Semester 2005 visit to this place.)

#### Dinner and Lodging for the Night

From the Mormon Trails Visitors' Center, Bus #2 passengers stopped for 40 minutes at a mall featuring "fast food" establishments. Here they filled empty stomachs, then proceeded to Baymont Inn and Suites near the southern perimeter of Omaha. There they spent the night with passengers on Bus #1 in brief, but needed, restful repose. For some (mostly hyperactive students) the brief, restful, repose was more brief than for others.

#### Pony Express Museum

As with the previous day, departure schedules on Wednesday morning (March 8) varied. Bus #2 left for Missouri at 8:00. Bus #1 followed about 45 minutes later. On the way, Alyn Andrus gave a report on the Pony Express. Bus #2 passengers then visited the Pony Express Museum at Saint Joseph, Missouri. Here students had a delightful time taking pictures of each other, wearing Brother Andrus's Stetson hat while straddling sawhorses adorned with Pony Express saddles. (A brief history of Saint Joseph and the Pony Express may be read in the narrative describing the Fall Semester 2005 visit to this place.)

#### Lunch and Northwestern Missouri

Before eating lunch at Cameron, Missouri (while still on the bus), Ben Park handed out to students "pass-along cards" and copies of the *Book of Mormon* to aid in proselyting either before or after lunch. Most students seemed eager to proselyte during leisure time.

Following lunch, Bus #2 journeyed to Adam-ondi-Ahman in Daviess County, Missouri. The day was calm, warm, and pleasant. This was unusual for Adam-ondi-Ahman in March. Weather there at that time of year can be cold,



snowy, and windy. The environment there, whether cold or not, is always quiet and peaceful. This never fails to impress visitors.

Duane Huff, bus leader, and Clark Christian, associate bus leader, told the story of Adam-ondi-Ahman to others who had gathered around the spot where an ancient altar once stood on which Adam offered sacrifices to the Lord. During a brief interlude, Jenna Heaton played *Adam-ondi-Ahman* on a violin. The rest then sang the hymn. The music in that setting was beautiful and touching.

Brother Andrus hurried back to the bus, before others arrived, and asked Charles Mayfield (the bus driver) if he understood why Adam-ondi-Ahman is so sacred to Latter-day Saints. Chuck said he did not know. Brother Andrus asked if he would like to know. He said he would. So for a few minutes, while the two were alone, Chuck heard, in summary, the story of Adam-ondi-Ahman. Brother Andrus then asked him for his mailing address, promising to keep in touch.

Before Bus #2 left this sacred place, Brother Andrus played *Adam-ondi-Ahman* on his harmonica. With all the music, plus a visit that was not hurried, this experience at Adam-ondi-Ahman was prime. (A brief history of Adam-ondi-Ahman may be read in the narrative describing the Fall Semester 2005 visit to this place.)

As Bus #2 left Adam-ondi-Ahman, Bus #1 arrived. Bus #2 went next to Far West, about 30 miles to the southwest in Caldwell County. On the way reports were given telling the stories of Far West and Richmond. Students at Far West enjoyed listening to Brother Huff comment on its history and tell recorded spiritual experiences related to it. The afternoon was warm, the countryside beautiful. A spirit of peace and tranquility pervaded this place. (A brief history of Far West may be read in the narrative describing the Fall Semester 2005 visit to this place.)

From Far West, Bus #2 journeyed to Richmond where passengers visited grave sites of Oliver Cowdery and David Whitmer (two of 3 witnesses to the *Book of Mormon*). They also saw a statue of Alexander Doniphan standing conspicuously next to the courthouse. Doniphan was a friend to the Saints and defended them in the Missouri legislature and in court. He refused to discharge an order issued by a superior officer to have Joseph Smith shot to death on the public square at Far West. He succeeded in his refusal to discharge the order because it was illegal — Joseph was not a member of the Mormon Militia accused of treason and, furthermore, before the order was issued, the Mormons had surrendered their weapons, negating the charge of treason. (A brief history of Richmond may be read in the narrative describing the Fall Semester 2005 visit to this place.)

Following its stop at Richmond, Bus #2 left for the Blue Ridge Hilton Garden Inn at Independence. That is where faculty, staff, and students on both



buses would spend the next 2 nights. The Inn is a fine facility, but students were slightly disturbed because the swimming pool was closed for repairs.

### Church of Christ - Temple Lot (Hedrickites)

Thursday morning (March 9) at 8:30, Bus #2 left the Inn for the Church of Christ - Temple Lot (Hedrickites) in Independence. About 30 minutes was spent listening to Apostle William Sheldon outline the history of Church of Christ - Temple Lot, and explain what the church believes (or does not believe). All sections in the *Doctrine and Covenants* following Section 65 are rejected by the church because after that Joseph Smith is considered to be a fallen prophet. In other words, the church accepts only those sections comprising the *Book of Commandments*. According to Sheldon's testimony, the primary purpose of Church of Christ - Temple Lot is to preserve the small plot of land consecrated, dedicated, and set apart by Joseph Smith through Sidney Rigdon for the erection of a temple within Zion. Sheldon claims the church is waiting for Christ to tell it what to do.

A touching moment spent with Apostle Sheldon was presentation of a painting by Cami Moore (an Academy student enrolled in Nathan Winters' art class) showing the Temple Lot building. Sheldon was moved by the presentation of this gift. He posed for a picture with Cami while holding her painting for all to see. She was pleased. He was pleased. We all were pleased. In addition to the painting, a leather-bound copy of the *Book of Commandments* and a hymn book were presented to Sheldon. The presentation of these gifts was particularly appropriate in view of this being the last semester at Nauvoo for BYU students, at least for the time being. Sheldon was surprised, and seemed somewhat disappointed to learn this would be the last BYU Semester at Nauvoo. (A brief history of the Church of Christ - Temple Lot may be read in the narrative describing the Fall Semester 2005 visit to this place.)

### Instruction on the Temple Lawn

Following the visit with Apostle Sheldon, faculty, staff, and students gathered on the lawn between Church of Christ - Temple Lot and the Community of Christ Assembly Hall to hear Clark Christian instruct them in the history of that sacred spot (where the temple will be built). Brother Christian made the following points, generously interpreted and expressed by the writer of this history.

1. Geographically, according to Latter-day Saint belief, Independence is where the Garden of Eden existed. Within the Garden was where the Lord's work on Earth was initiated. Appropriately, then, Independence



should be the center place for Zion — the place from which the Lord's work during the Millennium may be directed until finished.

2. The Garden of Eden was a holy, sacred place — a temple. Appropriately, then, a latter-day temple should be built where the Garden of Eden once was to help promote Christ's work when He comes to reign personally upon Earth. Where the Lord's work commenced on Earth should be where the Lord's work will end on Earth, completing the circle or making a whole.
3. The temple may be one in a complex of temples to be built by mortals and immortals together.
4. *Doctrine and Covenants* Sections 57, 58, and 59 tell of Independence, the Lord's Temple, and Zion.

As the writer listened to Brother Christian, he thought of the scripture recorded in *Moses* 3:8 in which we read: "And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed." The Garden was "eastward in Eden." The reference point in this passage is not given, but the key word is "eastward." Man's point of reference in this life is eastward, the direction indicating his earthly beginning. Symbolically, the sun comes up in the east, giving birth to a new day. We bury our dead so that in the morning of resurrection they will arise facing eastward and a new life. On our temples, Moroni usually faces eastward toward Eden where life under God's plan began. Moroni points the way back to our beginning and in doing that connects us with our Lord and Redeemer who through the atonement leads the way back to Father Elohim. On the Nauvoo Temple, Moroni faces westward, suggesting, perhaps, that this world is nearing its end, before the Second Coming, and the great gathering of the Millennium — the winding-up period of the Lord's work on Earth — is in its beginning stages.

### Community of Christ Temple and Assembly Hall

Students thought the Community of Christ Temple was a beautiful building, but lacked "the Spirit." The guide for Bus #2 passengers was amiable, but talked only about the building (which cost \$60,000,000 to build). His silence concerning the Gospel and Community of Christ doctrine disappointed students. As a matter of fact, whenever a student question demanded an answer, his typical response was, "I do not know what stand the Church takes on this, but my opinion is . . . ."

In the Community of Christ 6-level Assembly Hall, the capacity of which is 5,800 people, world conferences and how they proceeded were discussed. In Community of Christ, a world conference, currently, is an assembly of 2,800

delegates from all over the world who debate and vote on church “revelations” and procedures. Community of Christ world conferences, then, are legislative sessions, following legislative procedures. Moreover, “revelations” resulting from these sessions equate to law codes developed by state legislatures and Congress.

Some interesting statistics not given during previous field studies are that currently 22,000 ministers claim ordination in Community of Christ. Of these 7,000 are women. For the first time in this writer’s memory, a Community of Christ guide admitted a membership of 170,000. Always before, the membership has been given at “about 250,000.” Membership, apparently, is declining. (A brief history of Community of Christ may be read in the narrative describing the Fall Semester 2005 visit to this place.)

### Latter-day Saint Temple Visitors’ Center

Students, by their own admission, were delighted to leave the stagnant atmosphere of Community of Christ and enter the newly renovated Latter-day Saint “Temple Visitors’ Center.” Buses #1 and #2 mingled together in this delightful ultra-modern teaching center which places heavy emphasis on family orientation as a requirement for exaltation. Apparently, we were the first organized group to go through the Center following its recent opening. Elder Robert Poll instructed passengers on both buses while they congregated in Theater Number 1 of the Visitors’ Center.

Perhaps the most striking feature of the Center is a large statue of the Christus standing against a beautifully-painted backdrop of the heavens. This is the “vision” one sees upon entering the Center. It is striking.

In contrast to Church of Christ and Community of Christ, young sister missionaries conducted tours of the Center, discussing church doctrine and bearing testimony of the Truth, especially as this relates to family organization. The contrast was striking.

The fact that the Visitors’ Center has been designated as the “Temple Visitors’ Center” is significant. The belief is that one day in future, the Independence Temple will be reality, and this Visitors’ Center will serve it as other temple visitors’ centers serve their respective temples.

### Lunch at Walley’s

Lunch was eaten at Walley’s Buffet on Noland Road and Thirty-Seventh Street. This restaurant was clean and friendly. The food was plentiful, with a multitude of choices. Each meal cost \$8.00 which was a group rate. All on both buses enjoyed their lunch where the Garden of Eden, in its paradisiacal world, once was located.



## Truman Library and Museum

Following lunch, both buses journeyed to the Harry S. Truman Library and Museum complex, located at 500 West on U. S. Highway 24. The complex is attractive. Its displays are impressive and informative. They are not only about Truman, but the century in which he lived. Also it covers not only United States history, but world history as well.

Before arriving at the Library-Museum, Brother Andrus (on Bus #2) read with other passengers a brief biography of Truman. He also gave them an assignment to glean from the Museum's displays an answer to the following question: "What considerations, or factors, have helped make Truman one of the 5 most effective presidents in United States history, as determined by present-day historians? Identify at least 3." In addition to giving this assignment, material was distributed requiring specific answers to specific questions related to museum displays from Truman's pre-presidential years to his retirement.

After passengers boarded Bus #2, following their museum experience, Brother Andrus led a discussion in which responses to his question were heard. The responses were excellent. They included the following:

1. Truman took office during a critical time in world history — 1 year before Germany surrendered.
2. Truman decided to drop the atomic bomb on Japan — a decision heavy with moral implications. His decision, though responsible for more than 200,000 deaths, probably saved in excess of 1,000,000 deaths had the United States invaded Japan with soldiers.
3. Because General Douglas MacArthur teetered on the edge of insubordination, President Truman relieved him of command during the Korean War. This action was not popular with Americans.
4. Following World War II, Truman revitalized Europe through the Marshal Plan, perhaps rescuing countries from Communist domination.
5. Truman dealt successfully with the "Cold War." He was responsible for the Berlin Airlift, during the Cold War, which saved West Berlin from Communist takeover.
6. Truman dealt successfully with postwar recession and unemployment.
7. Through a "whistlestop campaign," Truman successfully ran for the Presidency in 1948, surprising a nation of people, many of whom believed he would be defeated by Thomas Dewey.
8. Truman was faithful to his wife, family, and country. He was dedicated to doing what he thought was right, and most of the time he was on target for RIGHT. His values were solid — values that benefitted not only the United States, but the world as well.

Finally, for this history the writer copied the following from a plaque on one of the Museum's walls:

The diverse voices in this exhibition also acknowledge an important truth: History never speaks with one voice. It is always under debate — a manuscript that is continually being revised, and is never complete.

(A brief biography of Harry S. Truman may be read in the narrative describing the Fall Semester 2005 visit to the Truman Library/Museum complex.)

### The Arabia Steamboat Museum

From the Truman Library/Museum, Buses #1 and #2 journeyed to the Arabia Steamboat Museum in Kansas City, 30 miles distant. This museum was named after a steamboat which sank in the Missouri River on September 5, 1856 after being rammed by a floating tree trunk. The Arabia was loaded with 200 tons of new merchandise including footwear, clothing, chinaware, ammunition, guns, knives, rope, and all kinds of tools. The boat sank into river mud to a depth of 45 feet. Today, the River has changed course sufficiently to allow excavation of the boat and its cargo. Much of its cargo has been recovered and is preserved behind glass display cases. Enough "raw" cargo remains to be prepared for display so as to engage workers for another 20 years (read Fall Semester 2005 narrative relating to the Arabia Museum).

The Arabia Museum is privately owned and operated. The value of its treasures, of course, is beyond measure. It is an interesting public attraction with a remarkable history.

### Back to the Blue Ridge Hilton Garden Inn

Following their visit to the Arabia Museum, Buses #1 and #2 passengers returned to the Blue Ridge Hilton Garden Inn. All scattered for dinner, then visited happily in hotel rooms until curfew. At least some faculty and staff members from Bus #2 forwent dinner and filled their tummies, instead, with topping-laced helpings of ice cream at Cold Stone, within walking distance of the Inn.



## Liberty Jail

At 8:15 a.m., on Friday, March 10, passengers boarded Bus #2 for Liberty Jail. Devotional was held. Brother Huff announced the day's schedule and gave instructions, then a report was given by Krista Webb concerning Liberty Jail.

Liberty, Missouri is located 13 miles north across the Missouri River from Independence. It is the seat of Clay County with a long and interesting history (consult related material in the narrative describing the Fall Semester 2005 visit to this place).

Liberty Jail is where Joseph Smith, Hyrum Smith, Sidney Rigdon, Caleb Baldwin, Alexander McRae, and Lyman Wight were incarcerated for 4 months during the winter of 1838-1839. During their incarceration, the Saints were driven from homes in northern Missouri, seeking refuge in Illinois and Iowa.

In Liberty Jail (designated a Prison Temple by B. H. Roberts), Joseph received revelations later assembled in Sections 121 and 122 of the *Doctrine and Covenants*. Liberty Jail ranks as one of the truly sacred places in church history. Here the Spirit of God rested upon Joseph, not only strengthening him, but opening his mind to revelations which would profoundly impact the minds of future church members.

Today, Liberty Jail is a popular place for church members to visit. Attached to a visitors' center is a sheltered replica of the old jail with a wall removed so visitors can see into the jail. A full-time sister missionary tells the story of the jail and its prisoners. A hymn may be sung by those who wish to sing, then time is allowed for contemplation and picture-taking.

Students, for the most part, indicate Liberty Jail as their favorite place to visit during the Western Field Studies. More seem to enjoy a moving spiritual experience there than at other places. (A brief history of Liberty, Liberty Jail, and what happened in it may be read in the narrative describing the Fall Semester 2005 visit to this place.)

Following a visit to Liberty Jail, Bus #2 passengers visited the Liberty Cemetery where they saw an impressive headstone memorializing Alexander Doniphan, a competent public defender of Joseph Smith and the early Saints. Doniphan was a nonmember blessing to the Church who, as an officer in the Missouri State militia, refused to carry out an order from a superior officer to kill Joseph Smith (for additional information, consult page 131 in this history).

## Going Home (From Liberty to Nauvoo)

From Liberty, Bus #2 headed for Cameron where lunch was eaten, then the long ride to Nauvoo commenced via Highway 36. Midway across Missouri, the bus stopped at Marceline (a scheduled stop) to visit the farm and town where

Walt Disney grew up. Walt Disney's connection with BYU Semester at Nauvoo is Paul Smith who once worked part-time for Disney World in Florida.

On the way home, between Liberty and Cameron, Gracia Jones spoke to faculty, staff and students about Community of Christ and a branch of the Reorganized Church of Jesus Christ called the Restorationists. Community of Christ members are nice people, but they lack direction — they are like a ship without a rudder. They are probably more protestant today than many Protestants. The Restorationists, on the other hand, hold to the original doctrines believed and taught when the Reorganized Church began. They are, comparatively speaking, few in number, but much more tenacious than Community of Christ in holding to original doctrine.

Ange Murtha read an excellent tribute to Charles "Chuck" Mayfield, the driver of Bus #2. Students applauded with approval.

Launie Alder and Ashleigh Kaiser conducted an award ceremony in which all on board Bus #2 received a certificate of award for being best at something. This was a fun time.

A game of "mind ticklers" (word puzzles) was conducted by Breckann Moncur and Krista Webb. Students worked at this for about 20 minutes and enjoyed the mental challenges.

The last hour and a half going home were spent in testimony-bearing. All were allowed this privilege, but students, for the most part, participated. Their testimonies were sincere, articulated clearly, and provided a spiritual uplift. The time passed swiftly. This writer believes the bus driver was sincerely impressed by what he heard.

Bus #2 pulled into the Academy loading-unloading zone, behind Bus #1, at 5:30 p.m. — just in time for dinner. Everyone was happy to be home.

Sunday, March 12, 2006

### Tornado Warning

This evening at about 9:30, sirens sounded, indicating a possible tornado touchdown, sending Joseph Smith Academy faculty, staff and students into the tornado tunnel, affectionately known as "Harmony Hall." The tunnel was crowded with approximately 100 heat-generating bodies sitting cross-legged on the floor (a few older ones sat on folding chairs), contributing loudly to a cacophony of meaningless babble. Fortunately, the alert was over within 30 minutes.

Apparently, according to CNN news, more than 100 tornadoes were spotted Sunday afternoon and evening throughout Missouri, Iowa, and Illinois. Hardest hit were mid-eastern Missouri counties and towns, including Saint Louis suburbs.



Springfield, Illinois was also hard-hit by winds exceeding 200 miles per hour. Homes were damaged, trees uprooted, cars overturned (one was blown onto the roof of a house), power poles and lines downed, posing serious hazards to passers-by. North of Nauvoo 120 miles, the Quad Cities received over 4 inches of rain, resulting in flooding.

Nauvoo's tornado alert came, apparently, when a tornado was spotted on Iowa's side of the Mississippi River between Fort Madison and Keokuk. No damage sufficient to make the news, however, came from that spotting. The whole experience was a reminder that we are subject to nature's terrible forces and should be not only alert to possible danger, but live in such a way as to merit God's protection when needed.

Thursday, March 16, 2006

#### Faculty Meeting

Faculty meeting was conducted by Evan Ivie at 10:50 Tuesday morning March 14. All faculty were present except for Dilworth Rust who was serving in the Temple. Elder Graves, Building Maintenance Engineer, was present, as was Tyson Hazard, studentbody president. The Western Field Study was evaluated, and future events were announced.

#### Thursday Student Assembly

Thursday afternoon (March 16) at 2:40 a student assembly featured Doctor Jeff O'Driscoll who has written a book on Hyrum Smith. The Assembly was conducted by Paul Smith. The opening hymn was *A Poor Wayfaring Man of Grief*. It was conducted by Tyson Hazard and accompanied on the piano by BreeAnna Hansen. A special musical number (a solo) featured Ben Park, accompanied by Spencer Hearne on the piano. Paul Smith then introduced Doctor O'Driscoll, an emergency medical doctor, temple officiator, scholar, and author. O'Driscoll made the following points concerning Hyrum Smith.

1. He was pleased to hear President Hinckley announce that he felt Joseph and Hyrum were present at the Nauvoo Temple's dedication.
2. The Saints respected Hyrum's leadership and prophetic gifts.
3. Hyrum sealed husbands and wives together in an eternal relationship just as Joseph did.
4. Hyrum had an excellent memory and mind.
5. Hyrum frequently advised Joseph when requested to do so.
6. Hyrum too was a prophet, knowing and understanding the future.
7. Joseph and Hyrum were of one mind.

8. Joseph loved Hyrum and held him up as an example for others to follow. His name would be written in the *Lamb's Book of Life*.
9. Hyrum baptized Parley P. Pratt.
10. Hyrum was instrumental in Brigham Young's conversion. When Solomon Chamberlain knocked on the Smiths' door, Hyrum answered. Chamberlain asked him if he believed in visions. Hyrum answered "Yes. We are a visionary house." Hyrum then taught Chamberlain the gospel, gave him pages of the *Book of Mormon* not yet bound, and sent him on his way to preach the gospel. Eventually, Solomon met and motivated Brigham Young to seriously consider and study the gospel.
11. Hyrum healed Wilford Woodruff during an illness.
12. Brigham Young said that Hyrum had the integrity of gods.
13. Hyrum had humility. Once he preached zealously that only the scriptures should be used in preaching the gospel. Brigham Young arose and rebuked him, suggesting that the scriptures were nothing when compared with the teachings and testimony of a living oracle. Hyrum acknowledged his mistake and asked to be forgiven.
14. Hyrum and Jerusha had 6 children, after which Jerusha died. Joseph then advised him to marry Mary Fielding — a bright and learned school teacher. He did, and his first child by Mary was Joseph F. Smith who was nursed by Mary's sister, Mercy Thompson, because Mary at the time was ill. Hyrum's eighth child, his second by Mary, was Martha Ann, who was 3 years old when her father was martyred.
15. Hyrum was active, civically and Masonically. His Masonic roots go back to 1821.
16. Hyrum was a great scribe and teacher as well as a preacher. Mary Fielding respected his learning, loved him, and was devoted to him.
17. Hyrum and Mary together were very charitable.

Following his presentation, Doctor O'Driscoll opened up the meeting for questions. At 3:40, prayer was offered by Dana Blackburn.

Friday, March 17, 2006

#### Academy Muskrat

On Monday morning, March 13, students noticed a muskrat in a deep concrete trench between the building and lawn. The trench may be seen (indeed it may be accessed) from a window between the game room and tunnel. Also evident was a dish in which someone had provided cafeteria food for the animal. During Wednesday evening Duane Huff organized a few of the boys who



successfully removed the hungry and frightened animal, transporting him to the River, a mile away. The question is, of course, how did he get to the Academy in the first place? Some suggested he was hungry for education. Others only slightly more realistic suggested he got disoriented during Sunday night's storm and made his way across the flats, up the hill and accidentally fell into the trench. The writer thinks the truth of the matter lies within the minds of young men who caught the animal along the River, brought him to the Academy and put him into the trench, intending, perhaps, to make him an Academy "animal of interest."

### Commemorating the Relief Society

Today (March 17), students in the Joseph Smith Academy celebrated and commemorated organization of the Relief Society 164 years ago. Students in Paul Smith and Duane Huff's church history classes dressed as pioneer men and women, then re-enacted, in the Red Brick Store, the meeting in which the Relief Society was organized by Joseph Smith. Students seemed exhilarated by the experience.

Saturday, March 18, 2006

### Handcart Trek

Saturday morning (March 18) at 9:00, faculty, students, relatives and friends gathered at the handcart shed, along Joseph Creek between Hubbard Street and the Mission horse pasture, to commence a handcart trek. The trek covers a 4-mile arc which meanders over hilly pastureland and through trees north of the Academy. It involved, according to this writer's count, 78 trekkers and 13 handcarts. Each handcart was accompanied by 6 trekkers, 2 of whom pulled while the others walked alongside. Temperature at 9:00 was comfortable in sweatshirts and jackets. The sun was out and there was no breeze. The ground was soft and defiles were muddy.

After faculty and students gathered, Paul Smith talked to them about handcart immigration for approximately 10 minutes. Prayer was then offered, and they were off, one cart following another, single file along a marked trail. The trek takes from 3 to 4 hours. Lunch today is scheduled to be served at 12:30 rather than 12:00 noon.

### Cemetery Service Project

This afternoon, Academy students undertook a cemetery service project for Nauvoo. Their assignment was to clean and identify headstones in the Nauvoo Old Cemetery 1848-1954. This cemetery is located north of Mulholland Street east of town. In it might be found remains of early Latter-day Saints, Icarians,

Germans, and Swiss. Hugh White who purchased, from the Indians, land on which Nauvoo rests is also buried in this cemetery.

Monday, March 20, 2006

### Sunday Sociables

Sunday evening (March 19) at 7:00, full-time missionaries, NRI personnel, Joseph Smith Academy faculty, staff, students, and townspeople gathered in the JSA Auditorium for Sunday Sociables. The featured speaker was Jeff O'Driscoll, a medical doctor, who talked about Hyrum Smith. O'Driscoll has authored a book about Hyrum entitled *Hyrum Smith: A Life of Integrity*. The following points summarize what was said.

1. When Hyrum spoke to people, he changed them from the inside out.
2. Hyrum was always faithful and obedient to Joseph and priesthood calls.
3. Hyrum was always ready to do the Lord's will, without hesitation.
4. Hyrum served as Assistant President of the Church following Oliver Cowdery's apostasy. Hyrum was baptized by Joseph in behalf of their brother Alvin. He was baptized in the Mississippi River during September 1840 and was, at that time, ordained by Joseph as Assistant President of the Church, but he may have begun preparation for his calling as early as 1834. As many as 600 proxy baptisms were done in the River. Later, they were redone for purposes of making them a matter of record.
5. Hyrum was also ordained a Patriarch by his father in September 1840. His church service was extraordinary in that he served both as an Assistant President and Patriarch at the same time until January 19, 1841 when William Law became an Assistant in the First Presidency. Hyrum, then functioned only as a Patriarch, prophet, seer, and revelator (*Doctrine and Covenants* 124:94).
6. During Hyrum's time, church members would gather in Blessing Rooms where patriarchal blessings were given publicly.
7. Hyrum taught that we were adults before we were born as babes into mortality. Furthermore, we will be recognized as adults in the post-mortal world. Hyrum was a scribe and teacher of doctrine.
8. Hyrum may never have lived on his farm northeast of town. Rather, he made that available to Joseph Fielding, his brother-in-law. Hyrum's house was on Water Street near its intersection with Baine Street.



9. The relationship between Hyrum and Joseph was close, loving, and warm. They needed each other. They complemented each other. Hyrum said that Joseph had the spirit of all former prophets — he was the prophet of all prophets.
10. Hyrum was sealed to a plural wife named Katherine Phillips.
11. Hyrum, according to *Doctrine and Covenants* 124:93, had the power to bless, curse, and seal both on Earth and in Heaven.
12. Hyrum was not denounced as Joseph was. Why? Because his goodness and humility placed him so far above his detractors, they could find no fault in him.
13. By Emma's admission, she could not talk back to Hyrum as she did to Joseph — Hyrum exercised good influence over Emma.

Tuesday, March 21, 2006

### Weather

This morning (the first calendar day of Spring) Nauvoo citizens awoke to about 8 inches of snow covering bushes, trees, ground, and rooftops. A stiff breeze sent wind-chill down to 18 degrees Fahrenheit. To Academy students who were not used to snow, this deposit was a "godsend."

Interstates 70 and 80 were closed to traffic in places throughout Kansas and Nebraska due to blowing snow, causing "white-outs." Nevertheless, this early spring storm has brought needed moisture to Midwestern United States.

### Faculty Meeting

This morning (March 21), Evan Ivie conducted faculty meeting at 10:50. The agenda was abridged to allow maximum time for Andrew Ehat's presentation of information concerning temple endowments. Brother Ehat researched and wrote his master's thesis, after General Authority clearance, on the temple endowment. He has also edited a book entitled *The Words of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph*. He was invited to Nauvoo to address full-time missionaries, Joseph Smith Academy faculty, and students. Because of a tight schedule, he talked to faculty members during faculty meeting. The following entries summarize part of what he said.

1. Fulness of the Priesthood extends to temple work for the dead. When Joseph first revealed baptism for the dead in a funeral sermon on August 15, 1840, he led a procession a mile long to the Mississippi River where baptizing for the dead commenced immediately. (Later, many of these baptisms, if not all, were redone for record keeping.)

Joseph first sensed the need of work for dead ancestors in January 1836 at Kirtland, Ohio when he received a revelation now recorded in *Doctrine and Covenants* Section 137. In this revelation, he saw his brother Alvin in the Celestial Kingdom and was told that all who would have received and lived the gospel had they remained on Earth would be saved in the Celestial Kingdom of God.

2. Joseph taught and administered a “partial endowment” (as much of the endowment as he knew) to priesthood members in the Kirtland Temple. This partial endowment consisted of fasting, praying, washing and anointing of feet in preparation for spiritual manifestations (consult *History of the Church*, Volume II, Chapters XXVI through XXX). These preparatory ordinances, followed by spiritual manifestations, constituted the endowment.

Likewise, today when church members participate in a temple endowment service, washings, anointings, putting on temple clothing, and the endowment ritual all constitute a preparation for an endowment of power. Actually, preparation for the endowment is not complete without sealings — full preparation for the full endowment of power includes the sealing of families. Only after that, can we be worthy to receive “all that the Father hath” (*Doctrine and Covenants* 84:38).

Until we receive the full endowment (“all that the Father hath”), we receive an endowment commensurate with our readiness to receive such — inspiration, revelation, visions, visits by spiritual messengers, whatever we may merit and need at the time to help us along life’s path.

Whatever we receive, as an endowment, we receive through the Holy Spirit and, thereafter, become one with Him in declaring our witness of the Father and Son.

3. Moroni showed Joseph Smith the temple garment. The women who first cut and sewed the garment were Elizabeth Allred and Elizabeth Durphy.

Friday, March 24, 2006

#### Thursday Student Assembly

Thursday afternoon (March 23) at 2:30, faculty, staff, and students gathered for a talent assembly. The assembly began with studentbody president, Tyson Hazard, awarding silk-screened tee-shirts to Elder Graves (Joseph Smith Academy maintenance engineer) and Ross Schmid (a member of the Nauvoo Second Branch presidency). Opening prayer was by Suzy Bangerter. After prayer, the following program developed:



1. Christina Choules (piano solo) . . . . . "Beauty and the Beast"
2. Jayni Dowse and Alyssa Aamodt (vocal duet) . . . . . "In His Eyes"
3. Brittany Mower (piano solo) . . . . . "Liebestraum"
4. A humorous song featuring . . . . . "Saturday's Warriors"  
(Doug Bell, Ryan Hagge, Jenny Jones,  
Denae Stratford, Kerrah Kelly)
5. Swing dancing featuring 10 students, 5 boys and 5 girls
6. An interpretive dance featuring Andrea Westover,  
Meaghan Hughes, and Katelyn Redder . . . . . "Life of the Butterfly"
7. Andrea Nelson (piano solo) . . . . . "Frank Churchill"
8. Harmonica duet featuring Suzy Bangerter  
and Sarah Olsen . . . . . "Come, Come Ye Saints"
9. Krista Webb (vocal and piano solo) . . . . . "You Can Say Nothing"
10. Boys (Spencer Hearne, Matt Jex,  
Talon Jones, Jon Ware) . . . . . "OK, Go Dance"
11. Spencer Hearne (piano solo)
12. Karen Haws (vocal solo, accompanied by Spencer Hearne)
13. Hawaiian dancers (Camilla Cook, Sheryl Hansen,  
Ashleigh Kaiser, Andrea Nelson, Duane Huff,  
Paul Hanks, Nate Winters,  
Vern Kaaiaakamanu) . . . . . "Hukilau"
14. Closing number featured Ashleigh Kaiser, Launie Alder,  
Amber Warner, Katie Knowlton, Brittany Mower  
and all 14 of the JSA boys. The girls sang . . . . . "End Song"

Jon Ware offered the closing prayer. All present were entertained and participants had fun.

Sunday, March 26, 2006

#### Abraham Lincoln Field Studies Preparation Meeting

Friday evening (March 24) at 6:00, faculty, staff, and students assembled in the Joseph Smith Academy Nauvoo Room for an Abraham Lincoln Field Studies preparation meeting. Brother Andrus conducted. The opening hymn, *America the Beautiful*, was led by Launie Alder with Andrea Nelson accompanying on the piano. Marci Pickett offered the opening prayer. Brother Andrus then gave instructions for tomorrow's field studies. The schedule and museum policies were discussed.

Following transaction of the foregoing business, Doug Bell was introduced as Abraham Lincoln. Doug is 6 feet 4 inches tall, and weighs 180 pounds,

Lincoln's exact size. He was dressed in black pants, a white shirt, with a black Nineteenth Century tie, a black frock coat, and a black stove-pipe hat. He also wore a fake beard. He looked like Lincoln. In introducing him, Brother Andrus said:

Through our good and humble leader, Brother Ivie, I have made contact with President Abraham Lincoln in the next world. He has obtained permission to return to Earth and visit, briefly, with us this evening. So I am now privileged to give you President Abraham Lincoln. Please stand in honor of President Lincoln.

President Lincoln, welcome to the Joseph Smith Academy. We are pleased to have you here. These are Brigham Young University students who are spending a semester at Nauvoo. Tomorrow we will visit the Springfield Museum which commemorates your remarkable life and achievements. Do you have anything special to say to these students?

To this question, President Lincoln responded: "Go to the Museum. Learn all you can. And keep the rules."

Brother Andrus asked how Mrs. Lincoln and the boys were. Lincoln responded by saying she was still difficult to live with, but he loved being with his boys.

Brother Andrus next said: "While you lived here, you were known for your eloquence. Would you favor us with an excerpt from one of your many excellent speeches?" Lincoln then read a paragraph from his farewell speech.

Lincoln was then invited to sit down while Sheryl Hansen offered the closing prayer. Following prayer, he was inundated with requests by Academy girls for pictures of them standing with him. Everyone had a fun time.

### NRI Family Appreciation Night and Missionary Talent Showcase

At 7:00 p.m. Friday (March 24), full-time missionary couples entertained a near-capacity audience in the Joseph Smith Academy Auditorium. Their presentation was entitled the NRI Family Appreciation Night and Missionary Talent Showcase. A range of activities from cowboy poetry to soft-shoe dancing appealed, certainly, to everyone. Items included group dancing, group singing, humorous readings, piano solos, a harmonica solo, and comedy opera. The favorite was a comedy song, *Too Old to Cut the Mustard*, featuring Sister Bateman, accompanied by Elder Schiess on the guitar. About 3/4 of the way through, she forgot the words, but humorous encouragement from him, and comic references



to senior-slippage on her part finished off a number that brought enthusiastic applause and laughter from the audience.

Joseph Smith Academy students love such performances by full-time missionary couples. Perhaps they are encouraged by the thought that old-age can be fun.

### Abraham Lincoln Field Studies to Springfield, Illinois

On Saturday (March 25), Joseph Smith Academy faculty, staff, and students participated in an Abraham Lincoln field studies to Springfield, Illinois. Springfield is 2 hours and 45 minutes southeast of Nauvoo (about 135 miles as the crow flies). Geographically, it is the approximate center of Illinois. It lies south of the Sangamon River amidst fertile prairie farmlands. It is 185 miles southwest of Chicago and 100 miles northeast of Saint Louis. It is the seat of Sangamon County and the capitol of Illinois. Moreover, it is an important agricultural and industrial center with reference to both state and nation. Today Springfield is a city of 112,000 people.

Springfield's history began in 1818 when Elisha Kelly from North Carolina built a house where the city now is. Soon, other settlers were drawn to the location and built around and near Kelly's house. In 1821, a sufficient number of families lived there that Springfield became the acknowledged seat of newly created Sangamon County. Four years later (1825) it became, officially, the county seat, a designation it has held to this day. It was incorporated as a town in 1832, and as a city in 1840. In the meantime, it developed some interesting history related to Abraham Lincoln.

Illinois has had 3 state capitols. The first was Kaskaskia located on the banks of the Kaskaskia River which emptied into the Mississippi (today, the original town site is underwater). Kaskaskia served as capitol of Illinois for 2 years, from 1818 when Illinois became a state to 1820, at which time the capitol was moved to Vandalia, about 75 miles southeast of Springfield. Vandalia served as capitol for 17 years before that honor was transferred to Springfield in 1837. Abraham Lincoln, a practicing lawyer in Springfield and a Whig legislator in Illinois, was partially responsible for the change. Subsequently, a proposal would have moved the state capitol to Peoria (about 70 miles north of Springfield), but to obstruct such a move, Springfield constructed a new capitol building, completing it in 1887. It is an imposing, cruciform structure, made of limestone, supporting a massive dome. Since then, Springfield has developed an extraordinary historic district featuring Abraham Lincoln — his house, law offices, the old statehouse in which he argued law cases, and an ultra-modern, state-of-the-art library and museum, requiring the services of 400 volunteer workers, and 50 or more paid



staff members. The museum is closed only 3 days each year — Thanksgiving, Christmas, and New Year's.

The Abraham Lincoln Library and Museum complex was begun in 2001 and finished 4 years later. The library is for research only. The museum opened for business in April 2005 and by November of that year had counted more than 400,000 visitors. At the present time (1 year since its opening), the number of visitors totals 1,000,000. These come not only from the United States, but from all over the world, making Abraham Lincoln an international figure, and his beloved Springfield an international city.

Two highway buses carried 108 passengers from Nauvoo to Springfield and back. The buses operated according to a schedule staggered by 15 minutes to avoid congestion at the Museum and Lincoln's Tomb. The field studies worked perfectly — no glitches except for a Saint Patrick's Day parade held a week late due to tornado damage occurring on Sunday, March 12. The parade necessitated a slight change in bus routing, but time schedules were not altered.

Students were fascinated by presentations in 2 theaters, one called *Lincoln's Eyes*, and the other *Ghosts of the Library*. The presentation entitled *Lincoln's Eyes* is an attempt to understand Lincoln by seeing life, including the Civil War through his perspective. It is a moving experience with cannon booming, and seats vibrating as Civil War battles are fought.

In *Ghosts of the Library*, ghosts of the past appear then fade out as their turn comes in the story. The person telling the story and connecting with the past is a ghost himself, though that is not evident at first. He was an Illinois flag-bearer who was killed in the War. As he finished his part with a brief and touching patriotic oration, his visage gradually disappeared, leaving behind only the library room with its Civil War artifacts. His message was, essentially, this: Understanding the past helps us understand the present, and understanding the present, presumably, helps us steer a wise course in the future.

Museum displays are lifelike and interesting. The story of Lincoln's life is told through these displays. One of the most moving displays involves an auction in which separation of a slave family is shown, graphically.

Two hours and 45 minutes were scheduled for the museum. Most, but not all this time, was spent by a majority of students in the museum. Some bought items in the gift shop. Others walked a block and watched the parade for a few minutes. A few faculty and staff members, who had previously visited the museum, spent time in Lincoln's house and law office (the office he shared with William Herndon).

Following the museum experience, field studies participants visited Lincoln's Tomb. They spent about 40 minutes there.



Students almost unanimously declared their visit to Lincoln's Museum and Tomb the "best" field study. Perhaps that was, in part, due to their not having to prepare bus reports, and take notes while bus reports were given. Rather, each student received a packet of material telling Lincoln's story and describing his connection with Latter-day Saints (consult Appendix). This material was read on the buses while traveling to Springfield. On the way back, a 75 minute video featuring Lincoln was viewed. Lunches were eaten between the Museum and Tomb. Finally, this field studies required less time than any of the others. Participants were back at the Joseph Smith Academy by 4:30 p.m., making a total of 9 hours.

Almost all who participated in this field studies expressed feelings of sincere appreciation for Abraham Lincoln. They returned to Nauvoo more convinced than before that he was truly a great man. To help them understand this, Brother Andrus prepared the following material and distributed it to field studies participants. It elevates Lincoln to upper echelons in the Latter-day Saint concept of God's plan for mankind.

#### ABRAHAM LINCOLN AND THE LAND OF ZION

Abraham Lincoln can correctly be conceived as a part of God's plan for mankind. Among other contributions, the following is significant.

Joseph Smith identified "the whole of America as Zion itself from north to south, and is described by the Prophets, who declare that it is Zion where the mountain of the Lord (the New Jerusalem) should be. . . ." (*History of the Church*, Volume VI, pages 318-319). Given that, the land of Zion remained intact (not divided) by the Union's victory in the American Civil War. Moreover, Abraham Lincoln was the primary figure in the Union's victory. In that sense, then, he was responsible for preserving the land of Zion that God's purposes in these latter-days may be carried out.

Lincoln was as vital to God's plan as living prophets in God's church have been during this dispensation of time. Without him, God's plan may have been frustrated. Lincoln (in 1858) was defeated by Stephan A. Douglas in his bid for the United States Senate. At that time, his political future seemed to have vanished. But 2 years later, he was elected president. Then 5 years after that, just as the war ended, he was assassinated. He sealed the nation's cause with his blood. For 5 years this man came almost from nowhere, did the work that had to be done, then left history's stage a dead man. Certainly, his mission was divinely appointed.

In *Doctrine and Covenants* 101:80, the Lord said this land was redeemed by the "shedding of blood." Whose blood? Certainly the blood of all who have

fought in making and maintaining it as a land where men and women may exercise “moral agency,” but also the blood of martyrs such as Hyrum, Joseph and Abraham Lincoln. Joseph and Hyrum represent the Lord’s church. Lincoln represents the Lord’s land — the land of Zion. All 3 represent the Lord in this last dispensation of time, the Dispensation of the Fulness of Times.

Finally, Lincoln’s testimony is expressed in the last display of the Lincoln Museum. The display is that of a flag-draped coffin, in which a message written around the upper portion of the wall reads, “Washington the Father; Lincoln the Savior: Sooner than surrender these principles, I would be assassinated on the spot.”

Students also saw Lincoln as not only a politician and president of the United States, but as a considerate, charitable, kind, and understanding man who was sensitive to the feelings and needs of others. An example is a letter President Lincoln wrote to widow Lydia Bixby of Boston, Massachusetts who lost 2 sons in the war. The letter read as follows:

A statement of the Adjutant General of Massachusetts that you are the mother of (2 ) sons who have died gloriously on the field of battle, I feel how weak and fruitless must be any word of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom. (Letter to Mrs. Lydia Bixby, November 21, 1864)

### Sunday Sociables

Tonight (March 26) full-time missionaries, Nauvoo Restoration Incorporated personnel, Joseph Smith Academy faculty, staff, and students, along with a sprinkling of townspeople, gathered in the Joseph Smith Academy Auditorium for Sunday Sociables. The featured speaker was Richard Dilworth Rust, a retired teacher of American literature from the University of North Carolina at Chapel Hill. Currently, he teaches American literature at the Joseph Smith Academy.

Brother Rust talked on *The Book of Mormon Designed for Our Day*. The following points summarize his address.

1. Jesus Christ showed Moroni our day (Moroni 8:35). Moreover, the *Book of Mormon* was written by commandment of God (3 Nephi 26:12) and specific “things” read in the book were written by His



commandment as well. Finally, President Ezra Taft Benson said that Mormon, under God's guiding hand, purposely selected material that was germane to our day.

2. The *Book of Mormon* is replete with simile — that is, it compares unlike things in giving the messages God wants us to have. For example, the Tree of Life in Lehi's dream was like unto Jesus Christ. The fruit of the tree represented Christ's love of mankind. To partake of the Tree's fruit is to partake of salvation made available through Christ's atonement.
3. God, in the *Book of Mormon*, appeals to His childrens' love of beauty and their appetite for delicious food by emphasizing beauty, and "feasting" on His word in the book's comparisons. The *Book of Mormon* is written in words that appeal not only to the mind, but to the whole person.
4. The *Book of Mormon* is about temples. A temple provides an environment in which we can become acquainted with God and do all necessary to become one with Him. The *Book of Mormon*, in this sense is like a temple, creating in the mind a godlike attitude and inviting us to "come unto Christ."
5. In the temple, we are influenced by Truth, Goodness, and Beauty, just as we are in reading and studying the *Book of Mormon*. These come together in the book as in the temple.
6. As we understand what we study in the *Book of Mormon*, we progress, as we do in the temple, from the basement (where baptisms are performed), through various rooms in which we are enlightened as to God and our relationship with Him, and in which we make Eternal covenants necessary for salvation. Finally, having satisfied all requirements, we are, symbolically, admitted into God's presence. So, on our Eternal journey, we progress from darkness into light just as Lehi did in his dream, and as those whom the resurrected Christ visited at the temple in Bountiful — they had endured 3 days of complete darkness before they were blessed by the light of Christ. And as they covenanted to obey Christ's teachings, so should we, and by so doing hold up Christ as a light for the world.
7. Finally, we come to know God through the power of the Holy Spirit which is like unto fire. That fire can be either a blessing or cursing in our lives. For those who desire to be one with Christ, the fire purifies them of sin. To those who reject Christ and succumb to Satan's worldly influence, the fire destroys or "burns" them up.

8. In conclusion, the *Book of Mormon*, because it is temple-oriented, has prepared us for temple-building and temple-work. Thus, it is for us in our day.

Thursday, March 30, 2006

#### Faculty Meeting

On Tuesday (March 28), Evan Ivie conducted faculty meeting at 10:50 a.m. The agenda emphasized problems and procedures associated with closing BYU Semester at Nauvoo. Elder Graves believes he has buildings and grounds looking sufficiently substantial and attractive that BYU and church officials might change their minds if they could only see for themselves. Without a doubt, Elder Graves has done superb work in repairing physical facilities and beautifying the campus.

#### Thursday Student Assembly

Today, (March 30), Nathan Winters, the Joseph Smith Academy art instructor, addressed faculty, staff, and students. Meeting started at 2:40 p.m. with prayer offered by Andrea Nelson. Brother Winters then discussed the Gift of Creativity. He used Power Point to illustrate ideas discussed in his address. The following summarizes his interesting address.

1. President Spencer W. Kimball said, "If we do only our conventional duty, we will not have proven our value." We must exceed our "conventional duty" and be creative in thought and deed.
2. Brother Winters administered a test to all present, helping them understand the processes involved in creativity.
3. God's creations are so intricate and complex, He certainly can deal easily with problems we may consider difficult.
4. There is no competition among the Gods in acts of creation. To them, what is important is to pronounce their creations "good." To this writer that means what is created meets Divine expectations. That in turn means they obey Divine law — in general principles, they are predictable.
5. Various levels of creativity exist among humans. These are: accumulating facts and trivia; analyzing and synthesizing what information is accumulated; visualizing the results.
6. The act of creating involves the following concepts: knowledge; imagination; evaluation. Of the 3, imagination is the most important — the most dynamic.



7. A formula, expressed mathematically, indicating the concepts involved in creating is  $C = f(KIE)$ . C means creating; f means a function of (K means knowledge, I means imagination, E means evaluation). Within the parentheses, these concepts may be scrambled without interfering with outcome. To the writer, this is possible only when they are seen as a whole, as God must see them.
8. President Spencer W. Kimball said that we first hold the image, then we act according to the image, and the result is us (the individual is a sum of this process multiplied ad infinitum).
9. Images precede words. We think in images, not words. Positive images result in positive words. Negative images result in negative words. And the end result of words is action.

Sunday, April 2, 2006

BYU Nauvoo Chorale (Joseph Smith Academy  
Spring Concert)

At 7:00 p.m. on Friday, March 31, the Joseph Smith Academy choir presented its Spring Concert, entitled *Let the Morning Come*. A welcome by studentbody president, Tyson Hazard, was extended to about 400 people (Academy faculty, staff, students, full-time missionaries, NRI, personnel, and townspeople). Prayer was offered by Kara Pelo. The program then proceeded as follows:

1. Choir: "Faith in Every Footstep" . . . . . Kay Newell Dayley  
           Spencer Hearne, accompanist  
       "My Shepherd Will Supply My Need" . . . . . arr. Mack Wilberg  
           Bethany Davis                      flute  
           Katie Oberan                      violin  
           BreeAnna Hansen, accompanist  
       "This is the Christ" . . . . . Faust/Moody

*LET THE MORNING COME*

Script and music by Janice Kapp Perry, Steven Kapp Perry, Lynne Perry Christofferson — additional music by Greg Hansen  
 Narrators: Brian Nyman, Tyson Hazard, Shawnne Anderson, Ryan Hagge, Mikelle Young, and Doug Bell  
 Accompanists: Kim Bair, Brittany Mower, Leann Yancey

2. "Light from Heaven" (Overture) . . . . . Steven Kapp Perry
3. "Waiting for the Light to Shine" . . . . . Lynne Perry Christofferson
4. "God Sends a Baby" . . . . . Lynne Perry Christofferson  
Interlude
5. "We Named Him Joseph" . . . . . Janice Kapp Perry  
Alyssa Aamodt and Launie Alder, soloists
6. "I Retired to the Woods" . . . . . Greg Hansen  
Interlude
7. "Joseph Smith's First Prayer" . . . . . Pond/Smith  
arr. Larry R. Beebe
8. "I Had Actually Seen a Light" . . . . . Lynne Perry Christofferson  
Interlude
9. "Who Could Believe" . . . . . Steven Kapp Perry  
Jayni Dowse, soloist  
Choir
10. "Upon You, My Fellow Servants" . . . . . Janice Kapp Perry  
Ben Park, soloist  
Men's chorus
11. "From This Small Beginning" . . . . . Janice Kapp Perry  
Mikelle Young, soloist  
Choir
12. "I Am Calm As a Summer's Morning" . . . . . Greg Hansen  
Interlude
13. "Let the Morning Come" . . . . . Steven Kapp Perry  
Ryan Hagge, soloist  
Choir
14. "We Announce the Martyrdom" . . . . . Greg Hansen  
Interlude
15. "No Unhallowed Hand" . . . . . Steven Kapp Perry/Greg Hansen  
Interlude
16. "Praise to the Man" . . . . . Scottish folk song  
arr. by Steven Kapp Perry

Musical Director	Paul A. Hanks
Production Director	Duane Huff
Technical Staff	Jason Armistead/Alex Murray
Programs and Advertising	Dana Blackburn/Jon Ware/ Meagan Wilson



This last presentation by a Joseph Smith Academy choir was performed well by all participants. It was an appropriate ending to years of fine performances by Academy choirs. Closing prayer was offered by Stephanie Gibbs, after which choir participants and most members of the audience went upstairs to visit while viewing art displays by students in Nathan Winters' art class, and to appreciate excellent displays representing projects undertaken by *Pioneer Life* students. These ranged from homemade candles, wooden spoons, and pottery to crocheted and knitted caps, scarfs, shawls and other items. A particularly impressive display was a pioneer dress with shawl made by Jessica Rowley.

While these displays were enjoyed, those present (the percipients) ate cookies and sipped milk or juice.

### The One-Hundred-Seventy-Sixth Annual Conference of the Church

Saturday, April 1, the One-Hundred-Seventy-Sixth Annual Conference of the Church commenced. Sessions were held at 11:00 a.m. and 3:00 p.m. Central Standard Time. Priesthood Meeting began at 7:00 p.m. Sessions on Sunday were held at the same times, except that sometime during early Sunday morning (officially 2:00 a.m.) timepieces were to be advanced 1 hour to Daylight-Savings Time.

Throughout Saturday's sessions, for the first time during President Hinckley's presidency, he did not address the Saints, though he sat on the rostrum. His silence was disturbing. Saturday night in Priesthood Meeting, however, he was the last speaker. He walked slowly to the pulpit, stood straight, and talked with vigor. Seeing and hearing him restored emotional balance in the mind of this writer, and probably others as well.

Sunday morning (April 2), President Hinckley once again was the last speaker. He spoke for about 20 minutes remembering his years spent as a Church leader. He then bore his testimony, saying all his blessings have come as a result of the Church and his activity in it. In the afternoon, he simply left his blessing with the Saints, talking about 5 minutes.

### Weather

Temperatures, generally have been warming into the 50's and 60's for highs, and into the 30's and 40's for lows. Nevertheless, some days have been stormy and relatively cold. Sunday afternoon and evening merited a "severe storm watch" for Hancock County, Illinois by the national weather channel. About 4:30 (while Elder Wirthlin was speaking) Nauvoo experienced a particularly vigorous weather cell with wind and rain. Students in the first floor west lounge, watching and listening to conference, were visibly disturbed by passage of this cell.

Monday, April 10, 2006

### Student Year Books

At the beginning of this semester, a Year Book Committee was organized as part of student government. Committee chairman was Meaghan Hughes, Three other committee members were Camilla Cook, Katelyn Redder, and Jessica Shardlow. Advisors were Alyn and Gloria Andrus.

The young ladies on this committee met regularly. They discussed, designed, spent hours on computers identifying and downloading student pictures, composing narrative appropriate for and aligning with pictures selected, then putting all material together in a meaningful collage.

Work on the Year Book had to be finished and the book ready for printing by March 20, three weeks and 3 days before departure for the Eastern Field Studies. The printer (Hill's Printing in Keokuk) needed at least an estimated 3 weeks to publish 110 copies of the book. Committee members met the deadline and the book was ready for distribution on April 6. Meanwhile, advertising began preparing students to purchase copies of the book. The book sold for \$6.00 per copy. This did not pay total printing costs (\$1,016), but individual benefactors contributed \$500 to the project, making purchase of the book possible for students.

Copies of the Year Book were distributed during lunch and dinner time on Saturday, April 8, and at Sunday dinner on April 9. No copies were left after distribution. All who received copies seemed pleased with the book and its price.

### Test Week and Church History Journals

For the past 5 days students have stewed, studied, cussed, and discussed text material, lectures, and anything else related to course work meriting serious consideration for possible testing. They have studied singly and in groups far into the night, falling asleep from sheer exhaustion then waking up bleary-eyed, barely making a test deadline. Tomorrow completes test week. The trial will then be over, the pressure off, and students will be happy for no other reason than to have survived the ordeal.

Finishing church history journals was particularly demanding of students' time. Knots of students were scattered throughout the Academy working on journals. Pictures were scattered about 3-ringed binders, in what appeared to be nothing but a mass of messes. But eventually all this somehow metamorphosed into beautiful, well-organized journals (church history scrapbooks) worthy of commendation.



### Closing out the Library

Closing out the Joseph Smith Academy Library this last semester of BYU Semester at Nauvoo has been a sad experience for many — like attending a loved-one's funeral service. That comparison is not far-fetched. As a body is to the spirit so a library room is to books it houses. When the fascinating, informative, precious, and satisfying library materials are removed from the room in which they were housed, leaving nothing but a bare, empty room, that is akin to the spirit's leaving a body. In a library, books are its life, just as the spirit is life to a body. So, in that sense, during the past few days, Academy faculty, staff, and students have witnessed the painful death throes of their small, but beloved library.

What to do with library contents was a nasty problem with which Evan Ivie had to deal. Finally, he decided Nauvoo Mission should have all church books — some missionary couples have been faithful book readers. President Neal Lewis, however, decided the Mission had neither space nor personnel to administer even a small library. The decision was then made that Nauvoo's public library should select books it could use, after which the rest would be made available to faculty, staff, and students. Dilworth Rust, American literature teacher, was in charge of American literature books. Alyn Andrus, American history teacher, was in charge of secular history books. Gloria Andrus, librarian, was in charge of church-related books and all other contents, in terms of their distribution. Brother Rust made arrangements for American literature books to be donated for auction through a Keokuk church. Proceeds will go into a scholarship fund. Brother Andrus and Sister Andrus moved all secular history and church-related books into the Academy study hall where they were displayed on tables. At 9:30 a.m. Monday morning, Larry Nicholl, Director of Lands and Records and a member of the Nauvoo Public Library Board, selected books for Lands and Records and the public library. Then at 11:00, study hall doors were opened to students who were invited to take as many secular history books as desired, but only 1 church-related book per student. A sizable group of students had assembled outside the study hall doors and reduced substantially the number of books on display in about 30 minutes time. The remainder was taken by Elder Larry Nicholl.

Friday, April 21, 2006

### Weather

Weather in Nauvoo and vicinity for the past 2 weeks has been springlike. Grass is green. Trees have leafed-out. Song birds can be heard all day long, everywhere. Temperature, during daylight hours, has ranged between 60 and 85 degrees. During nighttime it has seldom dropped into the 40's. The Mississippi

River has risen from run off in its northern drainage basin. New hope of better times, auspiciously, has come with this seasonal change.

## EASTERN FIELD STUDIES

### First Day (From Nauvoo, Illinois to Cleveland, Ohio)

Thursday (April 13) at 8:00 a.m., 2 highway buses from Burlington Trailways departed Joseph Smith Academy at Nauvoo with 108 faculty, staff, and students. Six others, including Evan/Betty Jo Ivie, Peter/Nichole Ivie, their baby, Jessica, and Moriah Zeigler (Nichole's sister) rode in a van. Buses and van headed for Kirtland, Ohio — 600 miles and 13 hours distant.

The first sizable city passed through was Galesburg, Illinois with a population of 33,706. It was founded by George Washington Gale in 1836 who along with a few eastern-born migrants desired to establish a college-centered town. Today Carl Sandburg College consists of modern buildings graced by green lawns, lakes and groves of hardwood trees. The campus is attractive. Galesburg was the home of Carl Sandburg, writer and biographer of Abraham Lincoln.

Chicago (an Indian word meaning "powerful") was bypassed (barely) by Interstate 80. Long lines of traffic moved slowly past highway construction projects. Chicago's skyscrapers could be seen in the distance, serving as reminders of the city's growth and development from a tiny trading post on the southwestern shore of Lake Michigan in 1779.

The first Europeans to visit Chicago's vicinity were 2 French explorers, Louis Jolliet and Jacques Marquette. They passed through in 1773. Six years later (1779) Jean Baptiste Point DuSable, established a trading post in present-day downtown Chicago. In 1803, the United States built Fort Dearborn to protect its interests in the area. The fort, destroyed by England during the War of 1812, was rebuilt in 1816 after the war was over. Chicago grew slowly until 1833 when Congress appropriated \$25,000 for construction of a harbor. Chicago was incorporated as a village of 200 inhabitants in 1833, and as a city in 1837, two years before Nauvoo was founded. During the early 1840's Chicago and Nauvoo were nearly equal in population size (10,000 to 15,000 people). Today, Chicago's metropolitan area numbers over 7 million inhabitants, making it the nation's third largest metropolitan area with a focus on finance, manufacturing, and trade.

Historically, Chicago is noted for a devastating fire which occurred October 8, 1871. A barn belonging to the O'Leary family caught fire and its resulting holocaust burned for 24 hours, killing 250 people and destroying 2,000 acres of land on which rested 1,700 buildings. For Latter-day Saints, the fire was significant because it destroyed the Wood Museum in which were housed



Egyptian mummies and scrolls once belonging to Joseph Smith. From the scrolls Joseph had translated what we now have in the *Book of Abraham*.

Chicago, historically, has also served as the world's slaughter house and meat-packing capital. As such, it provided the environment for Upton Sinclair's popular novel *The Jungle*, a story of poor, struggling European immigrants attempting to cope with the poverty and filth among exploited human flesh in the meat-packing industry during the late Nineteenth Century. Finally, Chicago is noted for underworld activities featuring Al Capone and henchmen during prohibition and economic depression years of the 1920's and 1930's. Crime was rampant and criminals ruled the day until law and order prevailed. One of the writer's favorite Saturday evening radio programs prior to his teen years was "Crime Busters." Undoubtedly, its setting was Chicago.

Two other major cities and places of interest through which the buses and van passed were Toledo and Cleveland, Ohio. Toledo dates back to 1794 when Fort Industry was constructed in northwest Ohio. General "Mad" Anthony Wayne had defeated the Indians in the Battle of Fallen Timbers prior to the fort's erection, securing the area for future development.

Toledo (population 313,619) is one of the world's busiest fresh water ports. It is situated where the Maumee River empties into Lake Michigan. For 30 miles upriver docks and wharves accommodate river and Great Lakes traffic. Pipelines for crude oil and gas terminate at Toledo, a major United States industrial center.

Cleveland was founded in 1796 by Moses Cleaveland at the mouth of the Cuyahoga River along the southern shore of Lake Erie. The tiny settlement grew slowly until 1832 when an extension of the Erie Canal (the Ohio and Erie Canal) was completed. With completion of this canal, immigrant labor poured into Cleveland, making it a leader in business and manufacturing. Prominent businessmen involved in Cleveland's development were financial magnates such as Mark Hanna and John D. Rockefeller.

About 40 minutes before the lights of Cleveland came into view, Paul Smith, the leader on Bus #1, invited Alyn Andrus to present a topic previously assigned, *Restoration of the Gospel, Priesthood, And Church Within the Context of American History*. Accordingly, material was distributed to bus passengers and all read the material together (see Appendix).

Jaded bus and van passengers arrived at the Quail Hollow Renaissance Resort, situated about 30 miles east of Cleveland, at 9:30 p.m., Eastern Daylight Time. The day had gone well, and the schedule was maintained.

## Second Day (From Cleveland, Ohio to Palmyra, New York)

Friday morning (April 14), after a hearty breakfast of eggs, sausage, potatoes, and orange juice, bus and van passengers commenced their day's journey. They were in the buses by 7:30. Devotional services were held on the buses, after which time was spent viewing DVD's.

By 11:00 a.m., passengers disembarked at Niagara Falls on the Canadian side. Unfortunately, fog socked in city, falls, and river. Not until 1:00 did the sun peek through clouds sufficiently to "burn off" the mist. In the meantime, students rode *Maid of the Mist*, a tourist boat that goes right up to the Falls. They also walked behind the Falls on a walkway designed for tourists.

At 1:00 p.m., faculty, staff, and bus drivers gathered at Skylon Tower and were elevated 580 feet in the air to a revolving restaurant. There they ate a delicious dinner together (only \$35 per plate) while viewing a spectacular montage including the Falls, River, and surrounding countryside during a complete rotation of 360 degrees. The view was free of charge.

After dinner, which took longer to eat than was planned, faculty and staff rode the buses back to the pick-up point, arriving there 30 minutes late. The students were there (they had been for 30 minutes), and they "leveled the boom" on faculty members. The student marshal on Bus #1, Brad Matthews, collected \$10 per couple, as a penalty for tardiness, from faculty and staff, taking in enough for a pizza party held later during the trip.

Before leaving Niagara, something should be said regarding its history. Niagara River flows north from Lake Erie to Lake Ontario, dropping 500 feet along its course. A sizeable fraction of that number would be the Falls (184 feet). France, England, and the United States in turn claimed the River and Falls. Military forts were built along the River to protect those claims. Today, of course, the River separates Canada and the United States.

The first European to describe Niagara Falls (Niagara is an Indian word meaning Thundering Water) was a Jesuit missionary and explorer, Father Jean Louis Hennepin. This was in 1678. Three-hundred-twenty-eight years later (1892), two separate cities were incorporated as Niagara Falls — one in the United States, the other in Canada. Niagara Falls has a population in excess of 70,000 and draws more than 15 million visitors annually.

\_\_\_\_ The distance from Niagara to Palmyra was covered in 2 hours. During part of that time, Richard Dilworth Rust presented a topic previously assigned, *Accounts of the First Vision* (see Appendix).

We arrived at the Palmyra Inn by 5:00 p.m. The buses, after unloading, took students downtown "shopping" for supper. At 7:00, a few temple-goers did endowments, sealings, and initiatory work while others accompanied Paul Smith



on a walk around the Temple, listening to his explanations concerning the meaning of temple symbols.

The last activity of the day was a question-answer session with Elder Gene Cook, a Seventy. Elder Cook was in New York on church business and was staying in the Palmyra Inn. An invitation to speak yielded results. Answers to student questions lasted from 9:00 to 10:30 (the writer was not present, thus a summary of Elder Cook's comments is not available).

Last semester, Elder David Bednar appeared at the Aaronic Priesthood monument along the Susquehanna River in Harmony, Pennsylvania just as BYU Semester at Nauvoo students arrived there. He talked to them for about 20 minutes, and they were thrilled with the experience. This semester, Elder Gene Cook just happened to be present in the Palmyra Inn when the students arrived. He too talked to them, and they were "filled." Surely, someone's faith and prayers were answered.

### Third Day (Palmyra, New York)

Saturday morning (April 15), buses loaded and left the Inn by 8:30. Bus #1 visited the Smith homestead, including the Sacred Grove, log house, and frame house. Bus #2, in the meantime, visited the Martin Harris farm, Alvin Smith's grave-site, and the Grandin Printing Press.

Before proceeding, a brief history of these places would be appropriate and helpful. We shall start with the Smiths' log house.

When the Smith Family moved from Norwich, Vermont to western New York, they first lived in a small house on Vienna Street in Palmyra. For 2 years Joseph Smith Senior and family worked at odd jobs. Joseph was known as a handy man — he was a cooper (barrel-maker); he also made baskets, birch brooms, and wood chairs. Lucy painted oil cloth covers.

By autumn 1817, through hard work and frugal living, the Smiths were able to make a down payment on 100 acres of heavily timbered land without improvements. This was located about 2 miles south of Palmyra on the north border of what became Manchester Township in 1822. On this land, they built a 2-room log cabin with an attic divided into 2 apartments. A bedroom of sawed slabs was later added. These facilities were average for that place and time. Cabins were crude and small. Space was precious. Siblings not only shared rooms, but beds as well.

In 1820 (at age 14) while living in this cabin, Joseph Smith Junior sought God in a nearby grove of trees and received his first vision. Later (September 21, 1823), Moroni, a messenger from God, appeared to Joseph in one of the cabin's attic apartments, revealing a work God wanted Joseph to do involving translation of a message inscribed on plates of gold buried in a nearby hill. These were



exalted events with Eternal consequences, yet they involved a teenage boy living in a log cabin on the American frontier. Apparently, God preferred, in launching His work, a humble youth without schooling, and the earthy environment of a crude frontier cabin to a learned minister living in a worldly mansion. In time, the original Smith cabin was torn down. The present structure is a replica.

In 1822, Alvin Smith (Joseph's older brother) began constructing a more commodious frame house for his parents, located about a quarter-mile from the log cabin. This house, however, was not completed before Alvin took sick and died, probably from calomel, the medicine expected to restore his health.

Alvin is buried in the Swift Cemetery (Palmyra), one-half block north of Main Street on Highway 21. His headstone, near the entrance, is marked "In memory of Alvin, a son of Joseph and Lucy Smith, who died November 19, 1823 in the 25<sup>th</sup> year of his age."

The house Alvin started was finished by Hyrum who was the next oldest boy in the Smith family. When finished, the family moved into the house, and here they lived when Joseph received the Gold Plates from Moroni on September 22, 1827.

According to Joseph's mother, this was the house in which a portion of the hearth was removed to hide the Gold Plates and breastplate. Also, this was the house from which the Smiths were forced to move when their creditor refused to allow sufficient time for a final payment on their property. They moved back into the log cabin, occupied by Hyrum and Jerusha Bardin (Hyrum's wife) since their marriage in 1826.

Not far from the frame house was a grove of trees that became famous. In time, among members of the Church of Jesus Christ of Latter-day Saints, it became the Sacred Grove.

When Joseph Smith was in his fifteenth year (1820), a religious revival, in progress throughout Palmyra and vicinity, converted Joseph's mother, Lucy, and 3 of his siblings — Hyrum, Samuel, and Sophronia — to Presbyterianism. Joseph favored the Methodists, but did not join their church. In fact, he joined no church. Nevertheless, he was confused by conflicting pronouncements and testimonies as various religions vied for converts. One day while reading the *Epistle of James*, he was motivated to do what chapter 1, verse 5 instructs — that is, any who lack wisdom should seek God's help.

So on a spring morning in 1820, Joseph knelt in a grove of trees on the Smith farm, requesting an answer from God to his question: Which one of the many churches was right, and how should he know which church that was? His answer came, unexpectedly, in a remarkable manifestation of glory in which he saw 2 personages whom he identified as God the Father and His Son, Jesus the Christ. The Son, after an introduction by the Father, spoke to Joseph instructing that he



should join no church, for none was Christ's. Rather, Joseph was to await further instructions relating to a great work God had for him to do.

Joseph returned to the house, physically debilitated from his experience, and leaned against the fireplace mantle. His mother asked, "What the matter was?" Joseph responded that all was well. Then said, in gentle rebuke, he had learned Presbyterianism was not true. His mother and the rest of Joseph's family believed him, but others did not, and vented their feelings through persecution.

The Gold Plates introduced to Joseph by Moroni were buried in a hill about 2 miles south of the Smith farm. Among Latter-day Saints, this hill is known as Cumorah.

Cumorah is mentioned in the *Book of Mormon* as the place where Mormon "hid up" records which had been entrusted to him by the Lord, except for a "few plates" containing the fulness of the Gospel which he gave to his son, Moroni (*Moroni 6:1-6*). These plates, Moroni deposited in a stone box on the west side of a hill near the Smith farm. And when the time was right, Moroni delivered these plates to Joseph that they might be translated, through the gift and power of God, and distributed throughout the world.

A monument of Angel Moroni marks, conspicuously, the north end of Hill Cumorah. Placed there in 1935, it stands 39 feet 3 inches. Moroni's statue on top of a granite shaft stands 10 feet 4 inches. The statue is made of bronze covered with gold leaf. The monument's shaft represents a pillar of light. Other ornamentations on the monument represent the First Presidency, Twelve Apostles, the Seventy, and Presiding Bishopric. Moroni atop the monument faces west, overlooking where the pageant *America's Witness for Christ* has been presented annually for years. The Monument was placed on the highest point of Hill Cumorah and can be seen easily from the highway about a half mile away. The Monument commemorates coming forth of the *Book of Mormon* through the instrumentality of Angel Moroni.

After Joseph Smith obtained the Gold Plates and translated the message on them through the "gift and power of God," he had the translated message printed as the *Book of Mormon* in Egbert B. Grandin's print shop on Palmyra's Main Street. Grandin printed 5,000 copies of the book early in the spring of 1830 (just 10 years following Joseph's First Vision).

Interestingly, Grandin was born in 1806 and died in 1845. Thus, he was 1 year younger than Joseph Smith and, like Joseph (Joseph was in his thirty-ninth year when he was murdered), Grandin died at age 39, one year after Joseph's assassination. Grandin, furthermore, went to Palmyra and became a printer in 1828. He purchased a printing press large enough to handle a demanding job such as printing the *Book of Mormon* just 1 year before that book was ready for printing. He sold his printing business in 1833, three years after the *Book of*



Mormon was printed. These unique facts not only make Grandin an agent in God's plan to print the *Book of Mormon*, but provide an interesting tie to Joseph Smith and his time.

The *Book of Mormon* printing was financed by Martin Harris, owner of a productive farm about 1 mile north of Palmyra. The Martin Harris Farm consisted of cultivated land, pasture, and woodland, in addition to the homestead. In April 1831, Martin deeded 80 acres and the farm house to his wife, Lucy, who opposed Joseph Smith, then Martin sold his share of the farm to Thomas Lackey for money to pay *Book of Mormon* printing costs totaling \$5,000. One can hardly argue that Martin's contribution to the Restoration was not significant.

The original house on the Martin Harris farm burned in 1849. It was replaced by William Chapman in 1850 with the present cobblestone house.

Now we shall return to faculty, staff, and students, and to the narrative of their Eastern Field Studies. The Sacred Grove had a magnetic attraction for students. As usual, they expressed special feelings experienced there.

Before entering the Grove, a brief meeting was held by Bus #1 passengers in which Paul Smith talked, giving information about Joseph Smith and when, during the early Spring of 1820, Joseph received his First Vision. According to Paul, meteorological research indicates the time had to be during the last week in March, rather than the first week in April. The last week in March was beautiful weather. The first week in April was inclement weather. Following Paul's remarks, Katie Oberan played *Oh, How Lovely Was the Morning* on her violin. The Grove was peaceful and quiet — no wind, blue skies, pleasant temperature, birds sang, but no bees hummed, and there were no leaves on trees.

Following their morning schedule, the two buses met at Aqueduct Park on the outskirts of Palmyra where reports on the Erie Canal were heard and lunch was eaten. Afternoon schedules for the buses were then reversed from morning schedules.

Erie Canal and Palmyra were destined to play a significant role in Restoration events. (Information concerning the Canal may be found in the Appendix.) With regard to Palmyra, the following information may satisfy one's need to know.

Palmyra was founded by Captain John Swift in 1789 when he negotiated with Phelps and Gorham Purchase Company at Canandaigua, New York for a tract of land comprising the present-day township of Palmyra and Macedon. Palmyra Village was first called Swift's Landing and Swift Town. At a meeting on January 1, 1796, the name "Palmyra" was officially adopted. Palmyra was named after Palmyra, Syria and is one of the oldest towns in western New York.

Saturday evening, faculty, staff, and students were favored with a special, but informal discourse by Larry Porter, a retired BYU scholar, teacher, and writer. He talked about Joseph and Emma Smith. To this writer, the following 2 points



were informative: (1) Joseph worked for Josiah Stowell in search of treasure for \$14 per month to help pay a mortgage on the Smith farm; (2) Joseph requested permission from his parents to marry Emma.

#### Fourth Day (From Palmyra, New York to Binghampton, New York)

Sunday morning (April 16), faculty, staff, and students attended sacrament meeting with members of the Palmyra Ward. They then returned to the Inn where they participated in a testimony meeting. Tyson Hazard, studentbody president, conducted the meeting. The opening hymn was *Now Let Us Rejoice*. Invocation was offered by Bethany Davis. Thirty-five testimonies were borne within a 75 minute block of time — all testimonies were sincere and spiritually building.

Following testimony meeting, Bus #1 stopped at the Hill Cumorah Visitors' Center while Bus #2 visited the Hill (where 22-year-old Joseph Smith received the Gold Plates from Angel Moroni). The two buses then switched. The day was pleasant — blue skies, sunshine, and comfortable temperature. Students on the hill spent most of their time taking pictures of one another at the base of Moroni's statue, and listening to a history of how the statue came to be.

The statue and its base were sculptured by Torlief S. Knaphus who claimed divine inspiration in its selection and creation. According to the story, Knaphus presented various models to the Lord, then through prayer asked Him to indicate which one should be selected. A finger pointed to the model representing the statue now in place. The following day, when Knaphus presented his models to the First Presidency, they selected the same model. Apparently, they were inspired by the Lord as Knaphus had been.

As previously indicated, the monument was unveiled and dedicated on Sunday, July 21, 1935. President Heber J. Grant presided at the ceremony and dedicated the monument.

Dinner was eaten in the Saratoga Room of Palmyra Inn, after which the buses left for Fayette (New York), 30 miles distant between Cayuga and Seneca Lakes. On their way to Fayette, they passed through Seneca Falls where the Womens' Rights Movement officially became reality in 1848, just 6 years following organization of the Latter-day Saint Female Relief Society (1842).

At Fayette, students spent time in the Visitors' Center and a reconstruction of the Peter/Mary Whitmer house in which Joseph and Oliver Cowdery finished translating the *Book of Mormon*.

Fayette, New York is where Peter and Mary Whitmer lived during the time Joseph was engaged in translation. When opposition to him developed in Harmony, Pennsylvania, where he and Emma lived, the Whitmers invited Joseph



to finish his translation in their house. Joseph's connection with the Whitmers materialized through Oliver Cowdery who was friendly with David Whitmer, Peter and Mary's son.

Not only did Joseph complete his work of translation at Fayette, but that is where 3 witnesses beheld an angel who showed them the Gold Plates while a voice declared the message on the plates to be true. These witnesses were Oliver Cowdery, David Whitmer, and Martin Harris. Finally, Joseph, according to divine instruction, organized the Church at Fayette. Six men — Joseph Smith Senior, Oliver Cowdery, Hyrum Smith, Peter Whitmer Junior, Samuel H. Smith, and David Whitmer — met with a few friends in the Whitmer house on April 6, 1830 and formally organized the Church of Jesus Christ.

Revelations received by Joseph, while at Fayette, include those recorded in *Doctrine and Covenants*, Sections 14 through 18, Sections 20 and 21, and Sections 28 through 40. This is a total of 20 sections.

The original Whitmer house was torn down, but in 1980 the Church reconstructed a house on the location of the original. It was built to scale and appears as the original building appeared. At the April 1980 General Conference of the Church, President Spencer W. Kimball presided over and spoke during services broadcast via satellite from the reconstructed log house in Fayette.

At Fayette, student choir members practiced hymns for the Kirtland Temple Service Tuesday evening. For the writer, listening to this choir practice was a spiritual high during the Eastern Field Studies. Choir director, Paul Hanks, had brought choir members along so well they sounded like angels. Indeed, according to the spirit felt, angels may have been present. The eyes of listeners filled with tears which brought hankies from pockets and purses to stem the flow.

After a brief, but adequate snack, prepared by several faculty wives under the direction of Gail Smith, buses left for Binghamton, New York where lodging had been scheduled. Arrival in Binghamton, as scheduled, was 9:30 p.m.

Binghamton, an industrial city in southern New York, is the seat of Broome County and is located at the confluence of the Chenango and Susquehanna Rivers near the New York-Pennsylvania state line. It is about 75 miles south of Syracuse and 165 miles southwest of New York City. It was settled in 1787 as Chenango. Its name was later changed to Binghamton in honor of William Bingham, a Philadelphia merchant whose land-holdings in the area were considerable, and who was founder of the Bank of North America (first bank in the United States). It was incorporated as a village in 1834 and as a city in 1867. When Joseph Smith and Emma lived nearby, it was nothing but a tiny settlement struggling for growth. Today, it is a city of 60,000 people who produce, among other manufactured products, automotive parts, business machines, clothing, dental supplies, electrical and electronic items, furniture, and shoes. Outside the city, dairy and poultry



farms, along with lumber mining, are primary sources of income. Finally, Binghamton hotels-motels provide lodging for travel-tired BYU students on their way to nearby Harmony, Pennsylvania.

#### Fifth Day (From Harmony, Pennsylvania to Kirtland, Ohio)

Monday morning (April 17), buses left Binghamton for Harmony, Pennsylvania about 30 minutes away. During some of that time, Alyn Andrus (on Bus #1) gave a brief history of Pennsylvania and the important part it played not only with reference to the Nation, but with reference to the Church as well.

Bus passengers gathered at the monument commemorating restoration of the Aaronic Priesthood on May 15, 1829. At that date along the bank of the Susquehanna River, John the Baptist conferred the Priesthood of Aaron upon Joseph Smith and Oliver Cowdery. This sacred place includes spots where once stood the house in which Joseph Smith commenced translating the *Book of Mormon* from gold plates, the Isaac Hale homestead, and a small cemetery where Joseph and Emma buried their firstborn child, a boy they named Alvin.

At each place, Paul Smith offered instruction, including the following summary. Joseph went to Harmony in the first place to work for Josiah Stowell. While there, he met Emma Hale. They fell in love and married, though Isaac Hale, Emma's father, did not care for Joseph. Nevertheless, the young couple lived in a small house near the Hale homestead. And there Joseph engaged in his work of translation. While there, a baby boy was born to them, and they named him Alvin. He did not live long and was buried about 100 yards from the house in which he was born. In time, Oliver Cowdery came to Harmony, a godsend to Joseph, and served as Joseph's scribe until the *Book of Mormon* was translated. In the process of translating, Joseph and Oliver developed questions about baptism and authority to baptize. Seeking answers, they retired to a nearby spot along the Susquehanna River and verbalized their questions to God through prayer. In response, John the Baptist made his epochal appearance, an event that authorized and validated subsequent developments in the Restoration.

After Paul Smith's presentations, all male members of the Field Studies gathered at the Aaronic Priesthood Memorial and sang *Ye Elders of Israel* while myriad camera flashes brightened the occasion. The hymn was sung with enthusiasm and sincerity. All seemed spiritually stimulated by the experience.

After visiting the cemetery, everyone moved to the River. There, while geese flew overhead, attesting to the beauty and grace of God's creations, Clark Christian related the Restoration's story. He and Paul Hanks, then, bore testimonies of healing by priesthood power. A profound and moving spirit was felt, testifying of the Restoration's reality and of the Priesthood as God's power.



Today, people are drawn to Pennsylvania, home of Benjamin Franklin and rich in American history, but perhaps the most significant event of all comprising Pennsylvania's noteworthy history, at its time, was known to very few. But restoration of the Priesthood would have Eternal meanings for many.

Buses were loaded and the long journey began to Kirtland, Ohio. Buses wound their way through the beautiful Allegheny Mountain Range, separating the East Coast Region from the Trans-Allegheny West (the old Northwest Territory and beginning of the American Midwest). All streams east of the Allegheny Divide (including the Susquehanna River) flow into the Atlantic Ocean. Streams west of the Divide flow into the Ohio River which empties into the Mississippi River, which empties into the Gulf of Mexico.

Lunch was eaten at a mall in Horseheads, New York (close to the New York/Pennsylvania state line). Horseheads encloses 28 square miles and is the only town in the United States dedicated to the memory of military horses. The story of how Horseheads got its name follows.

During 1779, Major-General John Sullivan led an army of 5,000 men and 500 pack horses, carrying cannon, ammunition, and food for the men, on a campaign against the Six Nations of Iroquois. The Iroquois were in league with England during the Revolutionary War. Sullivan's army traveled 450 miles from Easton, Pennsylvania through heavily wooded country to the Finger Lakes region of New York, then west to Geneseo. It returned by the same route. When it reached the place now called Horseheads, the heavily-laden pack horses had reached the end of their endurance. There, General Sullivan humanely disposed of his emaciated, gentle, silent, and overburdened partners in the cause of American freedom. Bones of the horses before long were sun-bleached and Indians arranged horse skulls along the trail, suggesting that what befell the horses would befall any white who might attempt to settle in that place. The first settlers, reading this sign, defiantly settled where the horses had been slaughtered. The town of Horseheads, over time, developed and grew to glorify Sullivan's four-legged heroes who gave their lives in the Cause.

The ride from Horseheads to Kirtland was without incident. About half way, everyone welcomed a rest stop. Passengers read, slept, visited, and wrote. They also watched videos, some of which were intended to prepare viewers for an educational and spiritual experience. Such an experience is exactly what lay ahead in Kirtland.

After an hour's stop at Mentor Mall for dinner (supper), buses and the van drove to Kirtland Stake Center for a meeting with Karl Anderson. The meeting with Brother Anderson began with Kirsi Kilpelainen at the piano and Jayni Dowse conducting while the rest sang *A Poor Wayfaring Man of Grief*. Doug Bell offered



the invocation. Karl Anderson was then introduced and spoke for about an hour. The following summarizes what he said.

1. The young people were congratulated on being good, beautiful, and carrying a good spirit.
2. In New York, we see the Church legally organized and “established.”
3. In Kirtland, we see everything that happened in New York “built upon.”
4. Kirtland and Missouri periods laid the groundwork for Nauvoo.
5. Kirtland, according to Joseph Smith, was the Church’s “Pentecostal period.”
6. Kirtland was a period of 5 years during which the Church was organized — the Priesthood was organized; missionaries were prepared for proselyting; a temple was built and a partial endowment was received; the first stake was organized with a first stake president; the first church patriarch was called.
7. Kirtland was the Church’s “teaching period” — the School of the Prophets was held in an upper room of the Newel K. Whitney store.
8. Kirtland is a “walk through the *Doctrine and Covenants*.”
9. More revelations came from Kirtland than any other place.
10. The *Book of Commandments* and *Doctrine and Covenants* were printed in Kirtland. Hymns were printed in Kirtland. The *Joseph Smith Translation*, first books of Moses, and second edition of the *Book of Mormon* were printed in Kirtland.
11. As the Church’s Pentecostal period there was, in Kirtland, a rich outpouring of the Spirit. The Father and Son appeared 4 times. Jesus Christ appeared to Joseph Smith 10 times. More than 30 people, and perhaps many others, saw Jesus Christ. Many experienced the gift of tongues. Many saw angels and heavenly tongues of fire.
12. Priesthood keys (to gather Israel, perfect the Saints, and redeem the dead) were restored in Kirtland.
13. Priesthood keys restored in the Kirtland Temple authorized the full endowment, as practiced in other temples.
14. Why do we not have the Kirtland Temple? Because Community of Christ has been given the Temple by the Lord — they (along with angels) are its caretakers. It has not yet fulfilled its purpose. The temple once was put to the torch, but did not burn.
15. If we go through the temple with the right attitude, we will feel the Spirit, otherwise we will not.

16. In 1993, the Reorganized Church of Jesus Christ (Community of Christ) permitted church leaders in the Church of Jesus Christ of Latter-day Saints to meet in the temple. Since then, they have permitted the Church to use it from time to time. In 1993 when the Latter-day Saints first held a meeting in the temple, the sacrament was passed. This so rankled an RLDS guide that he became angry, and a dark, threatening power came over him. He felt a heavy depressing feeling taking over his body. He felt he was having a heart attack. Then he heard a voice saying to him: "This is not your house. It does not belong to the RLDS Church. It is My house, and these (the LDS leaders) are also My people. Their passing the sacrament in My house is appropriate." This was a life-changing experience for this guide.

Another story involved a young priest named Ethan from Battle Ax, Michigan. Young people in his stake visited the Kirtland Temple and he became distressed by the thought that the RLDS Church owned and controlled what went on in the Temple. He became so emotionally upset that he refused to go inside the Temple. As he sat outside waiting for his peers to finish their tour, he heard a voice distinctly saying, "Ethan, this is not your house. It is not their house. It is My house. These are good people and you can learn from them." Ethan felt humbled and told his stake president the experience. The stake president related the story to Karl Anderson.

17. We can learn from Community of Christ, and they can learn from us.

The benediction was offered by Emily Benedict. Buses then loaded and headed for the Renaissance Resort about 10 minutes away. The day had been long, but rewarding. Schedules had been met. Everyone was in good spirits.

#### Sixth Day: Kirtland (Ohio)

Buses departed the Renaissance Resort at 8:30 a.m. While Bus #1 visited the Kirtland Temple, Stannard Stone Quarry, and Isaac Morley Farm, Bus #2 visited "downtown" Kirtland — the Visitors' Center, Newel K. Whitney Store, his House, the John Johnson Inn, the sawmill and ashery (where wood ash was turned into potash and sold for lucrative income). After lunch at the Mentor Mall, the bus schedules were reversed.

This seems an appropriate place to give a brief history of Kirtland, including the Church in Kirtland and environs. Without this, perhaps, the history would suffer — it would not be complete. After all, Kirtland's place in Church history is without equal.



Settlement of northern Ohio first occurred in the Western or Connecticut Reserve, an oblong-shaped district comprising 4 million acres of land along the southern shore of Lake Erie. It was retained by Connecticut when that state relinquished its western land to the United States public domain in 1786. In 1796, the Connecticut Land Company bought a large part of the Reserve and sent its agent, Moses Cleaveland, into the area to commence settlement. In 1800, the Reserve was incorporated into the Ohio Territory, and Cleaveland's settlement became Cleveland, Ohio. Kirtland, then, developed on land originally part of the Western (Connecticut) Reserve.

The first settlers in northern Ohio, to be associated with the Church of Jesus Christ of Latter-day Saints, established residence in 1805. These were members of the Oliver Snow family. Lorenzo Snow, Oliver's son, eventually became president of the Church. During early years of the Nineteenth Century, other settlers who came to live in Kirtland were Isaac Morley and Newel K. Whitney with their families. Morley was a farmer and Whitney opened a general merchandise store with Algernon Sidney Gilbert as partner. The John Johnson family settled on a farm near Hiram, about 30 miles southeast of Kirtland.

The first converts to the Church who lived in or near Kirtland were baptized in November 1830 when 4 missionaries to the Lamanites — Oliver Cowdery, Parley P. Pratt, Peter Whitmer Junior, and Ziba Peterson — stopped on their way to Missouri. Sidney Rigdon, a minister influenced by the teachings of Alexander Campbell, along with a sizeable part of his congregation, was among those converted and baptized. Before long, over 100 converts provided a nucleus for church growth in Kirtland, and Joseph Smith moved the Church from New York to Ohio during the winter of 1830-1831. Joseph arrived in Kirtland February 1, 1831.

Kirtland and environs are significant in Church history for the following reasons:

1. Basic organization of the Church materialized in Kirtland, including the First Presidency, Quorum of Twelve Apostles, Quorum of Seventy, high councils, stakes, priesthood offices of bishop, high priest, and patriarch.
2. Missionaries were sent throughout the United States, Canada, and England, making Kirtland the first "gathering" place in the Church.
3. Zion's Camp was organized and commenced its march to western Missouri on May 1, 1834 to "redeem" Zion.
4. The *Lectures on Faith* (or *Lectures on Theology*) were prepared and given by Joseph Smith to Elders of the Church in the School of the

Prophets that they might qualify as messengers of Jesus Christ. This school was held upstairs in the Newel K. Whitney store.

5. Revelations comprising 63 sections of the *Doctrine and Covenants* were received. These were

Sections 41 through 56

Sections 63 through 65

Sections 67 through 74

Sections 76 through 81

Sections 84 through 99

Sections 101 through 104

Sections 106 through 110

Sections 1, 112, 133, 134, 137

Sections 66 and 75 were received in Orange and Amherst, making 65 revelations received in Ohio.

6. Joseph began writing the *Book of Abraham*, as a revelation, from papyrus scrolls purchased from Michael H. Chandler in 1835.
7. Joseph, with Sidney Rigdon as scribe, continued work on the *Book of Moses*, a part of Joseph's revealed translation of the *Bible*. Teachings from the *Book of Moses* provided material for the *Lectures on Faith*.
8. The Kirtland Temple was built, and priesthood keys restored by Moses, Elias, and Elijah on April 3, 1836.

The Kirtland Temple was the first temple built by Latter-day Saints in the Dispensation of the Fulness of Times. Construction commenced in 1833. The Temple was finished and dedicated in 1836. It was built during impoverished times, and represented genuine sacrifice on the part of Saints who helped in its building. After dedication and extraordinary displays of Divine acceptance, essential priesthood keys were restored to Earth through Joseph Smith within the enclosure of Melchizedek Priesthood pulpits in the lower assembly room. With these keys, the work of gathering deceased ancestors could commence, as it did in temples built after Kirtland. Thus, the Kirtland Temple prepared the way for a proliferation of modern-day temples and the work of salvation administered within their walls.

The Kirtland Temple was a major center of church activity until 1838 when the Kirtland Safety Society Anti-banking Company failed, and most of the Kirtland Saints moved to Missouri. The abandoned temple, in 1880, became property of the Reorganized Church of Jesus Christ of Latter-day Saints



(Community of Christ). This church refurbished the building and has maintained it since then.

The Stannard Stone Quarry supplied sandstone for the growing community of Kirtland and for the Kirtland Temple. In 1833, Latter-day Saint workmen (including Joseph Smith) hand-drilled holes in the sandstone, splitting huge blocks from the bedrock. Teams of horses or oxen then hauled the stone to the temple construction site.

The Newel K. Whitney store opened in Kirtland during 1826. Whitney was born February 5, 1795 in Marlborough, Vermont. In his late teens, he engaged successfully in merchandising. He became a business partner with Algernon Sidney Gilbert and they opened a store in Kirtland which Newel managed himself for a few years. At age 27, he married Elizabeth Ann Smith. Eight years later, he and she were baptized into the Church by Sidney Rigdon.

When Joseph and Emma went to Kirtland in February 1831, Newel and Elizabeth welcomed them into their home, treating them with kindness and grace. Soon, Newel was called as a bishop in the Church to preside over the Ohio area (*Doctrine and Covenants* 72), and the Whitney Store became church headquarters between 1831 and 1834.

In rooms above the store, some of the most sacred events in early church history took place. Seventeen revelations were received there, including those recorded in *Doctrine and Covenants* Sections 87, 88, 89, and 93. It was also the first meeting place for School of the Prophets. In 1984, the store was restored to its original appearance.

The Isaac Morley Farm also figures importantly into early church history. Isaac Morley was born March 11, 1786 in Montague, Massachusetts. He fought in the War of 1812, after which he and his wife, Lucy Gunn, established residence in northern Ohio. The Morleys were baptized into the Church along with Sidney Rigdon and his congregation.

Before their conversion, the Disciples of Christ, under leadership of their pastor, Sidney Rigdon, had practiced the law of common consent as taught by Peter in Acts 2:44-45. They believed that what belonged to one, belonged to all. They practiced their new life style on “Father” Morley’s farm. When Joseph learned what was going on, he persuaded them to abandon the experiment for the Law of Consecration (*Doctrine and Covenants* 42:30-39) which was initiated when the Colesville Branch of the Church, under Newel Knight, settled at Thompson, Ohio.

Joseph and Emma moved to the Morley farm during March 1831. While living on the farm, Joseph prophesied that the Church eventually would “fill the world.” He said it would “fill the Rocky Mountains,” and added,

This whole people will go into the Rocky Mountains, they will there build temples to the Most High. They will rise up a posterity there, and the Latter-day Saints who dwell in these mountains will stand in the flesh until the coming of the Son of Man (Wilford Woodruff, *Conference Report*, April 1898, page 57).

When Joseph, by revelation (*Doctrine and Covenants* 37:1), moved the Church from New York to Ohio, many went individually or in small groups. But the Colesville, New York Branch moved intact onto land belonging to Lemman Copley in Thompson, Ohio. Copley, a Shaker convert, had entered into a covenant to give his land to the Church, but soon after the Colesville Branch arrived, he reneged on his promise, withdrew his membership, and reclaimed his land. With no land on which to settle, the Colesville Saints, by revelation (*Doctrine and Covenants* 54), were sent to Jackson County, Missouri, arriving there in July 1831.

Mentor, Ohio, 5 miles north of Kirtland, was where Sidney Rigdon lived and preached when he heard the gospel and became converted. Parley P. Pratt, previously a disciple of Sidney Rigdon, contacted Rigdon after Parley's conversion to Mormonism, leaving him a copy of the *Book of Mormon*. Rigdon allowed Parley and Oliver Cowdery to preach in his chapel and promised to read the *Book of Mormon*. The two missionaries addressed a large congregation. Rigdon and others who listened were impressed — Rigdon was sufficiently impressed that he advised his people to "prove all things and hold fast to that which was good." They did, and after 2 weeks of study, many, including Rigdon, were converted and baptized.

The John Johnson Farm, though not a part of Kirtland, geographically (it is 30 miles southeast of Kirtland), nevertheless figured importantly in developments involving church history during the Kirtland period. Not only was the farm an important place, but the Johnson family assisted Joseph substantially in his work.

John and Alice (Elsa) Johnson moved to northern Ohio and settled on land that became their farm early in 1818. The Johnsons were converted to the Church after a miraculous healing of Alice's arm, through the Prophet Joseph Smith in the spring of 1831. Later, from September 1831 to April 1832, Joseph and Emma, with 2 adopted twin babies, lived with the Johnsons on their farm. Here, on March 24, 1832, Joseph and Sidney Rigdon were tarred and feathered by a mob. Here, also, Joseph received 16 revelations, including *Doctrine and Covenants* Section 76. That revelation came while Joseph and Sidney worked on the inspired revision of the *Bible*. During February 1832, while the two men were revising the gospel according to Saint John, questions came to mind as they read



John 5:29, questions that led to prayer for answers. Their answers came in a remarkable revelation. B. H. Roberts wrote that Joseph Smith would disperse the

veil of darkness from man's future, and reaffirm the forgotten Christian principle that in God's kingdom there are many mansions; that every man shall be rewarded according to his works; that there are glories celestial, terrestrial and telestial in the kingdom of God; that as one star differs from another star in glory, so is the resurrection of the dead (Roberts, *Comprehensive History of the Church*, Volume 1, pages 273-274).

The revelation was received in an upper room of the Johnson house. Philo Dibble who was present at the time spoke of the experience.

There were other men in the room, perhaps twelve, among whom I was one during a part of the time — probably two-thirds of the vision — I saw the glory and felt the power, but did not see the vision.

Joseph would at intervals say: "What do I see?" as one might say while looking out the window and beholding what all in the room could not see. Then he would relate what he had seen or what he was looking at. Then Sidney replied, "I see the same." Presently, Sidney would say, "What do I see?" and would repeat what he had seen or was seeing, and Joseph would reply, "I see the same."

This manner of conversation was repeated at short intervals to the end of the vision, and during the whole time not a word was spoken by any other person. Not a sound nor motion made by anyone but Joseph and Sidney, and it seemed to me that they never moved a joint or limb during the time I was there, which I think was over an hour, and to the end of the vision.

Joseph sat firmly and calmly all the time in the midst of a magnificent glory, but Sidney sat limp and pale, apparently as limber as a rag, observing which, Joseph remarked, smilingly, "Sidney is not used to it as I am" (*Juvenile Instructor* 27:303-304).

In 1833, John Johnson sold his handsome farm at Hiram, turning sufficient money over to Joseph Smith that he was able to buy the Peter French farm in Kirtland. This farm consisted of 103 acres and was purchased for \$5,000. Part of this purchase became the ground on which the Kirtland Temple was built. The Johnson Inn was built on another part of the purchase then turned over to John

Johnson for his stewardship (consult Garr, *Encyclopedia of Latter-day Saint History*, pages 398-399).

Today's downtown Kirtland is quite different from only a few years ago. Restoration of the various historical buildings, as indicated above, of course has changed the city's appearance remarkably. But the main highway used to divide the town. For instance, to walk from Newel K. Whitney's store to his house, one would have to cross the highway. It was both dangerous and inconvenient. So under leadership of Karl Anderson, and others, a move to change the highway, so as to go around downtown Kirtland rather than through it, got underway. The only obstacles were money and a few citizens (some of them city council members) who seemed reluctant to change. Then one day, an issue of *Sports Illustrated* showed Steve Young (famous quarterback of the San Francisco Forty-Niners) on the cover wearing a tee shirt, advertizing in big bold letters, Kirtland. Kirtland's mayor had the picture enlarged and, armed with this powerful incentive, walked into the next city council meeting and convinced city council members that the proposed highway change must be made to accommodate increased tourism generated by this powerful advertisement. Council members voted for the change, especially after Steve contributed a substantial amount of money to help fund the project. Thanks, Steve.

Now we may return to the Joseph Smith Academy students and a special evening service held in the Kirtland Temple from 7:00 to 9:30. These temple services began under Larry Dahl's leadership during Winter Semester 2002. Larry rented 3 hours of temple time from Community of Christ for \$100. That first service, and every service thereafter in which this writer has participated, was an exalted spiritual experience for all who attended, even bus drivers (according to their own testimonies).

This last service featuring BYU faculty, staff, and students (April 18, 2006) certainly matched the standard. The service was well-planned, featuring the Academy choir and 2 readers who read excerpts from Section 109 of the *Doctrine and Covenants*. This section constitutes the Temple's dedicatory prayer written, and read by Joseph Smith at the dedication. Student participation in the service was superb.

For the writer, feeling throughout the service was a spiritual "high." Not only were there moments of intense spiritual endowment, but the entire experience seemed to be a brush with the Divine — an emotionally-draining and spiritually-building engagement. If the temple has been re-sanctified each time beautiful music has paid tribute to God and His people, then this last service, featuring the Academy choir, re-sanctified the building in power for a long time.



## Seventh Day: From Kirtland (Ohio) to Shipshewana (Indiana)

On April 19, buses left the Renaissance Resort at 7:45 and 8:00 a.m. respectively, first Bus #2 then Bus #1. They headed for the Johnson Farm 30 miles distant (1 hour driving time). An informative and pleasant time was enjoyed by all at the farm during a beautiful spring day — plentiful sunshine, pleasant temperature, and no wind.

Missionaries at the farm divided each bus into 2 groups. Each group was staggered by about 5 minutes. Groups of students, then, were scattered throughout the house as missionaries told their stories. Of course, time was allowed for photo-taking.

On our way through Ohio, reports were given and videos viewed all relating to the Amish people. Dinner that evening and overnight lodging were scheduled at Shipshewana, Indiana, an Amish and Mennonite town. In the meantime, lunch was eaten at a truck stop and a group picture was taken of Bus #1 students.

At Shipshewana, bus passengers first visited the Menno-Hof Museum, a Mennonite establishment. Dinner was then eaten at the Blue Gate Restaurant, one of 3 top-rated restaurants in the nation. It is an excellent restaurant — spacious, clean, featuring delicious home-cooked food. Reliable measures of a restaurant's cleanliness are the restrooms. The rest rooms in this restaurant are immaculate, even decorated with fresh flowers.

Shipshewana is a unique place — tidy, clean, attractive, productive farms, fewer automobiles and trucks than elsewhere and more, many more, horse-drawn carriages. The horses are trotters and are fascinating to watch.

A history of Shipshewana has Chief Shipshewana (Shipshewana means the "vision of a lion") and his Potowatomi Indians residing in this area during the 1830's near Shipshewana Lake. It was an ideal location for an Indian encampment. Unfortunately, others liked it, too. So, in 1838, the Indians were forcibly removed to Kansas by federal troops. In 1839, the chief was allowed to return to the shores of Shipshewana Lake where he died in 1841.

By 1841, Anabaptists were drifting into the area. They had fled Europe during years of religious persecution and had settled temporarily in Pennsylvania. But in Shipshewana, Indiana they found fertile soil and a permanent haven. By 1842, there were 12 families in the area, By 1888, the town had grown to include a bank, church, general store, and mill. In time a livestock center developed where farmers, and others, could buy and sell livestock. The first livestock auction was held in 1922 on 80 acres belonging to George Curtis. This marked the beginning of the Shipshewana Livestock Auction. Through the years this business has expanded from livestock to include almost anything. Current owners are Keith and Kevin Lambright who now run the Shipshewana Auction and Flea

Market with 1,100 vendor booths and an 11-ring antique auction. Livestock, of course, is still auctioned in its own facility.

Old-fashioned values may be enjoyed in Shipshewana today. For instance, no alcoholic drinks are sold, and cigarettes are hard to find. Moreover, Sunday is observed as a holy day by businesses and farmers alike. In this sense, and with so many horse-drawn carriages in sight, Shipshewana serves as a link between the past and present.

#### Eighth Day (From Shipshewana, Indiana to Nauvoo, Illinois)

Buses left Shipshewana at 8:00 a.m. on April 20 and headed for Nauvoo 7 hours away. During the ride home, the Student Awards Committees gave awards to everyone on the buses. Games were played under direction of the Games Committees. Lunch was eaten at Princeton, 3 hours from Nauvoo. Buses arrived at the Joseph Smith Academy a few minutes before 3 o'clock. All were happy to be back.

#### Last Student Assembly

Thursday evening (April 20), beginning at 8:30, faculty, staff, and students assembled in the Nauvoo Room for the last assembly of this semester (and the last assembly in the BYU Semester at Nauvoo). Studentbody officers, led by President Tyson Hazard, conducted the assembly. The opening hymn was *Praise to the Man*. Kara Pelo conducted and Brittany Mower accompanied. Jessica Killian offered the opening prayer.

Studentbody officers then awarded every student with a certificate identifying some idiosyncrasy or other characteristic by which a student would be remembered (examples were the "classiest dresser," or the "one most likely to write a church history book").

Following the awarding of student certificates, students honored faculty members. Faculty and staff couples were called forward while laughable idiosyncracies and teaching approaches were identified. This was a delightful exercise for the students.

The final activity in this last assembly was showing a DVD of students engaged in various activities, throughout the semester, and students posing in a whole variety of positions for snapshots. Facial expressions too represented a wide range on the facial-expression continuum.

Paul Smith closed the assembly with prayer and an appropriate blessing upon the students. Joseph Smith Academy student activities had come to an end.



## Departure for Home

Departure for home, as other departures have been, was a sad time. Essentially, it developed as described by the following narrative.

Friday morning (April 21) dawned cool, cloudless, windless, and pleasant — an auspicious offering for a bittersweet student departure — to depart the Joseph Smith Academy was bitter; to be going home for a reunion with beloved family members was sweet.

Two Burlington Trailways buses transported students from the Academy to Lambert International Airport in Saint Louis. Bus #1 commenced loading at 7:30. Bus #2 commenced loading at 10:00. Since loading and departure procedures were basically the same for both buses, those procedures will be described only with reference to Bus #1.

By 8:00 when Bus #1 should have departed the Academy, luggage was loaded, but not students. For 30 minutes thereafter, students embraced, expressed endearing sentiments to each other, wiped tear-filled eyes, and with great difficulty severed physical relationships. They milled about half dazed, as though they hardly knew how to deal with this time, a time they always had known would come, but one they kept pushing forward a few days more into the future. Now, the stark realization was upon them that from this time forward, friendly, loving, Zion-like relationships, formed within the past 4 months, would live henceforth only in memory. This seemed almost more than their souls could bear.

Tears were easily and copiously generated. Deep-seated feelings of affection were thinly veiled by subdued jocularly and occasional half-hearted laughing. Behavior was heart-wrenching. This was a time when emotions frolicked in newfound freedom of the moment, a time of emotional venting not only for students, but for faculty and staff as well.

In 4 months, 115 faculty, missionaries, and students had come together as a Zion-like family in which the interests of one were the interests of all. Furthermore, among students, there had been no gradations of social rank or visible evidence of variations in wealth. They had lived together, eaten together, laughed together, and cried together. They had learned to serve each other. And by serving each other, they had learned to serve God. They had become one family, with one purpose, one mind, and no poor among them. Their task now will be to create — in their own families — attitudes, feelings, and relationships by which they were connected in the Joseph Smith Academy. They know what Zion can be like. They must now achieve and maintain it along their journey through life. If they can, the Eternal world will offer sweet reunions.

So, students are now gone. Apartments, classrooms, gym, halls, and lounges are empty. Only the Academy shell remains. Its heart has ceased to beat. It is dead. Will there be a resurrection? Only time will tell.





## CONCLUSION

### History of BYU Semester at Nauvoo, the Joseph Smith Academy, and Directors

We come now to the hard part of this history's development. For this writer, composing a conclusion to any article, essay, or history has never been easy, but the task which looms before him now seems daunting indeed, almost impossible.

This history's introduction indicated *BYU Semester at Nauvoo* originated in the mind of Milton V. Backman Junior, an Emeritus professor of Church History and Doctrine at Brigham Young University. With the University's support, Brother Backman initiated the program in 1994 and navigated it through 4 years of development and growth. From 1997 through 1998 Charles D. Tate (a Brigham Young University professor of English) led the program, to be followed by Monte S. Nyman (a Brigham Young University professor of Religion). Brother Nyman shepherded the program in 1999 when faculty and students moved from classes in the Nauvoo Visitors Center to classes in the recently acquired Joseph Smith Academy.

The Academy previously had been known as Saint Mary Academy, owned and operated as a girls' preparatory school by the Saint Scholastica Order of Nuns within the Benedictine Order of the Catholic Church (Scholastica was Saint Benedict's twin sister). In 1998, the Church of Jesus Christ of Latter-day Saints purchased the Saint Mary Monastery, Academy (including dormitories), and the whole block of territory on which this sprawling facility was built.

As indicated, purchase of the Academy enabled Brother Nyman, faculty, and students to move into spacious classrooms. Students still occupied missionary houses in which they temporarily lived, because there were no cafeteria, or cooking facilities, in the Academy (the girls of Saint Mary had eaten in the Monastery cafeteria, and the Monastery after the Academy's purchase was still occupied by nuns).

Brother Nyman, faculty, and students were also the first *BYU Semester at Nauvoo* participants to hear President Gordon B. Hinckley announce in General Conference during April 1999 that the Nauvoo Temple would be rebuilt. At the time, they were participating in their Eastern Field Studies and, as visitors, were in a New York chapel listening, along with others, to Conference. Brother Nyman wrote:

When President Hinckley announced plans to rebuild the Nauvoo Temple, there was a sudden outburst of surprise and awe by the students, but was quickly followed by tears of joy. The reaction undoubtedly caused our hosts some wonderment. Having arrived at the chapel a few minutes after the conference session had begun, the local people did not know we had come from our studying in Nauvoo a few days before. There could have hardly been a better ending to our program [that semester's ending] (Andrus, *A History of BYU Semester at Nauvoo and the Joseph Smith Academy 1994-2003*, pages 46-47).

Brother Milton Backman referred to purchase of the Academy as a “major miracle.” Until now, *BYU Semester at Nauvoo* had been limited to winter semesters simply because sufficient missionary houses were not available for student occupancy before early November of each year. Now, however, with Academy dormitories available, students would have a place to live during fall and winter semesters. The program was ready to grow.

Initially, plans were for students to move into dormitories during Fall Semester 2000. However, remodeling for cafeteria facilities was not completed until December 2000. So students first occupied dormitory apartments and began life in the Joseph Smith Academy during January 2001. By this time, the program had a new director.

Larry E. Dahl (Associate Dean of Religious Education at Brigham Young University) became director of *BYU Semester at Nauvoo* in 1999. He and Roberta, his wife, moved to Nauvoo where he helped oversee remodeling projects involving the Joseph Smith Academy prior to its occupancy by students during Winter Semester 2001.

Under Brother Dahl's aggressive, disciplined, and enlightened leadership from Winter Semester 2001 through Winter Semester 2003 (the Dahls actually were in Nauvoo 4 years), the Joseph Smith Academy developed and grew into a substantial educational program similar to that in Jerusalem. As a matter of fact, students who participated in semesters at both places were hard pressed to choose one over the other as a favored place.

Brother Dahl's presence in Nauvoo had a positive influence on its citizens, just as it did upon the Academy and its students. He was an able administrator, a superb teacher, and a dedicated church leader. He cultivated positive, trustworthy relationships with both Nauvoo citizens and Academy students. He sought that which not only contributed to the development and growth of the Joseph Smith Academy, but to the Church in Nauvoo as well.

Following Winter Semester 2003, the Dahls had completed their assignment and promised obligation in Nauvoo (their assignment was to spend from 3 to 5



years there). They returned home to Provo, but not before recommending Evan Ivie as the Academy's new director.

Brother Ivie was a retired professor in computer science at Brigham Young University, with a Ph.D. from Massachusetts Institute of Technology. A mild-mannered, temperate soul, with a keen mind, now nurtured the Joseph Smith Academy through its last 3 years (Fall Semester 2003 through Winter Semester 2006). If Brother Ivie had an enemy that surely was not due to his "low-key," friendly and loving nature. He continued, as Brother Dahl had done, to befriend Nauvoo citizens, and to cultivate a friendly, warm relationship between the Academy and Nauvoo's ministerial association. He was loved by all.

### Major Changes in *BYU Semester at Nauvoo*

Major changes in *BYU Semester at Nauvoo* have numbered few through its 12 years of life. One, already identified, relates to its change from students using missionary houses to living in Joseph Smith Academy dormitories. When students lived in houses, they prepared their own meals. After moving into the Academy dormitory, they ate in a cafeteria and, characteristically, gained weight — the cafeteria became noted for competent cooks and good food.

Of course, living in close proximity to each other (girls shared apartments with other girls, but lived on separate floors from boys who typically numbered only a third or less of girls present during a given semester). This situation required strict observance of a no-dating policy. In fact, a no "pairing-off" policy was in place during life of the program. Attempts to monitor such policy after moving into the Academy, according to assumption, would be comparatively easier and more effective simply because students lived together and were more conspicuous. But even within a family environment during life in the Academy, a few students each semester, for one reason or another, refused or were unable to abide by the policy. They paired-off, clandestinely, and constituted a continual source of irritation to the Director. How many times such students met with him in his office for counseling, others will never know, and probably would not want to know. Most students were obedient to Academy policies and rules. They manifested positive attitudes and gained the reward of a life-changing experience. A few, because of disobedience due to a lack of discipline, may have suffered a negative experience.

After students moved into the Academy, their number each semester increased, requiring more than 1 highway bus for transportation during field studies. At least 2 and sometimes 3 buses were necessary to transport 120 students plus another 30 faculty, staff, and spouses. This, of course, increased travel expenses.



Student fees through the years increased from \$2,450 in 1994 to \$4,500 in 2006. Some of this, undoubtedly, was due to inflation. But when one considers that \$4,500 covered lodging, meals, registration, and travel for a semester of 14 to 15 weeks, one must conclude that the program was not expensive.

The basic curriculum was stable through the program's life-span. Emphasis always was upon *Church History, Teachings of the Prophet Joseph Smith, Doctrine and Covenants, American History, American Literature, Art, and Choir*. In time, a course entitled *Pioneer Life* was not only taught, but required. It embodied a history of Nauvoo, and attempted to teach students facets of pioneer culture and ways of life. Under Brother Ivie, this course changed remarkably.

Originally, *Pioneer Life* was, basically, an academic class with all tests administered in class. But under Brother Ivie, testing for the academic part of this class was available to students on-line, and completion of all reading and testing was expected of them before arrival in Nauvoo. After arrival, they were expected to spend most of their time associated with this course in hands-on projects (carving eating utensils, making candles, erecting log cabins, and constructing a raft on which to cross the Mississippi River). For students who applied themselves as expected, this course, as modified, produced positive results (see Appendix for reading material relating to *Pioneer Life*).

A persistent problem, for some students at least, involved a skewed historical perception involving church and nation. Because teaching emphasis in the Joseph Smith Academy focused primarily on church history, a tendency made that the center of a student's academic universe. Students, consequently, seemed to see little or no value in studying national history or American literature and visiting history sites related to these disciplines. Some tended to lose sight of the idea that church history is played out on a small part of a much larger international and national stage — that the Church exists in the first place because God prepared the United States as a host nation for restoration of the Gospel.

Field studies, basically, withstood substantial modification through the semesters. Essentially, places visited in 2006 were those visited during early years of the program, except for Chicago, Notre Dame University, and Harmony, Pennsylvania.

Before the Nauvoo Temple was completed, buses stopped at the Chicago Temple and students engaged in baptisms for the dead. While there, downtown Chicago was always an attraction, especially the Field Museum, Shedd Aquarium, and Sears Tower

While Larry Dahl called the signals, buses visited Notre Dame University at South Bend, Indiana. These visits expanded students' views of church universities and religious education. Moreover, Latter-day Saint graduate students, studying medieval history or business, could usually be found to address BYU students on



life at a Catholic university. The University was generous with its graduate students in funding their education, attracting the interest of some BYU students in search of graduate possibilities. These visits helped promote friendly relations between Brigham Young and Notre Dame Universities.

After Evan Ivie became director, Notre Dame was sacrificed for Shipshewana, Indiana — the attractive home of Amish and Mennonite people. Shipshewana offered museums and fine food at a first-class restaurant, probably more in keeping with the needs and wants of young people than a nationally renowned football stadium and an expansive campus.

Harmony, Pennsylvania (site of Aaronic Priesthood restoration) until 2003 was not visited. Brother Dahl, worked this site into his last Eastern Field Studies before leaving for home. Since then, it has proven to be a popular and spiritually-rewarding site to visit.

But undoubtedly the most spiritually-rewarding modification in field studies was rental of the Kirtland Temple for a 3-hour evening service involving faculty, staff, and students. Brother Dahl also was responsible for this significant change in routine. He rented the Temple from Community of Christ for \$100, the best bargain, in terms of profoundly rewarding returns, that could have been negotiated (see narrative for a description of the service during Fall and Winter Semesters 2005-2006).

While en route on buses during field studies, originally faculty members, particularly those in charge of the field studies, would lecture in church history and comment on historical sites seen or to be seen. This was done while students listened (or slept). Later, this practice continued except that students were required to take notes and were later tested (in class) on what was said. Also, students, as well as faculty members, were assigned to prepare printed reports on certain personalities and/or sites to be discussed and seen. These reports were read to the other passengers (while they listened or slept) then turned in to the bus director. But perhaps the most effective way of lecturing and reporting on a moving bus was, as some did, to prepare copies of material to be read for all bus passengers, pass these out, and read them out loud together, then discuss what was read. This method of teaching allowed passengers to keep the material read and discussed. To lecture on a moving bus while others endeavor to take notes and remember what was said, is not an effective way to teach. Notes are skimpy, and so little is remembered.

### The Value of BYU Semester at Nauvoo

The value of *BYU Semester at Nauvoo* in the lives of old and young alike (faculty, staff, and students) cannot be measured or adequately expressed. All one must do to develop a sense of its value and establish veracity of the foregoing



statement is read biographies of the faculty and staff, plus student testimonies recorded in this history. The following expressions in student testimonies are common: (1) with reference to Academy residents, “a Zion-like family;” (2) with reference to life in the Academy, “a life-changing experience;” (3) with reference to Nauvoo and Carthage, “for me to be able to tread their steps (Joseph and Hyrum’s) was so overwhelming;” (4) with reference to sensitive feelings at any holy place within Nauvoo and environs, an inability to “stop crying” because the Spirit was “almost tangible” and “testified to me with undeniable force;” and “the Spirit was so strong and powerful, and I felt so warm inside.” Such phrases could be multiplied almost indefinitely.

Recently, in talking with students, and mothers of students, remarks were made suggesting that Academy students should marry other Academy students to be understood when their Nauvoo experiences are discussed. One young lady, an Academy student who has married since leaving the Academy, remarked on-line that her husband simply cannot understand why she “loves” Academy boys so much. Apparently, he does not understand that to her, they are brothers, not in a Gospel context, but in a real family environment. Her love for them is like a profound sibling love. Which is quite remarkable when one remembers that such love developed over less than a 4-month period of time.

This writer agrees that no one who has not undergone the Nauvoo and Joseph Smith Academy experience can understand clearly what that experience is about and what it can mean in the life of participants. It is so powerful that it can serve as an immovable anchor for one throughout life’s turbulent and traumatic storms. It can build powerful testimonies as few other experiences might do. Thus, it can provide a potent viable core from which church, community, and family leaders may be drawn during years to come. Its value is not in books read, or lectures heard, or reports given, but in testimony, born of the Spirit during repose in holy places.

The writer attempted to express his feelings about Nauvoo and the Joseph Smith Academy in a long quote found near the beginning of this history. It does not quite get the job done, but is the best he can offer.

#### And then “Shall the End Come”

In *Matthew 24:14*, we read, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” This Gospel is still being preached to nations of the world by Latter-day Saint missionaries, some of whom spent a *BYU Semester at Nauvoo*. Certainly the Gospel was preached “unto all” students in the Joseph Smith Academy as a witness of Christ. And testimonies were strengthened in Academy classrooms as witness was born under authority and power of the Holy Spirit by dedicated



teachers. We, and all that are created, have our “measure of creation,” fulfillment of which is expected by God. Apparently, *BYU Semester at Nauvoo* had fulfilled its “measure of creation.” Those in authority at Brigham Young University, in concert with Church leaders, judged that to be the case.

The “end” was announced in December 2005. This writer heard the news on December 17. The news spread quickly, church-wide, and before long people were asking, “Why?” “What will happen now?” “What about all the young people who wanted to come? Will they not have that chance?” Even Nauvoo citizens, including mayor and city council members, reportedly wrote letters to church leaders requesting a continuation of the program. Apparently, they liked the young men and women who attended Joseph Smith Academy each fall and winter. The absence of these young people surely will be felt. It will leave a void in the Nauvoo way of life. But, the writer can hear President Hinckley say, “So what! Nauvoo will survive. So will those who never had a chance to attend the Joseph Smith Academy. Let us place our faith in God and move forward.” Certainly, that is what our ancestors did. They placed their faith in God, departed Nauvoo and carved out a new life for themselves in other places. But today their posterity has returned, and perhaps that is what will happen to all who have attended the Academy. Some future day, perhaps their posterity will return to Nauvoo where they will matriculate in a university, the foundation of which was laid between 1994 and 2006 as *BYU Semester at Nauvoo*. And as their beloved ancestors (BYU students in Nauvoo) once did, so will they walk the streets where Joseph and Hyrum walked. They, as Academy students before them, will attend the Temple and there participate in gathering dead ancestors to Christ through His Gospel and Priesthood ordinances. Finally they, as beloved BYU parents and grandparents once did, will exult in bearing powerful testimony born of the Spirit in a holy place.

Joseph Smith wanted a city, a temple, and a university along the Mississippi River. He got his city. It died, but today rises again. He got his temple. It too died, but has risen to bless all who see it and are worthy to enter its sacred precincts. He got his university which with city and temple died, but with *BYU Semester at Nauvoo*, like city and temple, it too seemed to live again. Surely its present ending is temporary. Surely in future days, like city and temple, it will rise on a foundation already laid. It will rise to take its rightful place in Nauvoo for the blessing of all who attend its classrooms to “study and learn (within the Gospel’s context), and become acquainted with all good books, and with languages, tongues, and people” (*Doctrine and Covenants* 90:15). May we never lose faith in the future. We have plenty of future left. And may we always remember that God is in charge. Only when He decides “shall the end come.” Amen.







Log cabin raising – Nauvoo, Illinois



Log cabin raising – Nauvoo, Illinois







Mark Twain Cave (Tom Sawyer) – Hannibal, Missouri



Handcart pull – Nauvoo, Illinois







Top:  
Lincoln's Tomb  
– Springfield,  
Illinois

Bottom:  
Abraham  
Lincoln  
Presidential  
Museum –  
Springfield  
Illinois







Carthage Jail, east  
window –  
Carthage, Illinois



Joseph and Hyrum  
Smith – Carthage,  
Illinois







Older Smith house (log cabin), Smith farmstead –  
Palmyra, New York



Newer Smith house (frame house), Smith farmstead –  
Palmyra, New York







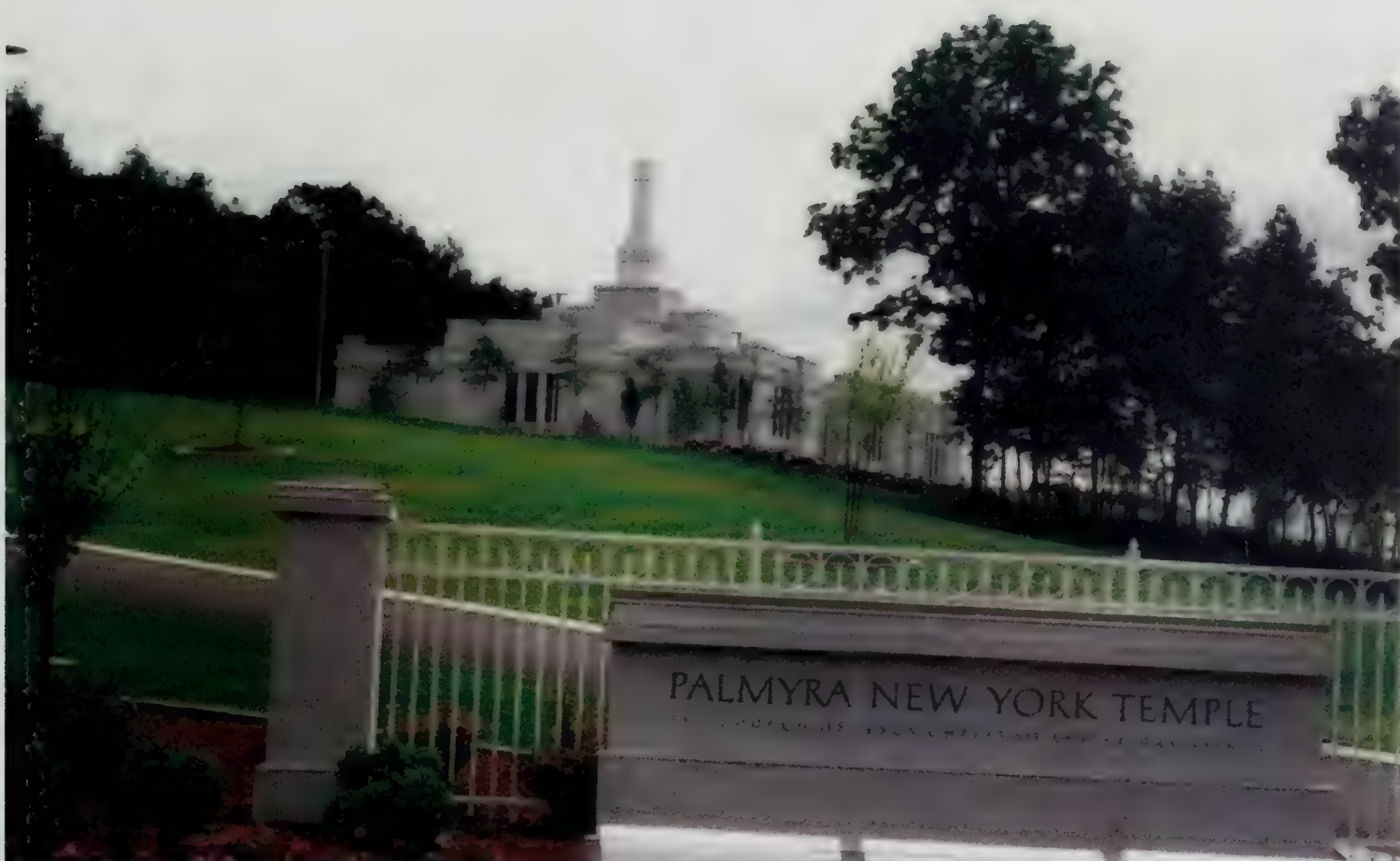
Sacred Grove, Smith farmstead – Palmyra, New York



Smith farmstead, looking toward the Sacred Grove







Top:  
Palmyra Temple –  
Palmyra, New York



Bottom:  
Angel Moroni statue,  
Hill Cumorah –  
Palmyra, New York







Martin Harris house – Palmyra, New York



E. B. Grandin Printing Office – Palmyra, New York  
(counting 3 cars to the right)







Peter and Mary Whitmer house – Fayette, New York



Academy Choir practice in Fayette Chapel for the  
Kirtland Temple service  
(Paul Hanks directing)







Academy buses at Peter Whitmer homestead



Faculty and students on one of those long bus rides  
(note student in the aisle)







**Susquehanna River – Harmony, Pennsylvania**



**Isaac Morley farmstead – Kirtland, Ohio**







Kirtland Temple – Kirtland, Ohio







Newel K. Whitney store – Kirtland, Ohio



Newel K. Whitney house – Kirtland, Ohio







Sawmill – Kirtland, Ohio



Ashery – Kirtland, Ohio







John Johnson farmstead – Hiram, Ohio



John Johnson Inn – Kirtland, Ohio







Niagara Falls, looking from Canada across Niagara River  
to the United States



Horse and carriage – Shipshewana, Indiana  
A home to Amish/Mennonite people







*Joseph Smith Academy Spring 2006*







BYU Semester at Nauvoo Faculty and Staff  
2005-2006





# SUNSET







## FACULTY AND STAFF BIOGRAPHIES

Alyn B. and Gloria G. Andrus  
Faculty — 2001-2003; 2005-2006

Alyn. I was born December 15, 1931 in Idaho Falls, Idaho. The winter was fierce with snow, wind, and sub-zero temperatures, and I entered this new environment reluctantly. At birth, after failing to induce breathing, the doctor told my father, "Sorry, Reed. I'm afraid we've lost him." At that moment I gasped and have been gasping ever since. God knew I had this history to write and gave my spirit a gentle nudge.

I was raised, with 8 honest, hard-working children in Ucon, Idaho on a 70-acre farm. My father also owned a truck with which he hauled grain into Utah and brought coal back from the mines near Price. I went with him on many of these trips, helping him stay awake. Working with Dad on the truck and farm taught me to work hard and be responsible at an early age. By 10 years, I was plowing with a heavy tractor pulling a 3-bottom plow. By 11 years, I was driving the truck, hauling grain from a thrasher to a mill in Ucon, 6 miles away. By the time I was 15, I managed the farm alone for periods of time while Dad was away from home, usually engaged in work for the State of Idaho. The hardest I remember having worked was stacking hay in July, sweating profusely, pushing one Jackson fork full of hay after another over the stack all day. But I was young, and the work made me strong. It would be a blessing in my life.

I made my way through Ucon Elementary, Junior High, and High schools. I was taught by excellent teachers with solid values, and my friends honored gospel teachings received in their homes. I was quarterback on the Ucon High School 6-man football team — playing 6-man football is not an experience most can claim. I was catcher on the baseball team. And I knocked out one of my best friends in a boxing match at the school athletic carnival. After that match, I never put on another pair of boxing gloves, and came to regard the sport as brutal.

I graduated from high school in 1950. The Korean War was in full rage. I passed my pre-draft tests with flying colors, and was waiting to be drafted into the Army, but the summons never came. The bishop said, "Alyn, if you're not going to be called into the Army, I'll recommend you for a mission." He did and I served 2 years in the Southwest Indian Mission, covering Arizona and New Mexico. My second area of labor was in Sells, 60 miles southwest of Tucson, where I met a cute little girl who, 4 years later on June 8, 1955, became my wife. I have always felt the marriage was made in heaven and we were brought together by the Spirit. Forty-three years after that, God called us to

serve in the Arizona Tucson Mission as the office couple. This put us in Tucson, just 60 miles from where we met. Serving in the ATM together, then, helped close the circle. And we loved the experience.

In the meantime, I attended Ricks College, Brigham Young University, and Idaho State University. Gloria helped me through school by typing reports at BYU and a Master's Thesis at ISU. When I graduated from ISU in 1966, I had a Master's Degree in Education with an emphasis in western United States history.

I taught in Bonneville Junior High School and then in Bonneville High School near Idaho Falls. I never had a bad day in my high school teaching career. I loved the students, and they seemed to like me. Nevertheless, I applied for a teaching position at Ricks College and was hired in 1968. I taught at Ricks for 29 years and loved every day of that experience.

After graduating from BYU in 1958, Gloria and I applied to teach at the Church College of Western Samoa. We were hired by the Pacific Board of Education in 1959 and spent 2 and a half years in that island paradise. In Samoa, President Charles Sampson assigned me to write "Mission Topics," material from which church speakers could develop acceptable and responsible gospel speeches. Also in Samoa, we started our family by adopting a 13-month old child we named Daniel. Six years later, we brought into our home Daniel's older brother, Steve. We adopted Steve 12 years after his coming, when he was old enough to decide for himself that he favored adoption. When we returned from Samoa in December 1961, we brought with us a pretty 15-year-old Samoan girl named Emmeline. She graduated from Bonneville High, attended BYU, and went on a mission to Samoa. Emmie later married and gave birth to a boy she named Alyn T. He served a mission in Panama; in fact, Alyn T. and we were trained at the MTC's at the same time in 1997.

Both our sons, Daniel and Steve, served proselyting missions. Daniel served in Samoa and Steve in the Arizona Holbrook Mission (the old Southwest Indian Mission). He labored in Peach Springs where I had labored previously. While on his mission, he succeeded in having an 8-year-old Apache princess named Dianna sent to us. We became her legal guardians, and she lived with us for 11 years before returning to Cibecue on the Apache Reservation in Central Arizona.

Steve and Daniel, with their wives, Eleena and Liz, have 9 beautiful, bright, talented children. We are proud to claim them as grandchildren.

At Ricks College, I conducted history tours each summer throughout Idaho for BYU-Ricks credit. These tours served primarily, but not exclusively, grade school teachers qualifying to teach Idaho history. There is not a part of Idaho into which I have not been. And I love Idaho's history. Also, at Ricks College, I served as chairman of the History Department for 12 years. During that time, I received the Distinguished Faculty Award, 2 Faculty Recognition Awards, and *New Perspectives* Best Article Award.



Finally, Gloria and I together received the Presidential Service Award. Currently, Gloria and I serve on the Ricks College Emeritus Board. Ricks College was kind to me.

During my teaching career at Ricks College, Governor John Evans appointed me to serve on the Idaho Centennial Commission. Governor Cecil Andrus renewed that appointment. I served 5 years on the Commission, 4 of them as chairman of the Centennial Youth Committee. While at Ricks, I also served on the Idaho Historic Sites Review Board for 6 years. The Centennial Commission and Historic Sites Review Board not only took me into various parts of the State, but brought me into contact with well-educated and highly motivated people who made good things happen. I was privileged to be associated with them. Finally, while at Ricks College, Gloria and I gave a home to Christa from Germany, and Josee from the Mauritius Islands, off the east coast of Africa. Christa was with us for a year and Josee for a semester. They still communicate with us.

In 1976, just 8 years after beginning my college teaching career, the Teton Dam ruptured and much of the Upper Snake River Valley was inundated by flood water. Gloria and I, along with my brothers, Robert and Kendall, became deeply involved in cleanup operations. During that time, Senator Frank Church hired me to work in his Idaho Falls field office. There I helped process flood claims during July and August. I was privileged to accompany Senator Church throughout the flood plain, from one community to another, and assist while he conducted meetings with flood victims. I received an education in the workings of government bureaucracy and in the power exercised by responsible United States Senators.

After cleanup and working for Senator Church, I spent the Fall and Winter of 1976-1977 conducting oral interviews for Professor Ross Peterson of Utah State University. These involved flood victims and revealed a plethora of interesting and miraculous experiences as flood waters moved down Teton Canyon and out over the farmlands of Fremont and Madison Counties. The interviews were transcribed, copies of which were filed in the archives of Utah State University, Ricks College, and the Idaho State Historical Society in Boise.

In 1978, Gloria and I bought our first motorcycle. She rode behind only 1 summer until she announced she would have her own bike. Thereafter, we rode 2 bikes (Honda Silverwings) throughout the western United States from California to Mount Rushmore in South Dakota. We encountered hail, lightning, rain, snow, and wind. We barely escaped head-on collisions and being run over by 18-wheelers. We were too young and adventurous to be afraid. We gave up the bikes only when I developed such a pain in my left hip, I could no longer mount the machine. Gloria says this description sounds as though we had no good times on our bikes. Of course we did. That is why we rode them for 22 years. I rode mine for 100,000 miles. She rode hers for 50,000. That was good.

Since I married Gloria, I have served in a branch presidency, a stake Young Mens' presidency for 2 years, a stake Sunday School presidency for 2 years, a bishopric for 8 years, a bishop twice for a period of 10 years, on a high council 3 times for a combined



period of 13 years, and a Gospel Doctrine teacher for 2 years. I never wanted any of these calls, but would not exchange them for anything the world might offer.

Shortly after returning from the Arizona Tucson Mission, Gloria and I had the opportunity to serve at the Joseph Smith Academy in Nauvoo, Illinois. Here we taught students receiving university credit in the BYU Semester at Nauvoo program. No words can tell the feelings of gratitude for this experience. Not only were we energized and beloved by the students, but we loved them and felt we contributed genuinely to their lives as well. Our experience in Nauvoo was enhanced by the construction of the Nauvoo temple. We loved observing that holy building emerge as a completed structure. Since its completion we have been privileged to perform ordinance work within its sacred walls. The temple and Nauvoo exude a special spirit that one must experience to know. That spirit turns the hearts of the children to the fathers in a remarkably profound way. My heart has been turned even more to my great-grandfather Milo Andrus who joined the church during the Kirtland era and remained faithful to the Church until his death.

Everything I have worth talking about, I have because of the Church. The Church has given me my wife, my family, and my heritage, as well as my livelihood. I have nothing but fond memories of my life, and particularly my life with Gloria. I would not trade that life with anyone, nor would I trade it for anything. I am glad God nudged my spirit 74 years ago.

Gloria. Even though I have lived in other places for the past 51 years, Arizona is my ancestral home. I was born in the White Mountains (Plenty, Apache County, to be exact, on June 25, 1936), but met my future husband, (Elder Alyn B. Andrus) as a young missionary in southwestern Arizona in 1951 at Sells, on the Papago Reservation. He was 19 and I was 15. We were married four years later on June 8, 1955 in the Mesa Temple. When, in November 1997, we received our call to serve together in the Arizona Tucson Mission for 18 months, we both felt we had been called home.

But, to back up a bit. My birth name was Gloria Ruth Goodman. My paternal grandfather operated a sawmill on the Apache Sitgreaves National Forest near Show Low from 1924 to 1944. My dad, Lloyd, helped him run the sawmill, so essentially that's where my brothers and I grew up. I graduated from the 8<sup>th</sup> Grade in Vernon, and attended Round Valley and Flagstaff high schools, finally graduating from Mesa High in 1954.

After Alyn graduated from BYU he taught school for a year in Idaho Falls, and then, in June 1959, we sailed for Western Samoa. At the Church College of Western Samoa, Alyn taught history and geography, and I served as secretary to the principal. We came to love the Samoan people as much as we did our Hispanic and Native American friends in Arizona. In fact, we adopted a toddler while there — Daniel. Steve (Daniel's full brother) came to live with us after we returned to the States, and we finally adopted him when he was in his early twenties. We did not adopt Emmie, but cared for her from



the time she was 15. She lived with us in Samoa and Idaho. Emmie served a mission in Samoa Apia; Steve served in the Arizona Holbrook Mission; and Daniel served in Samoa Apia. While serving in Cibecue, Arizona, Steve met a young Apache princess named Dianna. She came to live with us when she was 8 years old, and was with us for the next 11 years. There's no genetic way we could ever have a blonde grandchild. We love our Polynesian children and grandchildren.

As Alyn taught school at various places, I worked as a secretary and began taking college courses during the evening hours. Later, I became a paralegal, then Assistant to the President of a large engineering firm, and in August of 1981, I was appointed Registrar of Ricks College by Bruce C. Hafen, who was then President of Ricks. I served in that position for 16 years until Alyn and I retired in August 1997. I finally earned my Associate in Arts and Sciences Degree at Ricks while serving as Registrar; faculty members were very demanding of me as a student in retaliation for my nagging them to get their grades in on time. Also, while at Ricks, I served as Vice President and later as President of the Idaho Association of Collegiate Registrars and Admissions Officers. I also received an Exemplary Administrator Award and Community Services Merit Award. Later, at retirement, Alyn and I jointly received the Presidential Service Award.

During my adult years, I've held many church callings — usually several at the same time. On the ward level, I've worked mostly in Young Women, but loved my year in the nursery. I've also produced Sunday bulletins and monthly ward newsletters several different times. On the stake level, I served as Stake Laurel Advisor, Stake Young Womens' President, Stake Public Communications Director, Stake Girls Camp Director, and, for the five years immediately preceding my retirement, I served on the Stake Relief Society Board of the Ricks College Third Stake as advisor to various campus ward Relief Societies.

My claim to fame with my extended families is that I researched, compiled, wrote, and published two family history books — one for the Rothlisberger Family (my Mom's family) and one for the Goodman Family (my Dad's family). Because most family members contributed stories and photos, these were very bonding experiences.

My second great-grandfather, Charles Hall, came to Nauvoo in February 1844 as a young single man from Maine. He was baptized in Nauvoo, "lectioneered" for the Prophet, worked on the temple, and left Nauvoo with the Guard Company — that company which had been left behind to guard the temple until its completion and dedication. After arriving in Utah and being married, he and his bride, Caroline, were called first to the Iron Mission in Parowan, and then to the San Juan Mission in Escalante. Because of his training in Maine, Charles constructed the first ferry to cross the Colorado River for the Hole-in-the-Rock Expedition. He and his family remained at the Colorado to operate the ferry for a number of years; Hall's Crossing Marina on Lake Powell is named in his honor.



Alyn and I loved our couple's mission to the Arizona Tucson Mission between November 1997 and May 1999, but being in Nauvoo for six semesters has been the ultimate experience in Church service. These are just a few of the things we enjoy: associating with the faculty and Food Services missionaries, living in the dorm with the students, having nightly floor prayer with the young men, traveling with students on Field Studies, teaching students how to knit, eating in the cafeteria with students, and getting to know them individually.

During the summer of 2001, before we first came to Nauvoo, if Alyn wanted to tease me, he'd say, "You'd better be nice to me; I'm your ticket to Nauvoo." In Nauvoo, I have attended every class period all six semesters to display transparencies in conjunction with Alyn's lectures, and jokingly refer to myself as "Sister Power Point." I've also served as "Librarian" with the assistance of other faculty wives and several faculty members, as well as good, reliable students. This is our second time to serve in the JSA. We first came Fall Semester 2001 and served for four semesters. We then returned to Rexburg for two years while Alyn wrote a family history of his mother's parents and ancestors. In January 2005, Brother Evan Ivie called and asked Alyn to return for the 2005-2006 academic year. It took Alyn about five seconds to respond positively. And here we are again. We love these students as much as we loved those from our earlier time here.

I'm serving again as the Librarian and as the mail person. With the closing of the Semester at Nauvoo program at the end of Winter 2006, hard decisions are having to be made. With reference to the Library, what will happen to all my beloved books?

Lawrence P. and Geraldene H. Bailey  
Food Services Missionaries — 2006

Geraldene (Johnni) Hughes was born in Bakersfield, California, many years ago! to Robert Morgan Hughes and Ethel Smith, the eighth child of nine children, seven brothers and one sister. Johnni was a "tomboy." Climbing trees and reining the horse while her father plowed the field were much more fun than being in the house. That is where her love for horses started. She vowed to marry a rancher with five horses. Getting up at five a.m. each morning to practice the piano and organ before school and again after school helped build the discipline she enjoyed later away from home.

At age twelve, Johnni won first place piano in the Junior Division, at the Harvey Auditorium, playing the original score of *Malaguenia*. At that age, she became the Branch organist and later, Stake Organist. She loved sports and was active in junior high as captain of the basketball team and the speed ball team. In high school, she played the piano in the orchestra for three and some half years, trying out each year to retain her position. After graduating from high school, she moved to Ephraim, Utah, to live with her sister, Ethelyn H. Peterson, and to attend Snow College. While there, she took piano



lessons from LaVar Jensen, playing at her first recital *Concerto in A Minor* by Edvard Greig, with Brother Jensen on the second piano.

While attending Snow College, she met the love of her life, Lawrence P. Bailey, at a mutual friend's apartment, and ran home to tell her mother, who had moved there upon her father's retirement, and her sister, that she had just met the man she was going to marry. Now, what chance did he have! He was very good-looking, and was voted "Most Preferred Man on Campus." They met on October 3, 1956, and on December 27 of that same year, they were married in the Manti Temple. Yes, he was a rancher, but had no horses, yet!

Larry goes back four generations in Monticello, Utah. He was born the fourth and last child in the family of Kenneth R. and Reta Page Bailey. He was active in sports and mini-politics as student body president of his high school. He served a mission in Norway, then attended Snow College, where he was selected "Most Preferred Man on Campus," and both he and Johnni were officers in Lambda Delta Sigma. Larry was in the college ward bishopric and Johnni was in the Relief Society presidency. Their first child, Shana, a very special but disabled daughter, was born in Bakersfield, California while Larry was at Fort Ord, learning to become a 'sniper' for Uncle Sam. Upon completion of his military obligations, they returned to Utah and a second daughter, Shela, was born in Mt. Pleasant. After graduating in Biological Sciences from Snow College and then from Utah State, they made their home on a farm near Monticello. Larry had begun to purchase the farm at the age of 14. They both worked in the local schools for the next 27 years — she in music and he in secondary sciences, mathematics and chemistry. During this time, they took advantage of several grants and Larry helped run an outdoor education program for seven years. They spent a full academic year at the University of Utah in 1964-65 where Larry did his master's thesis in environmental science. Henry Eyring, father of our present-day apostle and a great man in the field of physics, sat on his graduate committee and personally signed his thesis. Johnni took vocal lessons during that year and accompanied her teacher three days a week. She auditioned for the Utah Civic Chorale and sang with them for that academic year. She was invited to tour Europe with this group, but the timing was wrong. Several years later she and her sister toured Europe with Doug Bush from the organ department of BYU, and they played the organs in many beautiful cathedrals in Germany, Switzerland, Austria, and Russia.

Back in Monticello, the Baileys changed a herd of Hereford cattle into Simmentals using artificial insemination. Larry was a charter member of the Utah Simmental Association as its second president. They produced a half-breed Simmental before Utah State's experimental program had one. By 1974, they had produced the number one heifer in America. This animal took top honors at the National Western Livestock Show. Through super ovulation and surgical transplants, that heifer gave birth to 14



calves the following year, five of which took top honors at the Cow Palace in San Francisco as 'a pen of five.'

The Baileys had two sons while in Monticello, Mitch and Kyle, and took in an abandoned Mexican girl, Amalia, to live with them. In 1973, their first daughter, Shana, then 16, choked to death on food while she was in the hospital. The following year, Larry was selected as the Utah Teacher of the Year. Two years later, in 1976, their youngest son, Kyle, was killed on the family farm in a horse accident. One tragedy followed another. They watched 14 of their prize pregnant cows die of poison seed wheat left in the pasture by a 'rental farmer.' At the lowest point, Johnni called a family council and announced it was time to 'get on with our lives.' Things started to improve with the birth of their youngest daughter, Lora, in 1979. Larry had become involved in scouting and was called as first counselor in the stake presidency. Johnni had become the racquetball threat of the county. She regularly won tournaments, and when other women refused to play her, she humiliated young men on the court. She was stake organist and stake music chairman. She had the opportunity to direct a multi-stake chorus for the Christmas Handel's *Messiah*. She was also asked to direct a regional 100-voice choir for the re-dedication of the Manti temple. She and her sister, Ethelyn, have given several concerts, with Johnni singing and Ethelyn playing organ solos, and then both of them playing piano duets.

Back at the ranch, they dispersed the cattle and Larry decided to become a horseman instead of a cowboy. The Baileys spent a week in Alamosa, Colorado, studying Hank Wisecamp's quarter horses. His were too pricey, but they eventually found a young 'Skipper W' colt. They raised 'Lad' and showed him on the Western Pleasure circuit for a year. He won his 'registry of merit' before he turned three years old, never placing lower than third in any show.

While in Scouting and in the stake presidency, Larry received his Silver Beaver award in a ceremony at BYU. He and Johnni went to Philmont with Elder Vaughn Featherstone and President Faust. Larry was part of the 'Camp of Israel' high on a mountain top at Flagstaff, Arizona, served on many wood badge staffs over the next ten years, and became one of Utah National Parks Council's vice-presidents.

In 1987, they retired in Monticello and moved to Las Vegas. Eventually two of their daughters moved there also. The ten-year Las Vegas experience was a needed change. Their youngest daughter, Lora, was then eight years old and lived in the backyard pool. Larry built houses and taught high school and college classes; Johnni continued to teach private piano, organ and voice lessons. She also served as Stake Young Womens' president for several years, and played the organ at the new Las Vegas temple once a week. They both enjoyed the warmer weather, so purchased five acres in Hurricane called 'the upper cove,' along with a seven and a half acre orchard of 566 fruit and pecan trees. They eventually turned the orchard into a 24-lot subdivision, and built a nice, small home, powder river stables and roping arena on their five acres in the back.



In 1997, the Baileys retired from teaching a second time and traveled throughout the United States for about a year. When a temple was announced for Monticello, they co-built, with their son, a totally self-contained solar cabin north of Blanding and moved back 'home' to Monticello. There they did a great deal of four wheeling, horseback riding, pack trips, scout camp cooking and were in charge of building five cabins for the Monticello Stake on Blue Mountain.

When the temple was completed, they were called to serve as ordinance workers. After two years of service there, they put in their mission papers. Larry envisioned a wagon trek in Wyoming, and Johnnie wondered about being in the Nauvoo productions, helping with the music. They both now know the wisdom of the Lord in sending them to lovely Saratov, Russia for an 18-month mission. What an adventure! Serving as a CES couple, directly under Manfred Schutze, they had many faith-promoting experiences. They were called again to serve a mission, not as site missionaries, but in cooking for the wonderful young men and women of the church in the Joseph Smith Academy. What a great experience to be in this beautiful city and partake of the wisdom, knowledge and understanding of the great people here. Their testimonies have strengthened ours and our love for the church grows stronger with every passing day. May you know of the love we have for the Lord, our dear Prophet, President Hinckley, and especially for the Prophet Joseph Smith, who gave so much that we can have the fulness of the gospel in these latter days. We are so blessed to be here.

Gene R. and Sharon M. Berger  
NRI/Site Missionaries — 2005-2006

Gene. Gene Raymond Berger, born March 16, 1938 in Idaho Falls, Idaho, spent his first 18 years in Victor, Idaho, growing up on a small dairy farm. As a young boy he spent many hours on a horse, either in the mountains or at one of his cousins' or other friends' ranch working with horses. He broke his own horse when he was age seven. He attended grade school in Victor, and high school in Driggs, Idaho.

Gene married Sharon Murdoch in the Idaho Falls Temple on Friday the 13<sup>th</sup> of February 1959. That day was a favorable day in their lives. They lived in Rexburg and Idaho Falls and in 1978, Gene went to work for the LDS Church Building Division where he supervised construction of Church buildings in Oregon, Washington and Alaska. Then in 1984, when the Church reorganized the Building Division in Physical Facilities, Gene was transferred to Southern Idaho where they lived in the Paul Stake. When he retired, Gene and Sharon built a home three and a half miles north of Ashton, Idaho, on the Ashton hill where he still has quarter horses and enjoys riding.

Gene served two stake missions, was High Priest Group Leader, Branch President at Ricks College, Bishop, and on the High Council.

In May 2005, he and Sharon were called on a mission to Nauvoo where he drove a wagon team and served in other sites. He also served as Building Superintendent of the Joseph Smith Academy.

Sharon. Sharon Jean Murdoch was born April 7, 1936 in Ashton, Idaho. She lived in Ashton the first 23 years of her life. She attended Ashton Elementary School, North Fremont High School and two years at Ricks College, majoring in piano and organ. She has always been active in the LDS Church. Her family was a close family, and she lived around many cousins. In 1957, she went to work on a dude ranch near Victor, where a local cowboy came courting; after his two years of being persistent, she married Gene Berger on February 13, 1959. They have four daughters, Sandra, Kim, Jeannie, and Jacqueline, and one son, William Reed, 18 grandchildren, and one great-grandson named Parker.

Sharon taught piano and organ lessons starting at age 15 and retiring at age 65. She served on Relief Society and Primary stake Boards, ward and stake organist, and temple organist. She served on a stake mission in 1958. She served with Gene on a full-time mission in Nauvoo during 2005-2006.

James L. and Patricia F. Childs  
Nauvoo Site Missionaries — 2000-2002  
Food Services Missionaries — 2003-2003  
Director of Food Services — 2004-2006

James L. Childs married Patricia J. Flick in the Los Angeles Temple in 1961. To this union were born four sons — Alan, Doug, Kelly, and Paul. All four sons are married and they have a total of eleven grandchildren, six girls and five boys.

Jim was born and raised in Dillon, Montana. He served a mission in Southern California from 1958 to 1960. Here he met Pat, a California girl.

Pat was born in Hollywood, California. She had perfect attendance at Church for 8 years, and earned all awards available to young women, including the Golden Gleaner award. She has also won awards for best comedy actress in her Stake in years past. When all her sons were in school, Pat worked at their school as a teachers' assistant and library clerk for 13 years.

Jim worked for Lockheed Aircraft Company until his retirement in 1994. He took early retirement so he and Pat could serve missions together. Pat retired in 1996, and they served their first mission in 1996-97 in Knoxville, Tennessee.

After their mission in Tennessee, Jim and Pat moved to Provo, Utah, and started cooking part-time at the MTC in Provo. They served a mission in the Provo Temple and then in Cove Fort. Each time they returned from a mission, they cooked at the MTC.



In 2000, the Childs received a call to the Illinois Nauvoo Mission. Jim was a painter for NRI and Pat served in the site homes. They played the parts of George and Agatha in the musical *Rendezvous in Old Nauvoo* — for a total of 135 performances.

When their mission ended in Nauvoo in 2002, Jim and Pat stayed in Nauvoo to help with the temple open house and dedication. While working at the open house with Brother Larry Dahl, he asked them to serve in Food Services for the BYU Semester at Nauvoo. They went home to Provo for five months and returned to Nauvoo in January 2003. They have served here until the present time.

While the Childs have served at the JSA, 707 BYU students have attended the program. They have seen many lives change for the better. The program is great and the students have been the best. They regret that the program has ended.

Jim and Pat will return to Provo in August 2006 and await their next adventure. Pat's final observation was, "I've enjoyed the journey of life and being married to Jim — the love of my life."

L. Clark and Laurel Webb Christian  
Faculty — 2005-2006

### *It's Great to be a Christian*

"What on earth are we doing in New England?" we kept asking ourselves. Red hills and the hot, dry desert of St. George are what we were used to. We didn't know so many shades of green existed. And the trees — the trees kept closing in on us. They lined the roads so thickly you couldn't see houses or cities, and we had no idea which direction we were going. Having been born in Salt Lake City, I (Laurel Webb Christian) knew that thick trees like this were in the mountains. But we were only 300 feet above sea level! Clark was even more out of place. Not only was he born and raised in St. George, but he had been teaching institute at party-school Dixie College. Now he was to be institute director at Boston, and had to either teach or get teachers for classes at Harvard, MIT, Wellesley, Boston University, Boston College, Brandies, North Eastern, New England Conservatory of Music, Tufts University, plus a host of little colleges. Fortunately, some wonderful senior missionary couples were called as CES missionaries, and full-time help came, too. How did we get to Boston?

Clark was a miracle baby. Two babies before him were stillborn. While carrying Clark, his mother fell as she was standing on a chair reaching for something, so she had to stay in bed during most of her pregnancy. I've always been grateful she was willing to do that.

At Dixie High School, Clark wrestled and participated in student government. I was valedictorian of my high school in Page, Arizona (there were only 30 kids in my graduating class), and was on the newspaper staff. Then I went off to Dixie College. While working in the library one day, Clark came in. I thought, "What a good-looking



returned missionary!" Only problem was, he wasn't 19 yet, so hadn't gone on a mission. We dated, and when he left on his mission to Bavaria, Germany, I went to BYU. Foreign missions at that time were two and a half years, so I was able to graduate in elementary education and start teaching third grade before he came home. He followed me to BYU and six months later we were married in the Salt Lake temple

Until Clark served a mission, he always wanted to be a rocket scientist and work for NASA. While on his mission, he learned how much he enjoyed teaching the gospel, so he majored in early American history with an emphasis on Church History and was hired by CES. Eventually, he got his Master's and PhD at BYU.

Roy, Utah was our first assignment. After three years, we were transferred to St. George, Utah where we lived for 24 years. Clark was principal of the Dixie High Seminary and Pine View Seminary, then joined the faculty at Dixie College Institute of Religion.

In 1991 we had the marvelous experience of teaching at the BYU Jerusalem Center. We were supposed to go for one year, but the Gulf War broke out and so we were there just six months. All but one of our children were able to be there with us. In 1994, 1997, and 1999 we were able to go back for the summer semesters. Six times we've climbed Mt. Sinai, waded through Hezekiah's tunnel, ridden camels, and played in the Dead, the Red, and the Med (iterranian) Sea.

Every year CES would ask if we wanted to move or if we were happy in St. George. Every year we would say, "We love it here in St. George." One of Clark's brothers was a doctor and one a dentist. Our home was nearly paid for and we were close to the temple and college. Why would we want to move? But we always added, "but, if you ever feel *inspired* to move us, we'll go. But we aren't volunteering." In 1994, for some strange reason, we started praying for missionary opportunities. Only problem was, we didn't know anyone who wasn't a Mormon. Then we were asked to go to Boston. There we were surrounded by people who weren't members and we have had amazing missionary experiences. Be careful what you pray for. We had to commit to stay three or four years. We stayed eleven years and loved every minute of it. We needed to stretch and grow.

Just think! If we hadn't moved to the Boston area, Clark would have never been in the stake presidency. (In St. George, he was a high councilor in the St. George East Stake and the Dixie College Stake. He was also stake young men's president and Bishop of one of the college wards.) My patriarchal blessing says I will hold many important ward and stake callings. In St. George, I was Primary president twice and counselor three times and Relief Society counselor in three presidencies. In Massachusetts, I was a counselor in the Stake Relief Society and then for six years Stake Relief Society president. I was also the assistant director of the stake family history center. We were able to be temple ordinance workers in both the Washington, D.C. temple and Boston temple. We've had close friends and fun times — whale watches with the older singles,



camping in Palmyra with the Young Adults, New England boiled dinners, clam bakes, firesides on Martha's Vineyard, drives down the Cape with daffodils blooming on both sides of the road, and the New England Patriots and the Red Sox. Also, our two youngest children would have married someone else.

Our family has grown from six children (three girls and three boys) to include 23 grandchildren. We retired from CES in July 2005, moved our books, files, and computers back to St. George, and then came to BYU Nauvoo for the fall and winter semesters. We are looking forward to serving many missions, hopefully in far away places with strange sounding names.

Every day thousands of people are in the air at the same time. Quite often, two of them are we. We love to fly (mostly because we have a daughter who works for an airline, so we can fly stand-by cheap), sit in airports, hike, fish, swim, backpack (we've backpacked to the bottom of the Grand Canyon, stayed overnight, and backpacked out; 'course our kids had to carry most of the gear), and do family history and temple work.

I can't believe we are this old. I guess the way the weeks rush by and the years fly, I shouldn't be so surprised. Our grandkids are always asking us why we're so old and why our skin is getting jiggly. I tell them it's our mom and dad's fault for having us born so long ago. We don't feel old. Charles Schulz said, "Just remember, once you are over the hill, you begin to pick up speed." But Mahatma Gandhi said, "There is more to life than increasing its speed." Elder Neal Maxwell said that direction, not speed, is important. One grandchild's Primary teacher asked her what happened to Abinadi. She said, "He got fired!" We are fired with enthusiasm for the gospel, for our Savior and Redeemer Jesus Christ, and for each of you in this book.

Ross A. and Berneil R. Critchfield  
Food Services Missionaries — 2005-2006

Ross. I, Ross Arthur Critchfield, was born in Oakley, Idaho on April 26, 1939 to George Abram Critchfield and Melba Gorringer. I was the 4<sup>th</sup> child of 11 children and the last one born at home. Home at that time was a 3-room log cabin located one and a quarter miles north of Main Street on College Avenue. I grew up on a small farm and learned to work doing farm work. We milked cows, farmed 60 acres, and ran some white-faced cattle. We worked before and after school six days a week. On Sunday, we did what chores had to be done and then walked a mile to church. We would go to priesthood meeting and Sunday School. Then went home until 7 o'clock in the evening and walked back for Sacrament meeting. My parents were always active in the church and set a good example for their children to follow.

I went to Oakley Grade School and then to Oakley High School where I played basketball and football. After I graduated from high school, I worked for a year. In the spring of 1959 I was called to serve a mission in the British Mission. I had a wonderful



mission in England and Ireland. After I finished my mission, I came home and stopped at the North Central States Mission in Minneapolis, Minnesota to visit my brother, Gale, who was on a mission there. After a short visit I went home and asked Berneil Robinson, my sweetheart who had waited for me while I finished my mission, to marry me. She agreed and we planned to be married on her birthday, August 17, 1961. A few days later I got a call from President Hilton of the North Central States Mission. He asked if I would come out and set up the youth program we had been using in England. Berneil wasn't very happy, but she agreed. We planned our wedding and asked Elder Harold B. Lee of the Quorum of the Twelve to marry us in the Salt Lake temple. After being home two weeks, I left for Minnesota. I worked in the Minneapolis area for about six weeks. I then returned back home and arrived on July 24; we were married about three weeks later. After getting married, Berneil and I lived in Oakley until time for BYU to start. We moved to Provo and I enrolled as a freshman in BYU in the field of Agronomy. Berneil worked in a beauty salon, and I worked for BYU vending services.

We lived in the Third Ward, and within the first year, I was ordained a Seventy. It was a calling for my wife as well, because I was working as a stake missionary and was gone from home three nights a week. Berneil was very good to support me, and we saw great success. We worked hard in the church and enjoyed it very much.

When I graduated in 1965, we had a son, Ross Arthur, Jr., age 2, and a daughter, Vicky, 3 months. As I had a BS degree in Agronomy, I went to work for United States Steel Company in their fertilizer plant in Rexburg, Idaho. We really enjoyed Rexburg and were active in the church. I was called to serve in the stake mission. Again, Berneil was wonderful to support me; she always had clean clothes for me and encouraged me to fill the callings that came to me. She was always willing to let me go in the evenings to do the Lord's work.

In 1967, I went to work for Utah-Idaho Sugar Company, and we moved to Midvale, Utah. We bought our first home at 556 Monroe Street. We lived in the Second Ward and were soon very busy working in the ward. I was in the Seventies Quorum and was to work in the stake mission. I was later called to work in the Mission presidency, after which I served as the Midvale Stake Mission President and as one of the seven presidents of the Seventy.

In 1969 the Sugar Company moved us to Blackfoot, Idaho. We bought our second home and lived at 485 N. Lena Lane. We lived in the Third Ward, and I was soon called to work in the stake mission. Shortly after that I was called to be one of the seven presidents of Seventy in the Blackfoot Stake. Later I was called to serve as the Blackfoot Stake Mission President. We lived in Blackfoot for about 10 years. I worked in the stake mission all the time we were in Blackfoot. We saw many people join the church and had many great experiences. One involved a Stake President by the name of Larsen who had a daughter that married a nonmember of the Church. His name was Eldro Reed and came from a family that was very opposed to the Church. Eldro promised to



join the church so the couple were married. After 40 years of finding fault with the church, Eldro agreed to let the missionaries come. Elder Les Jemmitt and I began to teach Eldro. It was a tough go, but we finally set a baptismal date. However, Eldro said, "I'll be baptized but only if no one is there." We explained it was necessary to have two witnesses and one to do the baptizing. So that is what we did. Eldro was baptized with three brethren and his wife in attendance. After his baptism we held a little open house and had everyone come. One brother who was very happy was Sister Reed's brother, Allen Larsen, who was serving as a stake president at the time.

In 1975, I took a job working for BYU at the dairy farm and our family moved to Lake Shore, in Utah County. We lived in the Lake Shore Ward and I was once again called to serve in the stake mission. In 1976 we bought a lot in Salem and moved a home from Provo to the lot in Salem. It was a home BYU had bought and wanted it moved to put in the new road that ran along the south side of the Provo temple. I was soon called to work in the Stake Mission. I also served as a group leader in the Seventy's quorum in the Spanish Fork West Stake. Just a few years later a stake was formed in Salem. While in Salem Stake, I served as one of the seven presidents of Seventy, a Stake missionary, and president of the Salem Stake Mission, a Scout Master, a councilor in the Stake Sunday school Presidency, Family History consultant, and a home teacher.

In 1991, I took a job working for the Department of Agriculture for the State of Utah. In 1999, Berneil and I went to work in the Provo Temple as ordinance workers. We worked at the Provo temple until May 2005, when we were called by BYU to fill a service mission at the Joseph Smith Academy at Nauvoo, Illinois. We worked the last Saturday of April in the temple and were in Nauvoo on the first day of May to start our mission.

Berneil. I, Berneil Robinson, was born in Burley, Cassia County, Idaho, at Uncle Chancy and Aunt Lizzie's home on August 17, 1941. My parents were Floyd Hubbard Robinson and Bernice Elizabeth Gummow, both of Burley. I grew up on a farm five miles southeast of Burley in a community called View. My mother was not a member of the Church and my father had been baptized but was not active in the church. My parents were very hard working and honest people. My father was known for his willingness to help any neighbors who needed help. My father's sister, Florence Robinson Merrill, was good to include me in her family's activities. I was baptized when I was 9 years old. When I was 11 years old, missionaries came and taught my mother the gospel; she was baptized and became a member of the church. I attended grade school in Miller and Overland schools in Burley. I graduated from Burley High School in 1959.

In the fall of that year I moved to Ogden, Utah, and lived with my aunt, Nadine Robinson Wallace, while I attended Hollywood Beauty School. I had met Ross Critchfield at a church function and we had dated before he went on his mission. While I attended beauty school, I wrote to Ross. When he returned in May 1961, we made



plans to be married. On August 17, 1961, we were married in the Salt Lake Temple by Apostle Harold B. Lee.

Soon after our marriage, Ross and I moved to Provo, Utah, so Ross could attend BYU. I worked the first year at Clair Tuttle's Beauty Salon in Provo. After the first year we rented a home and took in male students as boarders and I cooked for them. Most of these were returned missionaries. However, one student, Charles Tucker, was not a member of the church. One of the first things we did was to give Charles a copy of the Book of Mormon. He came from Macon, Georgia and didn't show much interest in the church. We always had the students kneel down and have family prayer with us at mealtime. One night when we were out of town, I had left dinner for the students in the fridge. As the students got ready to eat, Charles said, "We can't eat without family prayer," so one of the returned missionaries prayed. After Charles went home, we received a letter from him telling us he had joined the church. We were very happy and felt the influence of our home and family prayer might have helped Charles gain a testimony.

Ross was called to work in the Stake Mission, so I was left at home alone many evenings. I served in Primary and Relief Society. On April 7, 1963, our first son, Ross, Jr., was born in the Provo Hospital. Vickie didn't wait long before she joined our family, arriving on February 11, 1965, also in the Provo Hospital. I was always given a priesthood blessing before giving birth to our children. Vickie was born with a scar-like mark on one lip. We always felt like the blessing had made her whole.

In 1965 we moved from Provo to Rexburg, Idaho where Ross went to work for U.S. Steel in their fertilizer sales outlet. In 1967, we moved to Midvale, Utah and bought our first home when Ross went to work for U and I Sugar Company. I was called to serve in the Ward Primary presidency. The sugar company next moved Ross to Blackfoot, Idaho in 1969. Ross and I worked in the Cub Scouts. I also worked in the ward and stake Primary and Relief Society. We always had family prayer and took our children to church.

That fall I gave birth to our second son, Randy, on November 21, 1969. He was blessed in the Blackfoot Second Ward. Ross worked as a field man and I was a stay at home mom with three children. As time went on, we were blessed with another son, Roger, born on February 23, 1973. Roy, our fifth child, was born on November 4, 1974. All three younger boys were born in Idaho Falls, Idaho.

We had always known we would move back to Utah, and in November 1975, we moved to Lake Shore, Utah. Ross went to work for the BYU Dairy in Spanish Fork. We were members of the Lake Shore Ward, and I was called to work in the Young Women's program. We lived in Lake Shore and made many good friends.

After two years we bought a building lot in Salem in Utah County, and moved a home from Provo onto the lot. In 1977 we moved our little family to Salem. We were in the Salem Second Ward. We went right to work in the church — I in the Cub Scouts



and Ross in the Stake Mission, Boy Scouts, and the Seventy. We have lived in Salem for over 25 years and have made some great friends there. I have worked in all phases of Scouting, also as stake missionary, ward primary president, visiting teacher, Relief Society teacher, mother and grandmother. It has been a wonderful life even though we've had a few trials. We have 27 grandchildren and two great-grandchildren. I was called to serve a Stake mission with Ross in 1995, and, in 2005, Ross and I were called by BYU to fill a service mission at the Joseph Smith Academy in Nauvoo, Illinois. We started our mission on May 1, 2005. It has been a most wonderful experience.

James Norman and Lois B. Graves  
NRI/Site Missionaries — 2005-2006

My father's name was James Henry Graves. He was a steelworker for US Steel, and Pacific States. He was a hardworking man who set a wonderful example for me. He died in 1983. My mother was Edna Rosella Hadfield, a sweet and gentle woman. She taught me the importance of honesty and integrity. She died in 1986.

I had the honor of being named after my father. I was born at our family home in Springville, Utah on May 30, 1928, the fifth of six children in the family. Our family spent many happy times learning the things which make families united in their efforts. We were taught the importance of work, how life is better and easier when we share our daily tasks. Gospel principles were taught to us by our parents. We always began each day with prayer, asking for the guidance of the Spirit in our lives. We enjoyed the simple things of life because we knew our parents loved us.

When I was about three years old, I went to a neighbor's home to visit some friends. As I was sitting under the table, one of the older boys put a beebe gun into my mouth and shot it. I was bleeding profusely. A neighbor lady who was also visiting at this time, picked me up. She ran to my house, which was just a few houses away. My mother heard her calling as she came to the door, and hurried to the telephone to call our doctor, Glen Orton. Dr. Orton was able to stop the bleeding. A priesthood blessing was given to me. I know that through the power of that blessing my life was preserved at that time. I can still feel the beebe, in my mouth, to this day.

Just before I turned 12 years old, I had a hernia operation. A short time later the incision became infected and gangrene set in. It was necessary for me to wear two drains in my side. This went on for quite some time, but the incision was not healing like it should have. One day our Priesthood leaders told the class that we had the opportunity to go to the Salt Lake Temple to do baptisms for the dead. I went home and told my Mother I would really like to be a part of this group. She told me it would not be possible because of the drains in my side. I felt that I needed to do this, so I persisted in my asking and finally she relented. When I arrived at the temple, I removed the bandage and drains from my side, as I prepared for the baptisms to be performed. That day I did



over 40 baptisms; when I was finished, I dressed without putting the drains or the bandage on. I never had any more problems with the side. What a blessing that was in my young life. The Lord really was watching over me at that time.

As I was growing up, I worked at a number of different jobs. I could often be found in the fields thinning beets, in the orchards picking fruit, driving cows to the pasture, and cutting lawns. As I grew older, I worked for Crandall Farms; they owned several herds of sheep. I helped move the sheep camps, and drove trucks loaded with sheep to different locations in Price Canyon, Spanish Fork Canyon and to the West Desert. I really felt they gave me an opportunity to learn and grow in my work with them. I also worked at Utah Service in Springville before I graduated.

I attended grade school, junior high and high school in Springville, graduating in May 1946. After graduating I attended some classes at Brigham Young University.

I was baptized a member of The Church of Jesus Christ of Latter-day Saints by my cousin, Elvin Jay Petersen. He lived next door to me and was my idol. I received my ordination as a deacon in the Aaronic Priesthood on May 26, 1940, just a few days before my 12<sup>th</sup> birthday. I was ordained by my father. The first time I passed the sacrament, I felt so honored to be able to do this. I was ordained a Teacher by Andrew G. Peterson on June 5, 1943, and was ordained a Priest by Leo Felix on August 5, 1945. Now that I was able to bless the sacrament, I felt it a privilege. I served in leadership positions in each of the quorums.

I was ordained an Elder by my father just before I was 20 years old, and was ordained a Seventy by Elder S. Dilworth Young.

I met my wife, Lois Aileen Brereton, in Provo while she was still attending high school. She was born in Provo on July 5, 1930 to Richard Grant Brereton and Tella Boren. She went to school in Provo until the 6<sup>th</sup> grade. Her father died in 1940. Her mother remarried in 1942 and the family moved to Spanish Fork, Utah, where she attended school through the 9<sup>th</sup> grade. The family moved back to Provo, and she graduated from Provo High School in 1948.

We were married on March 31, 1948 in the Salt Lake Temple. It was a wonderful and an unforgettable day. We lived in Orem for a short time until Lois graduated from high school, then moved to Springville. We are the parents of seven children, five sons and two daughters — David, Richard, Robert, Michael, Bryan, Kathleen and Susan. Each of our five sons served missions throughout the world, and all seven children have been married in the temple. Our most precious possessions are our family.

When we were first married, I owned and operated a couple of service stations in Springville. In the early 1950's, my older brother, Floyd and I formed a partnership along with two others in the heating and building business. A few years later I became a general contractor — the name of my company is Graves Heating and Building, which I still own and operate. It has been a family-oriented business where I taught our children the value of always putting forth their best effort in whatever task they were



doing. What a great opportunity it has been to be able to work along side my children. The Lord has truly blessed us with a wonderful family.

One day as I was working with a drill with a long auger bit, the bit slipped and wrapped itself into my Levi pant leg. I couldn't reach the lever to turn it off, and as I was working by myself, I couldn't call for help. Just as the end of the bit touched my temple garment leg, the motor stopped and the auger bit broke. The pant leg was ripped to shreds, but the bit had not touched my leg. What a miracle it was to witness the power of the temple garment; my testimony of that sacred garment was strengthened.

Lois was the office manager and bookkeeper for our business. She attended classes at BYU and Utah Valley State College. She also worked as an office manager for Brereton Automotive in Provo for 20 years; however, the most important work she has accomplished has been as wife and mother for our family.

I have always loved sports and have participated in baseball, softball, slow pitch ball, and basketball. I was coach for our children as they participated on baseball teams and other sports. I also had the pleasure of being a Scout Master. What a joy it was to work with those choice young men. While living in Mapleton, Utah, I helped organize the Volunteer Fire Department. Along with other members, I helped build a fire engine. I was an officer and a member of the department for many years. I also served many years in City government, on the Planning Commission, City Council, and as Mayor for one term.

Lois and I have always been active in the Church. We served together in the Stake Sunday School where I was president and Lois was secretary. We also served as stake missionaries together. I served on two different high councils and was Bishop of the Mapleton Third Ward. I also served at the Missionary Training Center in Provo, as Assistant Branch President and Branch President for three years. I was an ordinance worker and coordinator at the Provo Temple for nearly 11 years. I loved serving there. Lois served for 15 years at the Family History Center in Springville, a calling she loved. She was called as an ordinance worker at the Provo Temple in 2004.

In November 2005, Lois and I arrived in Nauvoo to serve a full-time mission. What a wonderful blessing this has brought into our lives. It is wonderful to be able to devote our time and energy in serving our Lord. We are learning so many things that help us bear our testimonies of the Restoration of the Gospel.

Paul A. and Jean P. Hanks  
Faculty — 2005-2006

Paul. I was born the night of General Priesthood meeting, April 4, 1938 in Salt Lake City to Lincoln Frame and Emma Ashton Hanks. I was the 4<sup>th</sup> of 5 children and was raised on Capitol Hill. I had a wonderful family who was very close and who took care of me when I had very serious burns on my legs from my ankles to my hips at age



5. I recovered miraculously and have not been seriously hampered by those scars since, thanks to the blessings given through the Priesthood.

I began playing the piano at age 8 and have enjoyed playing both it and the organ since then. My mother was a ward organist from the time she was 15 until she turned 90; I learned to love music from her. We harmonized together as a family as we would drive in the car.

I attended elementary and secondary schools in Salt Lake, graduating from West High School in 1956. My teenage years were spent with family and friends who greatly affected my life. There were 5 boys who grew up together and 2 more who joined our group in high school. Today, we still are very close friends and blessed as active members of the Church. We were blessed by parents who took us all in as their sons and encouraged us and gave us vision of life and the Gospel.

In 1957, after attending a year in Engineering at the University of Utah, my folks were called to preside over the Gulf States Mission in Houston, Texas, which covered Texas, Louisiana and two-thirds of Mississippi. I attended the University of Houston for a year before my own mission to Hawaii. There, Nathan Winters, whom I had grown up with, served as well. It was a great experience for me. I learned to love people, especially the Polynesians, and to see the importance of the Gospel in each person's life. Returning to the University of Houston for a semester, I was able to serve again in Sunday School, after being the Superintendent at age 19 before my mission.

As I returned to the University of Utah, I didn't want to continue in Engineering, but instead majored in Mathematics and took some music classes as well. I graduated in 1963 with a Bachelor's of Science in Math Education and then decided to work on my Master's Degree in Choral Conducting. During that time, I met my sweetheart, Jean Palmer, in the University of Utah A capella Choir. We were married in December 1964, and I finished my Master's degree in 1965.

To us have been born 6 wonderful children, 3 boys and 3 girls. We now have 14 grandchildren, with another due in April. They are the great joy of our lives! They have been so totally supportive of our mission calls and the work we have been asked to do. All of our children have graduated from college, and 5 of the 6 are married. We love them, and love to see them share their talents with others.

We took a teaching job with the Seminary Department in Pleasant Grove for a year and then moved to Southern California to teach Institute. There I obtained my doctorate in Higher Education from USC while teaching full-time. Upon completion of that degree, I was invited to come to the Institute of Religion adjacent to the University of Utah and direct the choir there as part of my load. I conducted the Choir for 10 years — a most rewarding experience — while teaching Book of Mormon, Leadership and various other subjects. In 1978, I began a series of new experiences in Church education, becoming an Associate Area Director, then in 1980, Area Director for 175 teachers in the Salt Lake Area. In 1986, I was called to work as an administrative



assistant to Stanley A. Peterson, the Administrator for Church Education in the Central Office. After 4 years in that position, I was placed in Davis County as Area Director there for the next 6 years. In 1996, Jean and I were called to preside over the Texas Dallas Mission and took a leave of absence from CES.

During my CES time I had also served as a Stake Mission President, Bishop, Stake President's Counselor and Stake President for a total of 25 years. I had some of the choicest experiences anyone could have working in the oldest continuous stake in the Church — the Salt Lake Stake. I had the privilege of being Bishop to Elder Bruce R. McConkie and Elder Gordon B. Hinckley, and later Stake President to Elder L. Tom Perry. We at one time had 3 Asian Branches and 2 Spanish Wards within our stake. One of the unique privileges I had was to be invited to guest-conduct the Tabernacle Choir in the broadcast on July 5, 1975, while I was Bishop.

Our missionary experience in the Texas Dallas Mission was exciting. Jean and I were blessed to work with 550 missionaries during that 3-year period, and had many marvelous missionary experiences with the press as well as with missionaries. Upon returning home in 1999, I served on a committee of Returned Mission Presidents for 2 years as the new missionary program was in the process of being developed. I also returned to teaching at the Salt Lake University Institute of Religion. Then in 2001, Jean and I were called to preside over the MTC in Hamilton, New Zealand. From 2002-2004, we spent two wonderful years teaching 1150 missionaries from 27 different countries how to be missionaries. What a choice experience! It was there in December of 2003 that Brother Evan Ivie called us and invited us to come to Nauvoo. After considering it, we told him we needed some time at home and told him we would be interested if the opportunity came later. One year later, Brother Ivie called again, and we gladly accepted. We came to the Joseph Smith Academy in August 2005 and will complete this Winter Semester with the rest of this wonderful faculty and staff! What a capstone this has been for us! It is a great challenge and joy to work with these choice students. Some are very young, but they are great! The faculty is incredible and the opportunities here outstanding. We have seen life-changing experiences in our students, and also in our own lives.

I have a testimony of our Father in Heaven and His Son Jesus Christ! I know they are real and that they live, and the longer I live the more in awe I am of them and their love for us. I love the Prophet Joseph and his devotion to the Savior. I love the scriptures and their power to bring the Spirit into our lives. I have been so privileged to see the blessings given to those with faith and to realize the truthfulness of the Gospel. The Book of Mormon is the word of God and sure evidence of the Prophet Joseph's calling. We live in a day with the greatest of all blessings — the Temple and a living prophet to guide us. This is His work! I thank the Lord for this privilege of being here at the Joseph Smith Academy with my beloved sweetheart!



Jean. On December 13, 1937, in Salt Lake City, Utah, I was born to Ezra Darrell and Susannah Hinckley Palmer, wonderful, wise and loving parents who deeply loved the Lord Jesus Christ and His Gospel. Five years later my brother and sister (twins) were born. We grew up in Salt Lake City not far from East High School, where my father taught. During these years my parents made sure that we children had opportunities to discover and expand our talents. I studied piano and developed a great love for music. I also sang and accompanied in many choirs during my school years. After graduating from East High, I attended the University of Utah for a year, then decided to be adventurous and attend BYU "for a quarter." That quarter extended to three marvelous years and the receiving of my Bachelors of Science degree in elementary education. Upon graduation I accepted a teaching position with the Salt Lake City School District, teaching third grade. At that time I also tried out for and was accepted as a member of the Tabernacle Choir. My life changed dramatically in 1962 when my bishop called me into his office and told me he felt very strongly that I should serve a mission, an opportunity I had not considered, but as I visited with Bishop Summmerhays, I knew it was a call from our Father in Heaven. Resigning my teaching position, I accepted a call to the newly formed Irish Mission and served under the direction of President Stephen R. Covey for 18 months. My faith and testimony grew as I studied the scriptures and continued to learn more effectively to listen to and heed the Spirit and put my trust in the Lord. I also grew to love the Irish people. Even before returning home from my mission, I felt prompted to enroll at the University of Utah for a couple of quarters before returning to my teaching career. It was there, singing in the A capella choir that Paul and I really became acquainted, developing a cherished and beautiful friendship that finally led us to the Salt Lake Temple on December 14, 1964 where we married and sealed for time and all eternity. In August 1965 we moved to Pleasant Grove where Paul had accepted a Seminary teaching position. The end of that September we were blessed with our first child, Lonnie, a precious little boy. By late spring 1966 change was knocking at our door. Paul was invited to take a position teaching at the Fullerton Institute in Southern California. We moved to Fullerton where our wonderful second son, Sean, was born in March 1967. Two months later, change once again came into our lives as Paul was transferred, this time to serve as Institute Director at the Walnut Institute at Mt. San Antonio Junior College. We purchased our first home in Glendora, about a 20-minute drive from the Institute. Our third darling son, Jonathan, was born in September 1968. Our years in California were wonderful, growing years filled with building a new institute building, schooling (Paul attended the University of Southern California where he received his doctor's degree in Higher Education), missionary opportunities and church service, as well as making many new acquaintances who have become life-long friends. In 1970 our lovely daughter, Heidi, was born. During the following year, 1971, just as the new institute building was being completed, a call came



from the CES Central Office in Salt Lake inviting Paul to transfer to the Salt Lake Institute at the University of Utah to take over the music program there.

Our move to Salt Lake went well. After much prayer and pondering, we purchased a lovely home on Capitol Hill from Paul's Aunt Alice Ashton. What a precious and remarkable blessing it has been since that time to live in that choice area, not far from the home where Paul grew up and only a few blocks from the Salt Lake Temple. Though we missed our California friends and experiences, our lives were soon filled with new friends and opportunities. With four little ones and a busy husband, I was kept busy at home and with my calling in the Primary. In 1973, our lives were once again blessed with a new baby — this time our darling Susann. The following year Paul was called as Bishop of the Capitol Hill Second Ward. Our children were growing and becoming more involved in school and Church activities. How I appreciated the association with sisters and friends in Relief Society where we shared ideas and the joys and challenges of our busy lives. During this time I suffered a miscarriage. It was a challenging time and one of reflection. But in 1976 we were blessed with our sixth child, our precious Amy, a blessing to all of us. These truly were years of growing and learning, joy and opportunity, as well as challenge. Paul had only been the Bishop for about three and a half years when he was called into the Stake Presidency. This was quite a change for me. Though the years while Paul served as Bishop in our ward were wonderful, it was hard to have him gone so much with Institute work as well as Church responsibilities. With his call to the Stake Presidency, he was able to be home with the family more and the pressures on him were of a different nature and not as stressful. During this time I served in both Primary and Stake Relief Society callings. Church and school also kept our children very involved. What a joy it was attending their programs and sports activities to support them and cheer them on.

During this time we enjoyed many fun camping trips together as well as with extended family. Our most memorable trip was in 1983 just after Lonnie graduated from high school. We planned a Church and American History trip that took us as far east as Vermont. We purchased a used minivan to accommodate all of us and an old, used pop-up tent trailer to make our camping a bit easier. What a marvelous and remarkable five weeks we spent together as we visited both sacred and historical sites where pioneers and pilgrims had walked, prophets had lived and taught, and our ancestors had spent their lives.

The year following Lonnie's high school graduation, he was called to the Coventry England Mission — our years of supporting, encouraging and writing to our missionary children began. How wonderful it has been to watch and participate as faithful and valiant sons and daughters have accepted and fulfilled honorable missions to England, Puerto Rico, Japan, Colorado and Italy. In 1986 Paul was called as the president of the Salt Lake Stake. This brought new changes and blessings into our lives. During six years of this time I took advantage of my then current teaching certificate and worked part-



time in our local Bryant Junior High as a teaching assistant. Not only did it help make possible the opportunity of picking up our missionary children as they completed their missions (a choice and cherished blessing), but it also gave me the very special opportunity and blessing of working where our two youngest daughters were attending junior high (this afforded some very special and fun times with them).

The year 1989 began the wonderful blessing of seeing our children find choice and wonderful companions and of being married and sealed together in the Lord's holy temple; with this sweet blessing have come precious grandchildren who bless our lives. How deeply meaningful are the words of John, the Apostle, "I have no greater joy than to hear that my children walk in truth."

Since 1996 Paul and I have had the sweet blessing of missionary service together. From 1996-1999 we served in the Texas Dallas Mission as Mission President, and from 2002-2004 we were blessed to serve at the New Zealand Missionary Training Center as Mission President. What a marvelous and amazing experience to see the work of the Lord being carried forth by choice young men and women and devoted senior couples whom we grew to love. After returning from New Zealand in 2004, we were called to serve as ordinance workers in the Salt Lake Temple, which we so enjoyed. Currently, we have the choice opportunity of serving at the Joseph Smith Academy as Faculty and Staff and also serving in the Nauvoo Temple.

How profoundly grateful I am to our loving Heavenly Father for my beloved eternal companion with whom to share life and the blessings of the Gospel of Jesus Christ.

Ronald E. and Ellen M. Hedin  
Food Services Missionaries — 2005-2006

Ronald Eric Hedin, son of Earl C. Hedin and Lydia Meier, was born October 1, 1937 in Ogden, Utah, the youngest of three children. My schooling consisted of grades 1-12 at Washington School and Ogden High. I then attended Weber State College.

During my school years I was very involved in sports — baseball, basketball or whatever sport was in season. I also spent lots of time hunting and fishing with my Dad and brother. For me, it was fun and exciting, but for my dad it was serious business because it supplied much of our meat for the winter.

My church activity was mostly sports-related as church attendance was required to be able to play. My parents were not members of the Church and did not attend any church. Through association with my member friends, I was baptized, and eventually called to serve a full-time mission to the Northwestern States Mission in 1958. While I was there, my parents started taking missionary lessons and were baptized in 1959.

My mother was from Germany and came to this country when she was six years old. Her parents were strict Seventh Day Adventists. As she got older, my mother was turned off by Grandfather's strict ways. My father was born in Oshkosh, Nebraska where he



and my mother later met and were married. They moved to Ogden, Utah seeking employment. My dad was a master gardener, and we always had a big garden. Mother canned everything for later use. Our gardening motto was, "We eat what we can, and what we can't, we can."

After returning from my mission in January 1960, I met my sweetheart, Ellen. We had a short courtship and were married on May 4, 1960. Everything prior to May 4 becomes secondary to our new life as companions in raising and continuing our "Eternal Family."

Edith Ellen Mathie was born August 26, 1940 in Driggs, Idaho. She was the sixth of nine children born to Ferd Robert Mathie and Mary Lucille Brown. When Ellen was ten years old, the family moved to North Ogden where she attended elementary school and later junior high and high school in the Ogden area. Growing up, Ellen loved sports and was involved in softball, basketball and volleyball in school and church teams. She also loved singing and was often called on to sing on school assemblies and other programs. In 1991, Ellen was the first woman to play softball in The World Senior Games, held in St. George, Utah. She was 51 at the time. She played on Ron's otherwise all-male team.

Ellen started writing to Ron when he had about four months left of his mission. When he got home in January 1960, they started dating. Two weeks later, they were engaged. After a short engagement, they were married in the Salt Lake temple on May 4, 1960. They have five children, two sons and three daughters, 19 grandchildren and one great-granddaughter, whom they haven't seen yet, as she was born after they left on their mission.

Their family has a very close relationship one with another, and often goes camping and fishing together for a vacation.

Our children are very supportive of us being on this mission and are taking care of our home and other matters, which makes it possible for us to be here in Nauvoo at this time.

Throughout our lives, we have had many Church callings, but the ones we've enjoyed the most are the ones when we were working with the youth, so when this opportunity came, and we were told we would be cooking for and associating with these young people, we couldn't pass it up.

We arrived in Nauvoo in June 2005, were with the students in Fall Semester, and are now enjoying the students of Winter Semester 2006. This has been a rich and rewarding experience for us. Every day it seems we learn something new or we are able to participate in wonderful activities that have touched our hearts and lives. We've made wonderful friends with our fellow missionaries, as well as with the faculty and students — friendships we will cherish forever. We're so grateful to our Heavenly Father for allowing us to come to Nauvoo and serve in the Joseph Smith Academy at this particular time.



Duane J. and Patricia Kelly Huff  
Faculty — 2004-2005  
Associate Director — 2005-2006

Duane. I was born in Pocatello, Idaho where I lived until I graduated from high school. I was the youngest in my family, having an older sister and three older brothers. My parents were both very musical. My father was a singer; my mother sang and also played the piano and organ. During her life, she was continuously involved in music and was a piano teacher for most of her life.

I have been involved throughout my life in the arts in a variety of ways. In high school, I sang in the choir, played in the band, took art classes, was involved in plays — all of which seemed to lay the foundation for what was to come in my life.

After high school, I enrolled in college at Greeley, Colorado where I studied music. While there, I toured the Orient for six weeks with Choralairs, a show choir, entertaining the troops.

I was also very involved in the small branch of the Church in Greeley and that helped prepare me for the mission field. In 1959, after two years in Greeley, I received my mission call to the Eastern States Mission. In addition to learning more about the Church in my missionary service, mission experiences prepared me for what would eventually occupy a major part of my life. In the mission, I participated in the Hill Cumorah pageant for three years and developed a love for production and pageants. My mission was extended for a short time to include a third pageant season because I was asked to be the missionary assistant director of the pageant. That experience, along with the plays I'd been involved with, turned my focus to the possibilities of the performing arts. I had always loved art, music, theatre and the technical aspects of performance.

During high school, I dated Patricia Kelly, a girl in my ward. We were separated after high school graduation because we attended different universities. We were engaged within 24 hours after I arrived home from my mission. I transferred to BYU and we both attended school that year and were married during the summer of 1962. Upon returning from the mission field, I earned a B.S. degree from BYU in 1965 in music with a vocal emphasis. I remained in Provo to complete an M.A. degree in 1967 in theatre arts, technical theatre and scene design. While at BYU, I had the opportunity to be cast in quite a few leading roles which really enhanced my understanding of production as well as the technical aspects of theatre. When I completed my studies at BYU, I always thought I would have a career in designing sets and producing plays. For two years as an undergraduate and two years as a graduate student, I had an assistantship in the theatre department where I painted all of the scenery for BYU theatrical productions. Little did I dream I would become an instructor in the Church Education System.

After BYU, I enrolled in a PhD program at Wayne State University, where, beginning in 1967, for three years, I was involved in the Hilberry Classic Theatre. While



at Wayne State, I was a part-time instructor of Institute classes. Later, that became a great motivation to become part of CES. In a way, the experiences in Detroit prepared me for what I would do in life. I prepared to teach in CES and developed the skills to put together productions.

Upon leaving Wayne State in 1970, I took a position at Adams State College as Assistant Professor of Speech and Theatre for two years. I then decided to leave the theatre department and applied for a position with CES. In 1972, I began teaching at the San Diego Institute. The next year, my assignment was director of Grossmont Institute and I stayed there until we were transferred to Utah. In 1977, while in San Diego, I directed and helped to produce a pageant about the Mormon Battalion, "My San Diego," for the Church. I was also heavily involved in stake, regional and area young adult programs as high council advisor.

After six years, in 1978, I transferred to the Logan Institute where I directed the Institute choir and, at different times, was the assistant and the director of the show choir at Utah State University. I have directed choirs for CES broadcasts, prepared music and directed two different sessions of General Conference, and have been involved in and prepared numerous firesides, patriotic shows, and pageants. In a period of 24 years, I directed and helped produce several hundred programs and productions in Logan before retiring from CES.

While in Logan, I was called by Valdo Benson, the prophet's brother, in 1982, to produce and direct the Martin Harris Pageant, "The Man Who Knew." Valdo said he would raise the money if I would produce the pageant. "Producing" included choosing the playwright, the composers, the set designer, technicians who built the sets, the costumers, and supervising all of the technical aspects of producing the pageant. Having produced a pageant before, I accepted the call because I knew how difficult it would be for someone else who may never have done such a project. With the help of many wonderful, dedicated people, we were able to accomplish the goal. The pageant began in August 1982. After seven years, the Martin Harris Pageant in Clarkston, Utah, became an official Church pageant. I directed the pageant for 20 years before being released.

Our family grew up participating in the pageant. It was a tremendous blessing to our children because they were able to know and associate with people who were willing to give so much for the building of the kingdom. Also, if the pageant has done nothing else except bring to light so many new pieces of information on the life of Martin Harris and give a feeling of acceptance to his descendants, it has been worth it. In addition, the pageant has a very important purpose of being a great missionary tool.

We have eight children, six sons and two daughters. My greatest satisfaction has come from watching them grow and progress in building the kingdom. We currently have 19 grandchildren. Our children have brought us so much joy.



My church service includes counselor in the Martin Harris Pageant Presidency and director of the Pageant. I was told that the pageant was my church calling. Even so, I was called as bishop of my home ward for five years. In addition, I've served as a bishop's counselor, 17 years on several High Councils, executive secretary, clerk, Elders Quorum President, High Priest Group Leader, High Priest quorum instructor, Gospel Doctrine teacher, Young Men's president, ward choir director, and Sunday School president.

I have had the privilege of teaching the gospel of Jesus Christ, which is my greatest love, for 30 years. One of the great rewards I've had is the opportunity of working with some of the finest young people in the church through CES. The JSA experience in Nauvoo has been a continuation and embellishment of that same type of experience. I have had a full and wonderful life and a very special, wonderful companion with whom to share it.

Patricia. I was born Patricia Ann Kelly in Ogden, Utah, but I've lived many places during my life. My father worked for a drug store chain, then known as Payless, and we moved fairly often.

I'm the oldest of six daughters and spent many hours working along side my mother. I loved being with my mother and learning from her. My mother was also an excellent pianist and taught me to play the piano.

When I was about five, our family moved to Boise, Idaho and remained there until I finished grade school. I attended 7<sup>th</sup> and 8<sup>th</sup> grades in Provo and Salt Lake City, Utah. In 1953, the summer before I was to enter 9<sup>th</sup> grade, we moved to Pocatello, Idaho. I wasn't happy about the move but it proved to be a great place to live because it was there I met Duane Huff. We dated during high school.

After high school, Duane attended college in Greeley, Colorado. Our high school choral director had persuaded him to go to school in Greeley because of an excellent choral program. My family was transferred to Reno, Nevada and I attended BYU, going home each summer to Reno. In 1961, I graduated in Homemaking Education, which meant I was trained to teach home economics in secondary schools. I had decided to return to Reno and teach high school. Duane was serving in the Eastern States Mission and let me know that he thought I should stay in Provo to do graduate work and he would attend BYU in the fall after his return from the mission field.

We were married in the summer of 1962. I completed an M.A. in Child Development by the end of our first year of marriage and began teaching in the College of Family Life at BYU and continued to teach until we left Provo in 1967. During that time, our two daughters were born. My fourth year of teaching, I spent as a part-time faculty member to allow me more time at home.

In 1968, when Duane completed his master's degree, we moved to Detroit, Michigan in preparation for his entrance into a Ph.D. program in Theatre. Our first son was born the following March, and, in the fall, I began teaching one class each semester



at Wayne State University. I also supervised several student teachers each term. Before we left Detroit, our second son was born and my professional teaching career was completed.

Our first “real” job was in Alamosa, Colorado where Duane was a professor in the theatre department at Adams State College and where our third son was born. For one month, we had five children under the age of six. After two years, Duane decided he was not happy with his theater career and followed the advice of a mentor from BYU who told Duane his future was in the Church Education System.

Our first CES assignment was in 1972 in San Diego, California. We lived there for six years and two more sons joined our family. We loved San Diego, particularly the fellowship of the saints, and were reluctant to move to Logan, Utah when that assignment came.

Our last son was born in Logan where we have lived since 1978. The year that our youngest son was in kindergarten, I taught one class at Utah State University. In succeeding years, I had several part-time employment positions as funds were needed for college, missions, and weddings. I was employed as program director for an adult day care center, the human resource person/office manager for a cut and sew manufacturing plant, and advisor for a master’s program in rehabilitation counseling at Utah State.

I learned a lot about life from raising a family. Of our eight children, six were boys, and I had been raised in a family of six girls. That, in and of itself, was an education. Our children were very involved in various activities and the boys were particularly involved in athletics. I don’t watch many sports on TV, but I seldom missed one of our boys’ swim meets, basketball games, etc. I also learned how to throw newspapers as I was often the paper route substitute when they were involved too late at school.

All of our children were very involved in music. We were successful at teaching only a few to be piano players. But we have a flute player, violinists, horn players, a saxophonist and singers. Three of our sons were involved in a drum corp, The Blue Knights, for several summers. We attended many, many concerts during the years our children were in the secondary schools and college. Three of our sons participated in successful A capella ensemble groups during their college years. One group performed only one year before advanced degrees and missions ended that venture. Another group, Voice Male, is still performing and producing CDs today.

Much of my church service has been as a teacher in one organization or another. I have also been the pianist for Primary, Relief Society and choir. And I have served as a Relief Society president, RS stake board member, and was part of both ward and stake Primary presidencies.

I enjoy good music, like to read, and enjoy cooking and baking. But I do simple things — I am not a gourmet cook. When our family was young, I did a lot of sewing, but I would rather cook than sew. The Church and our family are most definitely the focus of my life. With the exception of our second daughter, our children are married.



We are blessed that all of our children and their spouses are truly interested in serving in the Church and building the kingdom here on earth in whatever way they are asked. The number of grandchildren is steadily increasing. My life is truly full. I have a wonderful companion and a great family. The Gospel is true and I feel very blessed, indeed.

Evan L. and Betty Jo B. Ivie

Faculty — 2002-2003

Director — 2003-2006

Evan. My birthplace is American Fork, Utah, but I have lived in many different towns in Utah: Huntsville, Hyrum, Lindon, and in Ririe, Idaho. My father and mother were schoolteachers, and we were encouraged to get an education and to excel. In 1944, we moved to Arlington, Virginia, where my father worked as an accountant for the government. Active in high school as manager of the yearbook, and winner of the state science award, I graduated as valedictorian from Washington-Lee High School and was offered a scholarship to William and Mary College in Williamsburg, Virginia, but went to BYU instead. From 1951-53, I served a mission in eastern Canada, working mostly in the Toronto area. Returning to BYU in 1953, I became a member of the first graduating class of the new Electrical Engineering Department, with a double degree in Physics in May of 1956. I was also awarded a scholarship to Stanford University in Palo Alto, California, where I received my Master's degree in E.E. in June 1957.

On March 29, 1957, I was married to Betty Jo Beck in the Logan Temple. Following graduation from Stanford, we moved to San Diego where I worked two months for Convair, before fulfilling my ROTC commitment to the U.S. Air Force. I was supposed to fly, but suggested to the government that I would probably be of more service in a technical capacity, and my orders were changed from Lackland AF Base, Texas, to the Pentagon in Washington, D.C. So I served for three years in my hometown of Arlington, Virginia. We were not required to wear uniforms, and I often forgot to salute my superior officers when I did wear a uniform. This is where I was introduced to computers. I worked on the first commercial computer (IBM 650) near the Pentagon. Toward the end of my time in the Air Force, I started applying to graduate schools and taking tests. The Air Force volunteered to pay my way through graduate school if I would teach at the Air Force Academy afterward. However, I was awarded a National Science Foundation scholarship so I left the Air Force and went to MIT in Cambridge, Massachusetts.

With three children we moved to the Boston area. The N.S.F. scholarship was renewed for three years and then MIT gave me a teaching or research assistantship. I graduated with a Ph.D. in June 1966, with the record for having the most children ever



of any graduate from MIT — seven, the last one being born in New Jersey, but before the diplomas were awarded.

Although my degree was in E.E., my dissertation was on information retrieval. We moved to New Jersey and I continued my work with computers at Bell Laboratories for 13 more years. In 1979 BYU offered me an assistant professorship in the Computer Science Department, and we moved to Provo, returning to the place we loved with 11 children. Our youngest son, Peter, was two years old when we moved. Our eight-year-old, James, was already building computers and made several Apple look-alikes for neighbors and friends, until he was threatened with a lawsuit (at age 13).

At BYU I taught Operating Systems and Networking, served on several committees, and was advisor to many graduate students. Many companies and much work in computer programming have come from graduates of my classes.

In 1992 we spent seven months in Kiev, Ukraine, where I taught computers and economics at Kiev Polytechnic Institute, had a heart attack and learned first-hand the difference between American and Ukrainian hospitals and medicine. But I am a survivor. In 1998, I retired from teaching, but have been working harder consulting and being an “expert witness” in law cases concerning computer programming and patents.

In May 2000 we were called to serve as Humanitarian Aid missionaries in the Europe Central Area in Frankfurt, Germany, where we spent 18 months and visited 14 countries.

Betty Jo. I grew up on a farm in Bear Lake County, Idaho, and graduated from Fielding High School, 1948. In 1954, I graduated from BYU with a B.A. in German. The day following graduation, my roommate and I embarked on a BYU Study Tour of Europe. In early August I left the tour and remained in Frankfurt as a missionary for two years. During that time I served as Mission Recorder, Assistant in Mission Primary, YW President for the mission, and in that position arranged a Missionary-Youth Conference just before my release. Before returning home, I took a train to Copenhagen to visit the country of my great-grandfather Anders Beck. After being treated to dinner at the famous Tivoli Gardens by a U.S. serviceman, I caught an overnight boat to the island of Bornholm (between Denmark, Sweden and Germany), where Anders Beck lived, then a boat-train to London, England, where I met another BYU Tour and returned home with my sister, Gayle, to Ogden, Utah (1956). I taught German for one quarter at BYU, worked one quarter for Lillian Booth, Dean of Women, then married Evan Ivie in the Logan Temple on 29 March 1957.

Evan and I met at BYU. As presidents of a Lambda Delta Sigma chapter, we met every Monday morning at 6:00 a.m., but did not date until Christmas 1956. His parents had recently moved to Ogden, and we had 50 dates in 2 weeks that Christmas vacation. Our honeymoon was a 3-day drive to Palo Alto, California, where Evan finished a Master's Degree at Stanford, and I languished with morning sickness. In five months,



we lived in three different places: Palo Alto, San Diego, and Arlington, Virginia, where Evan completed his ROTC commitment with the Air Force, and we had three babies (at government expense).

While Evan was assigned to the Pentagon, we lived in the Arlington National Cemetery (known then as Fort Meyer), and I often strolled my babies across the bridge to the Lincoln Memorial. Three babies in three years were quite a feat for someone who did not like children and wasn't ever going to get married. In 1960, Evan won a scholarship to MIT, so we moved to Boston for six years, and had three more babies. After graduation in 1966, we moved to New Jersey for 13 years, where he worked for Bell Laboratories, and five more children joined our family, making 11 in all. Our children almost rebelled when we moved to Provo to teach at BYU. They loved the East. But it was good to be closer to the grandmothers — both grandfathers had died before our move.

In 1992, we had the opportunity to go to Kiev, Ukraine, for seven months. That was a real adventure. We met there some lifelong friends, found a Texas cousin among the students, were instrumental in getting two young Ukrainian students into the church, tried to communicate in a new language, sat through many meetings not understanding a word, but wouldn't trade that experience for anything.

When our youngest child, Peter, started school, I became a consultant (now service missionary) at BYU Family History Center and served there 15 years. Over the years I was a Laurel, Relief Society, and Sunday School teacher, but mostly worked in the Primary as teacher (every age group but 8 and 9-year-olds), pianist, chorister, secretary.

When Evan retired, we served a mission in Frankfurt, Germany, working as Humanitarian Aid missionaries for the Europe Central Area. We were responsible for about 40 countries and were able to visit 14: Croatia, Bosnia, Austria, Czech Republic, Slovakia, Moldova, Romania, Hungary, Poland, Ukraine, Switzerland, Slovenia, Albania and Jordan. Jordan was as close as we could get to the Holy Land.

Returning home I became substitute mother for six months, while one of our sons dated his wife-to-be. They were married in early August 2002 and are living in our home in Provo, until we return from Nauvoo.

In 1967, we published a small book of my grandmother's, Rheuamah Walton Porter, life story, with pictures, her poetry and songs, and genealogy. Each of the 36 grandchildren has a small book, including pictures and mementos, from their grandmother. I have been working in the church Extraction program for many years, but my goal after this JSA adventure is to finish a novel about a relative, Herodias Long Porter, a Heroine of Early Rhode Island. We have traveled to Rhode Island three times to do research, take pictures, and get the background for this book. But writing requires solitude and dedication, and always more research. All of this, before Alzheimers sets in.



EVAN AND BETTY JO IVIE:  
AN AUTOBIOGRAPHICAL UPDATE

Evan and Betty Jo Ivie have declined to update their autobiography after writing it for the *BYU Semester at Nauvoo History* published in 2003. Given their “low-profile,” quiet, and reserved nature, the writer of this history presumes to understand their refusal to write more. Yet, they deserve, in his opinion, to have their full story told. Therefore, he has undertaken to summarize their contributions to the BYU Semester at Nauvoo program from 2003 to the present (2006). He trusts they will forgive him in usurping a privilege that rightfully belongs to them exclusively.

During the school year 2002 through 2003, in the Joseph Smith Academy, Evan taught Computer Science 100, *Fundamentals of Computing*. His wife, Betty Jo, helped in the library and with Religion 391R *Everyday Life in Nauvoo*. Peter Ivie, the youngest son of Evan and Betty Jo, helped his father teach.

As Winter Semester 2003 closed, Larry Dahl, director of BYU Semester at Nauvoo, announced to faculty, staff, and students that Evan had been cleared to serve as director of the program during years to follow. Accordingly, Evan served faithfully and well for 3 years (Fall 2003 through Winter 2006). Betty Jo, for 3 years, served as office secretary, assisted by Gail Smith. Peter, who married an Academy girl (Nicole Zeigler) in 2003, returned to Nauvoo where he taught, alone, the class his father and he once taught together.

In December 2005, BYU announced closing BYU Semester at Nauvoo, commensurate with termination of Winter Semester 2006. Evan must have felt both relief and disappointment in hearing this announcement. He was tired and ready for a release from burdensome responsibilities, but he felt deeply committed to the program, believing, as others believe, that it has immeasurable value in the lives of young participants. In that sense, he was sorry to see it go.

During the 3 years Evan served BYU Semester at Nauvoo as director, he fell in love with Nauvoo and Nauvoo citizens fell in love with him. He constantly and purposely socialized with townspeople, befriending and winning them to his gentle, quiet Christian way. He attended religious meetings of various Nauvoo congregations, associating with ministers on a first-name basis. Each semester, he invited the ministers to address BYU Semester at Nauvoo students. And he encouraged faculty, staff, and students to develop friendly relationships with members of various Nauvoo religious organizations. Today, friendship and goodwill seem to characterize relations between Latter-day Saints and those who are not Latter-day Saints more than during previous times. At least some credit for this goes to Evan with his universal love and respect for others.

Students in BYU Semester at Nauvoo undoubtedly see Evan, like they do other faculty members, as an ancient old man tottering on the brink of Eternity. Nevertheless, he has demonstrated an active brain and keen mind, one capable of giving birth to novel



ideas. For example, electronic transmission of grades via BYU Blackboard materialized under his direction. Also, 391R *Everyday Life in Nauvoo* underwent renovation, becoming *Pioneer Life* and involving such major student projects as erecting log cabins and crossing the Mississippi River on a student-made raft. Student participation in these projects has helped them associate more closely with ancestors who did the same things.

Evan and Betty Jo are loved by faculty, staff, and students as well as townspeople. Their contributions have been significant. They will be as missed as BYU students for whom they have provided examples and leadership.

Robert B. and DeNene H. Jensen  
Food Services Missionaries — 2005

Robert. Robert Beckstrom Jensen was the first child of Mary Beckstrom and Robert Brimhall Jensen. He was born at his great-aunt Bell's house in Spanish Fork, Utah, on February 13, 1937.

Robert was a beautiful child and, being the first grandchild, was adored by all his aunts and uncles. He had a great childhood on the farm, first visiting grandma and grandpa and then working as he grew older, also herding sheep with his Uncle Blair at the Strawberry range. Blair let him drive and borrow his car from the tender age of 12 or 13. He loved that privilege but didn't always use good judgment about how he drove.

All in all, Robert had a good time growing up, even though he had a close call when he and his friends were exploding .22 shells, hitting them with an ax head. One went through his ear lobe as it went off.

DeNene. DeNene Huff was the first child of Nena Swenson and Dean William Huff. She was born June 28, 1938, on her Grandma Swenson's kitchen table, a year and a half after Robert was born, and just three and a half blocks away from Robert's birth place.

DeNene was not the first grandchild, but had a wonderful childhood anyway. One memory that stands out took place during the war. She had a baby sitter who told her to go out in the shed and get some coal for the stove, but she couldn't find a flashlight so she took some matches and lit some newspapers in the shed so she could see. Needless to say, the fire took off and the shed and all in it burned up, including her treasured wicker doll buggy.

After growing up just five miles apart and not knowing each other, doing all the normal things kids do, (DeNene) in Lake Shore and (Robert) in Benjamin, they ended up at 4-H camp at the same time. Robert hardly noticed DeNene, but she had eyes for him. When school started DeNene made sure she was in all the same places Robert was and finally he noticed her and the rest is history.



After we married, we traveled the “world” while having our family, living in Lake Shore, Benjamin, Spanish Fork, Benjamin, and back to Lake Shore. All our homes have been within a 15-mile radius of where we started.

We were blessed with eight children, four boys and four girls, 31 grandchildren and 9 great-grandchildren. We are going to celebrate our 52<sup>nd</sup> anniversary this September.

Robert worked at BYU as the supervisor of the Upholstery shop and DeNene was a full-time mom. While at BYU, Robert designed an athletic wrist support and they started selling them all over the USA and then to other countries. DeNene started taking orders over the phone and in a while was shipping and running the business out of their home. It was a challenge but she learned many things and every time she had a problem, she would pray about it and it was amazing how and from where the answers came. We really believe the Lord just blessed us with the business and it came at a time when we were sending off missionaries and needed extra income. It has been a blessing in our lives.

When Robert was 3 or 4 years old, he started singing at all the family reunions and soon was yodeling and singing country songs. He has always loved music, and as soon as we would move into a new ward, they would call him to sing in the ward choir.

At BYU, Robert made many friends, and we have had many fun times going down to southern Utah camping and four-wheeling (Jeeping) in Moab and Canyon Lands area. We saw some beautiful sights and a lot of natural landmarks, such as Angel Arch, Paul Bunyan’s Potty and lots of Indian ruins. Then, of course, we had to run the trails and rocks of Moab. I can’t remember how many times I was sure the car was going right over backwards, but somehow we came through in one piece.

Robert has always had lots of interests. He has built tote goats (going through a ditch with me on the back and him dumping me in burrs and mud on the way out). He rode motorcycles, built dune buggies, built and flew model airplanes and gliders. He shoots and hunts with bows/arrows and rifles and when we started going Jeeping in Moab, he built up his Samurai so it would go anywhere and it did! After the Sammy, he decided he needed a Jeep Cherokee and, of course, he had to put everything on it, too.

After he retired, Robert built a 40 by 60 foot steel building by himself just to see if he could. Then he built a big trailer to haul cars, etc. around on. He always has to have some project to work on. As for me, I am happy to garden, read, crochet and drive the tractor. I love to travel and it’s hard for me to pass up a freeway and not get on the on-ramp; I just want to get on the road and go.

Robert retired from BYU in 2002, and after going to Bear Lake in the summers and down to St. George and Yuma in the winters, we left for Nauvoo on a service mission. Working in the JSA cafeteria was an eye-opening experience. It was a lot like having kids, “worry and peace, frustration and joy,” but all around it was wonderful.



Nauvoo is a very special place and we learned a lot there. We enjoyed the kids and the teachers. The atmosphere at the academy was such that it seemed we were all one family.

I (DeNene) had two sets of great-great-grandparents who lived in Nauvoo, and just 1 month before we came home, we found out that Robert had triple-great-grandparents there also, and they lived just half a block away from my Grandpa Tippetts, by Heber Kimball. As I read the history of Robert's great-Grandpa Mayers, we found out that when he wanted to be taught the gospel, they sent my Grandpa Tippetts to Pennsylvania to teach him. It gives you a funny feeling to know that your ancestors had so much in common way back in the eighteen hundreds. They both left Nauvoo in the Heber C. Kimball party to come to Utah.

When we first got to Nauvoo, I met a cousin there; Duane Huff and I share the same great-great-Grandpa and Grandma Huff who also followed Brigham Young to Utah; it was fun to find relatives I didn't know I had.

Now, we are back home in Lake Shore, Utah and loving it, but we left a part of our hearts in Nauvoo and will be going back as often as we can. It breaks our hearts to know the academy is going to be torn down, but I sure won't miss those endless stairs.

Vernroy K. and Betty H. Kaaiakamanu  
Food Services Missionaries — 2005-2006

Vern. Vernroy Kalani Kaaiakamanu was born and raised on the island of Maui, Hawaii. He attended schools on Maui and on the island of Oahu, Hawaii. While attending school on Oahu, Vern got a job working after school at nights as a dishwasher in an exclusive French restaurant, *La Parisienne*. It was a restaurant frequented by many Hollywood actors and prominent people. Eventually Vern earned his way up the ladder in the operation and became the chef. Within a few years another French restaurant, *Le Coq Dor*, was opened and Vern was asked to head that operation as head chef; in another few years another restaurant, *La Ronde*, catering mostly to tourists, was opened in a large shopping center, located on the 22<sup>nd</sup> floor of a business building with a panoramic view of 360 degrees without any obstruction. You didn't have to get up off your chair to view the scene, the floor would make one revolution per hour, the first revolving restaurant in the United States. And Vern was asked to head this operation as night kitchen manager and executive chef.

Eventually Vern met Betty Hammer at a Halloween party and after three months of courting, the daters became a couple. After living in Waikiki for a short time, the couple moved to Burbank, California, taking a job with Collins Food International. They lived in California for nearly a year and a half, then moved to Idaho because Vern found fishing and hunting (so says Betty), but not before Vern joined The Church of



Jesus Christ of Latter-day Saints on January 1, 1971, New Years Day, in Westminster, California. That was a pretty joyous day for us (prosperous one, too, I might add).

In August 1984 Vern joined the staff of Ricks College Food Services, and after two years became the executive chef. The 20 years spent at Ricks College/BYU-Idaho were the highlight of his career with so many great experiences and lots of challenges. After 37 years of marriage, Vern and Betty have six great children and 12 active grandchildren who keep you going like there's no tomorrow. June 30, 2005 was the end of Vern's career at BYU-I; he and Betty decided they would go to Hawaii for a year and then go on a mission, but, of course, they needed to get their priorities straight and needed to go on a mission before Hawaii.

Over the years, Vern and Betty had been to the Midwest for visits and had been to Nauvoo a number of times, since 12 years after the first visit, many times were mentioned that Nauvoo was the place for a mission. What a grand place to be on a mission, the spirituality, knowing the revelations and visions that had transpired through the Prophet Joseph, not to mention the miracles, and just the feeling of being here where the Prophet Joseph walked, knowing the hardships that took place in this sacred city, of being here where Betty's ancestors once lived. What a glorious area.

Two months prior to Vern's retirement from BYU-I, Betty and Vern were given the opportunity to serve an 18-month mission as service missionaries at the Joseph Smith Academy to work in the Food Services department under the direction of BYU-Provo.

To mingle with the students in the fall was a great reminder for Vern as a bishop in a student ward at Ricks College. Each student has a unique personality, and they were fun to get to know and to travel with on the tours. And each one is a child of God. What a great experience to see them grow in such a short time. And the spiritual experiences we shared will not be forgotten, their testimonies on tour and the student choir which have brought us closer to Heavenly Father. The faculty members have been outstanding and true to their callings as instructors. Being taught by these great people has really made a difference not only in the students' lives, but in the lives of the service missionaries even though we are not in their classes as students, we see it each day outside of the classroom; what great examples. The students love them and so do we. And now they get to see a new set of students, rough on the edges, come to be refined and sharpened by these great instructors, to be taught, and the cycle continues. A wonderful experience too is to rub shoulders with the site missionaries and the temple missionaries. What wonderful people. Vern and Betty are very blessed to be serving here in Nauvoo.

Vern and Betty have learned that this winter will be the last semester here at the Joseph Smith Academy, so the fulfillment of an 18-month mission is not in the works any more and their mission will be cut short by six months. Because of the building being old and lots of problems, it will be razed. Their hope is that another building will be built in the near future. Their desire is to come back to Nauvoo and serve again as



service missionaries at the new JSA, to feel again the special feelings that prevail on these sacred grounds and to serve those students who come to learn and maybe even find themselves. This is a profound work of the Lord and we pray it continues so other students, faculty and missionaries can enjoy the many blessings that continue to flourish here.

Betty. I was born May 18, 1947 in Idaho Falls, Idaho — the firstborn of Rolland Jasper Hammer and Helen Bean. I was blessed to have three sisters and one brother, Janet who lived only one day, Patricia, Robert and Diane followed.

My childhood is full of wonderful memories, loving parents and family, friends and neighbors who looked out for each other. Until I left home, I lived all but the first three years of my life in Idaho Falls at 135 Whittier Street. It was a big white house my dad helped build. It had lots of room and space for a growing family. We had a beautiful yard which my mother kept looking like a showplace, her love of flowers was very evident. My little corner of the world was heaven on earth. July 19, 1946 in the Idaho Falls temple was the setting for my parent's marriage. Being raised in an active Latter-day Saint family, our lives were centered around Church activities, family gatherings and outings to Island Park where we spent as much time as we could at my grandparents' cabin at Macks Inn.

My father died following heart surgery when I was 15. When I was 20 and living in Hawaii, my mother had a brain aneurysm and passed away the next day. My father taught me to work and my mother taught me to take pride in all I do. They were wonderful parents and are my heroes to this day.

After high school, I went to Vogue Beauty College for a year, and after graduation I headed to Sun Valley ski resort to work and learn how to ski. This was the first time I had really been on my own. I had a wonderful time meeting people from all over the world.

After leaving Sun Valley, I went to Hawaii. It was there I met my soulmate, the love of my life, Vern Kaaiakamanu. Because he wasn't a member of the Church, I tried to resist this charming man, but I was totally smitten! We met Halloween night 1968 at a costume party and were married January 22, 1969 in Honolulu, Hawaii. We have been blessed with six beautiful children, four sons and two daughters. They have brought us our greatest joys and some of our biggest challenges and growing experiences. They have blessed us with 12 beautiful grandchildren that we love and plan to spoil.

The best gift I ever received was Christmas 1970 when Vern told me he was going to be baptized on New Years Day. We have lived in Hawaii, California and, for the past 35 years, in Rexburg, Idaho.

I have served in all the organizations of the Church and have grown from each calling.



Through the years, I had jobs I could do at home and work around my kids' schedules. I was a fashion consultant for LeVoy Fashions for almost 15 years. During this time, I was top consultant for Idaho and won a 12-day Caribbean cruise which was one of the greatest trips Vern and I have ever been on.

One of my most enjoyable jobs I held after my children were gone was working for American Greetings as a merchandiser, and later as a recruiter and trainer for our area.

I have loved every minute being here in Nauvoo. I feel it an honor and privilege to be serving as a service missionary here at the JSA. This has been one of the choicest experiences of my life. I have enjoyed so much the association with the students and faculty. My knowledge and testimony of the gospel have been strengthened and increased beyond what I could ever imagine. I think the Joseph Smith Academy has been one of the best kept secrets of the Church, as most people have never heard of it.

Thella Mortensen

Nauvoo Site Missionary — 1999-2001

Food Services Missionary — 2005-2006

My name is Thella Mortensen and I'm from Rexburg, Idaho. I'm currently serving a service mission for the BYU Food Services at the Joseph Smith Academy in Nauvoo. This has been a unique experience for me as I had never served in the food service area before and so I have had much to learn.

Just to tell you a little about me: I have three children, K'Lyn, Jace, and Mindy. They have presented me with 13 wonderful grandchildren, and, in turn, the grandchildren have presented me with seven great-grandchildren. Needless to say, I am a proud great-grandma!

The first time I was in Nauvoo many years ago, I don't believe that I even knew there was a Catholic school here. I came on a tour and remember that I sat and looked at the hole and the foundation where the temple had been. I was very saddened by what I saw and heard. I knew a little about it, but until you experience it first-hand, you really can't comprehend what happened here to our ancestors. The only other thing that I really remember about that experience was the bugs. There are a million mayflies in Nauvoo in the summer. I was also impressed by the Mississippi River, but I live very near to the Snake River in Idaho, so I have always been around a river.

The next time I heard anything about Nauvoo, one of my friends told me The Church of Jesus Christ of Latter-day Saints had purchased the Catholic Monastery in Nauvoo and was going to use it for a school. Not knowing much about that, I didn't think too much about it, except I thought it would be a good idea. My idea of a monastery is a big, gothic, rock building. In my mind's eye, it didn't look too good.

I retired from my job at Sugar-Salem High School at Sugar City, Idaho. I had worked as the Financial Secretary there for 16 years, and in the Music department as an



aide for 13 years — I was an original “band aide” — and for the school district for 29 years. I loved my job and all the students and teachers I had become acquainted with, but I was ready for a change. I came home from work one day and got my *Church News*. On the back cover, it said, “Do it now.” I asked myself, “I wonder what the Lord wants me to do?”

One Sunday at Church, I decided to ask the Bishop about a mission. He thought that was a great idea and gave me the papers. I got them all filled out and handed in, and it seemed like I waited forever for that white envelope to come. When it finally came, I was so excited, I couldn’t open it myself; I had to go over to my daughter-in-law’s to have her open it for me. It said, “You are going to serve in the Illinois Peoria Mission.” I didn’t even know where Peoria was. We then read further, and she said, “Mom, you are going to Nauvoo!” I was so excited I could hardly contain myself.

Nauvoo . . . wonderful Nauvoo . . . Nauvoo where my ancestors came through with all of the Saints . . . Nauvoo . . . I had to find out about Nauvoo and which of my ancestors were here. Four sets of my ancestors were in Nauvoo and suffered along with the rest of the Saints there.

My assignment was to the Visitors Center where I had the opportunity to serve in the restored sites, which I loved. I also had the opportunity to be called into the Visitors Center to do all of the tours and tickets. I was in Nauvoo for 23 months and loved every minute of it — bugs and all. It was a wonderful learning experience and every day the Spirit would be so strong that you could almost FEEL the Saints walking by your side! I had the opportunity to really learn what the church was all about and just who the Prophet Joseph Smith really was. It was an eye opener to me. I love the gospel and I know Joseph Smith was and is a Prophet of God and that the Book of Mormon was translated by the gift and power of God. There is no other way to describe it. The Book of Mormon contains the word of God to us. We don’t have to prove it true, all we have to do is live the commandments if we expect to return to Him.

My second mission was a short-term mission to be in the Hill Cumorah Pageant in Palmyra, New York. That was another great experience. I was a wicked Lamanite under King Noah. There I learned all about Book of Mormon people and that they were real people, which had always been hard for me to imagine.

My third mission was to the office in the North Carolina Charlotte Mission as media secretary. I learned about the inner workings of a mission office. I learned to draw maps, talked to all of the missionaries every day, hunted out members who were not coming out to church and learned to love the members out there. It was a faith-promoting experience and I learned that I really could tell other people what we believe in!

I got home from North Carolina in February 2005 and was really enjoying myself when the phone rang one day and it was Elder Jim Childs. He and his wife, Pat, had been in Nauvoo on a mission the same time I was there in 1999-2001. He is now the



director of the Food Services at the JSA. He wondered if I would come back to Nauvoo and serve at the Academy in the food service. (He gave me two weeks, until early August, to come out!). This has been a further learning experience and it has been wonderful to be around the students, good people to work with, and especially to associate with the faculty. They are so willing to share their knowledge with us. And so, here I am.

This mission is so different from the others. I often wonder what the Lord is preparing me for. The Academy is going to be torn down in the near future and I really hope another academy, or school or university or whatever, takes its place. However, there will never be another Academy with all its faults. YES, it is run down; YES, it needs to be repaired; YES, the drapes droop! YES, some of the furniture is threadbare; YES, it is a great place. The Spirit of Nauvoo is here. The Spirit of the Joseph Smith Academy will always be in our hearts. Those of us who have been privileged to serve here with the students will not easily forget this experience.

Monte S. and Mary Ann Sullivan Nyman

Faculty — 1997, 1998

Director — 1999

Faculty/Associate Director — 2005

Monte. Dr. Nyman graduated from Utah State University in June 1951, in Physical Education, and received his Master's degree from Utah State University in June 1958. He coached and taught in the public schools in Utah and Idaho for three years. He was awarded a Doctorate in Education Administration by BYU in August 1965. He taught seminary in Hyrum, Utah for two years, and was the Institute Director in Edmonton, Alberta, Canada, for four years. Monte taught part-time at BYU while completing his doctorate there, and was an instructor at the Logan, Utah Institute for two years before taking a position in Religious Education at BYU.

Brother Nyman served a mission in the North Central States. He is an Emeritus Professor of Ancient Scripture at BYU, having taught for 30 years in that department. He was Associate Dean of Religious Education for nine years and served twice as the acting Chairman of Ancient Scripture. He was director of Book of Mormon research in the Religion Study Center, and co-edited eight volumes of the Book of Mormon Symposium Series. He also co-edited two other Religious Study Center publications — one on *Isaiah and the Prophets* and one on *The Joseph Smith Translation*. He has also authored 13 books and numerous chapters in books and articles in church magazines. He has served the Church as a Branch President, on two High Councils, as a Stake Mission President, as Bishop and in several Stake Presidencies. He served for one year in a Branch Presidency at the Provo Missionary Training Center. He has also served as an ordinance worker in the Hawaii, Provo, and Nauvoo temples.



Monte married the former Maryann Sullivan in the St. George Temple in August 1956, and they are the parents of eight children and twenty-five grandchildren.

He was the chairman of the Church Instructional Development Committee for Writing Book of Mormon and Gospel Doctrine manuals for two years. He was a member of the Church Correlation Committee for eleven years.

Monte has taught in the Jerusalem Semester Abroad program for BYU for twelve semesters and for four semesters at Nauvoo. He taught at the BYU-Hawaii campus during the 1979-80 school years. At the age of 70, he initiated the program and coached the baseball team at Southern Virginia College, in addition to his teaching assignment. He later served as the Academic Vice-president for one year, and one year as President of the school which had become Southern Virginia University. In the fall of 2005, the Nymans returned to the BYU Semester at Nauvoo program, where Monte taught Doctrine and Covenants and Maryann served in the Library. They loved their first assignment at Nauvoo and were anxious to return and enjoy the environment and association with the students and faculty. They also have a special relationship with Brother and Sister Estel and Cecil Neff, who run a bookstore in Nauvoo. Estel and Cecil participated in one of the tours to the Middle East with the Nymans. Estel is a descendant of Katharine Smith Salisbury, Joseph Smith's sister.

Monte has conducted numerous tours to Israel and to Central America (Book of Mormon lands) for BYU Travel Studies.

Maryann. During Fall Semester 2005, my husband, Monte, and I lived across the street from the beautiful Nauvoo Temple. Once a week, we were able to attend a temple session and Monte also served as an ordinance worker. Every day as I glanced up at the magnificent Nauvoo Temple, I was reminded of my childhood days growing up across from the St. George Temple.

I was born in St. George and lived on a south corner lot facing the St. George Temple. Our front window embodied a gorgeous portrait of the temple. The white glow of the temple filled my room each night as I knelt to pray. When I was old enough, I spent most of my Saturday mornings performing baptisms for the dead. I will always have a special love for temples, especially the one located in St. George.

Growing up in the early 30's and 40's was a gentler time. I remember as a young girl playing jacks, jump-the-rope, and dress-up with my dolls. As the evening drew near, neighborhood kids would gather at our corner to play kick-the-can, hide and seek, and run-my-sheepie-run. We walked on stilts, played marbles, and rode our bikes down temple hill which is no longer there. What a wonderful and innocent time it was growing up in St. George. Times certainly have changed after having many years come and go. My childhood home gave way to future progress in the form of condominiums.

In 1950, upon graduating from Dixie Junior College, I received a scholarship to Utah State University in Logan. I majored in secondary education with a degree in



Home Economics. I was also a secretary for Una Vermillion, a department professor. It was there in Logan that I met a dashing, young, blonde-haired, blue-eyed short-stop who was to be my future husband. I began dating Monte my senior year.

After graduating in 1952, I began teaching in Nevada and soon after received a mission call to the Samoan Islands in the South Pacific. My mission was a great story in and of itself including experiences with Elder LeGrand Richards and President David O. McKay. What a splendid time it was in the majestic islands of Samoa.

After my mission, I returned to USU, earning my elementary teaching certificate. Instead of teaching, I began my career with United Airlines as a stewardess. Flying became a passion of mine. The qualifications and training back then were terribly strict, but I managed to graduate at the top of my class.

At a stake conference in Logan, I was reunited with Monte where he was reporting on his mission to the North Central States. Needless to say, our courtship began. When I came home from long flights, he would drive down to Salt Lake from Idaho where he taught and coached baseball. On August 16, 1956, we were wed.

I found a job as a school teacher until I became a full-time mother after our second child was born. In the following years, we raised eight amazing children. Together, we lived in Logan where Monte taught at the Institute of Religion. He was later appointed Director of the Institute in Edmonton, Alberta, Canada. Monte joined the faculty at BYU in 1966. Provo then became our new home. Occasionally, we would venture out to Hawaii or Jerusalem. Many stories could be told about those experiences in the Holy Land and the countries in the Middle East.

We loved our semesters in Nauvoo. What a great time we had with the many dedicated teachers and friends. We all shared in the spiritual experiences in historical Nauvoo.

R. Dilworth and Patricia B. Rust  
Faculty — 2005-2006

Richard Dilworth Rust was the oldest of five boys in his family and was reared in Vernal, Utah. He was named Richard after his father, and his father was named after his great-grandfather, Richard Bentley, who with his family lived in Nauvoo in the 1840s. The name Dilworth comes from Edwin Dilworth Woolley, Jr., Dilworth's great-grandfather who was born in Nauvoo in 1845. Patricia Kathleen Brighton, a native of Illinois, is the middle child of her family and was reared in the Chicago suburbs. On the reenactment of the exodus from Nauvoo, she wore the name Sidney Alvarus Hanks, her second great-grandfather who labored on the Nauvoo temple and received his endowment therein, then went west with the first company with Brigham Young.

Dilworth and Pat met at BYU soon after Dilworth completed his mission to Illinois and adjoining states, and they were married in 1960 in the Salt Lake Temple. They have



three married children and fourteen grandchildren. Both have bachelor's degrees from BYU-Provo — Dilworth in English and Pat in Accounting. They lived first in Salt Lake City where Pat worked at an accounting firm and Dilworth student-taught chemistry and Seminary at Bountiful High School as well as taking English courses at the University of Utah. The Rusts then moved to Madison, Wisconsin, where Dilworth received his graduate degrees from the University of Wisconsin. From there, they went to Chapel Hill, North Carolina, which they have called home since 1966, with the exception of three year-long academic opportunities — two in Heidelberg, Germany, and one in Bern, Switzerland. They retired at the end of 2002 from the University of North Carolina at Chapel Hill. Pat was a grant officer at the UNC Lineberger Comprehensive Cancer Center (fourteen years) and Dilworth was a professor of English (thirty-six years). After retiring, they served an eighteen-month mission as the office couple of the Ireland Dublin Mission. During the summer of 2005, they served as missionary guides at the Kirtland Historic Sites.

Among a variety of Church callings, Pat has served as a Seminary teacher, ward and stake Primary president, stake Relief Society president, stake Public Affairs director, and stake Family History Center director as well as a temple worker in the Swiss, Washington, and Nauvoo temples. Dilworth has been a president of seventy, bishop's counselor, branch president, high councilor, bishop, seminary and institute teacher, and councilor in two stake presidencies. Currently he is a patriarch in the Durham North Carolina Stake and an ordinance worker in the Nauvoo Temple.

Dilworth and Pat loved their recent mission to Historic Kirtland, and they love serving at the Joseph Smith Academy. These have truly been testimony-strengthening, joyful assignments for them. While they have been in Nauvoo many times in the past (going as far back as the 1950s), they are grateful for their extended stay in The City of Joseph. They love Nauvoo; they especially love the Nauvoo Temple where they have the privilege to serve as ordinance workers each Tuesday. One of their greatest joys has been their association with the BYU-Nauvoo students, faculty and staff whom they have come to love dearly. They invite any who should find themselves in North Carolina to come and see them. Their contact information is: 413 Sharon Road, Chapel Hill, NC, 27517; (919) 933-5428; [rust@email.unc.edu](mailto:rust@email.unc.edu), [pkbrust@aol.com](mailto:pkbrust@aol.com).

Paul T. and Gail B. Smith  
Faculty/Associate Director — 2003-2006

Gail is a daughter of the Deep South, with Confederate soldiers and plantation owners in her ancestry. She was born in Lafayette, Alabama, but raised in central Florida, primarily Orlando. She is a fifth-generation Latter-day Saint on her mother's side. She attended public school in Orlando, graduating from Edgewater High School. Gail then enrolled at BYU, where she completed a degree in accounting.



Paul is a third-generation Saint. His paternal grandparents were baptized in London, England, while his maternal grandparents were baptized in Hyrum, Utah and Copenhagen, Denmark. Paul was born in Logan, Utah, where he spent the first seven years of his life, attending Woodruff Elementary school.

The family lived in Orem, Utah between 1947 and about 1969, where Paul completed elementary school, and attended Lincoln Junior and Senior High School through his freshman year. He then transferred to BYU High School in Provo, where he was active in concert and marching bands. He then enrolled at BYU and completed his freshman and sophomore years before moving to California when his father, Joseph T. Smith, accepted a position at the headquarters of United California Bank in Los Angeles. Within four or five months of living in Canoga Park, Paul accepted a call to serve in the Southern States Mission, with headquarters in Atlanta, Georgia. He was one of 15 elders who had been called to that mission. While attending training in the old mission home on State Street in Salt Lake City, the elders learned that some would be reassigned to the newly-created Florida Mission, with headquarters in Winter Park, Florida. While Paul was interviewed by President J. Byron Ravsten in Atlanta, he was assigned to be a charter member of the Florida Mission. He served in Miami, Brandon, Lakeland, and Winter Park. His final assignment was in the mission home as mission secretary.

Paul met Barbara Gail Boyd in the closing weeks of his missionary service. Paul and Gail became better acquainted while attending BYU. They became engaged in the spring of 1963 and married on September 6 of that year, Elder Howard W. Hunter of the Quorum of the Twelve performing the ceremony in the Salt Lake Temple. Elder Hunter had set Paul apart as a missionary, and Paul had a special appreciation for this great servant of the Lord.

Paul completed his bachelor of science degree in June of 1965, and was hired as a seminary teacher soon afterward. He joined the faculty at Granger High School, where he taught for two years before being transferred to the nearby West Lake Junior Seminary as principal. During his final year at West Lake, Paul was called as bishop of the Granger Ward. Norman Bangerter, a future governor of Utah, was president of Granger Stake.

It soon became evident that Paul was better suited to a more academically challenging setting, so he accepted an opportunity to teach institute in Southern California — the first year at Glendale Community College, the second year at Los Angeles Valley Community College. Paul served as first counselor in the Sherman Oaks Second Ward Bishopric with George Horton, also a CES employee.

In 1970, Paul and Gail learned of an opening in central Florida in the Southern State Division of the Church Educational System. The work entailed training volunteer teachers and supervising early morning and home study seminary classes, as well as teaching institute classes wherever feasible. The position was accepted, and the Smiths



moved with their three daughters, Paula Lynn, Angela Gail, and Jennifer Ann to Orlando, where they lived with Gail's parents, Robert and Barbara Boyd, until their new home was completed in Pine Hills, several miles to the west. Three children were born to the Smiths while in Florida — Alexandra, John Mark, and Sheyna Susan.

For five years, Paul supervised seminary classes and teachers in Orlando Stake, and at various times, Miami, Tampa and Jacksonville stakes. He also taught institute classes in Daytona Beach, Orlando, Clearwater, and Tampa.

For four years he worked part-time as a cast member in the transportation division of the newly opened Walt Disney World, operating vehicles on Main Street USA for one summer, and then monorail trains for the next three years. He also involved the seminary and institute program in sponsoring "Mormon Night at Walt Disney World," a very successful event, patterned after a long-running annual program at southern California's Disneyland at Anaheim.

During their assignment in Florida, Paul and Gail were able to travel to the Middle East as part of their CES experience. They spent several weeks visiting key historic sites in Israel, Jordan, Egypt, Greece, and Italy.

Partly as a result of some quality on-site reports in Israel, Paul was extended the opportunity to return to Utah to work in the central office of CES. During his eight years in the Church Office Building, Paul wrote lessons for revised New Testament and brand-new Church History manuals, and prepared slide sets covering the lives of the prophets from Joseph Smith to Spencer W. Kimball. He also supervised seminary and institute libraries Church wide, and enjoyed visiting some of them, downsizing collections of unwanted books, and identifying valuable books for sale or in need of security measures.

It was during Paul's service in the Church Office Building that the marvelous revelation on priesthood was announced to the world, but first to employees in that facility. With great emotion, Jeffrey Holland, Commissioner of Education, read the letter from the First Presidency to the CES staff. It was a day not soon forgotten.

Elder Joe J. Christensen extended the opportunity for Paul to join the Institute faculty at the LDS Business College in 1985. It was an assignment highly-desired by many. He taught students from around the world — he identified 25 nations represented during one school year. He also taught, with approval, the course "Church History on Site." Utilizing two Church vans from the COB for four hours each Friday, Paul and a fellow teacher took students to significant historic sites in Salt Lake Valley, Utah Valley, and Davis and Box Elder counties. It took two semesters to cover every important site. The course was inspired by an assignment while in the COB to take retired personnel on a bus trip to historic sites throughout Salt Lake Valley, and of follow-up requests to do the same for seminary and institute faculties.

After eight years at LDS Business College, Paul was given the opportunity to replace Max Parkin, who was retiring from the faculty of the Salt Lake Institute adjacent to the



University of Utah. Max's specialty was Church history, as was Paul's. Teaching at the "U" proved to be a wonderful experience. Many new friendships were formed among both faculty and students. Paul's unique Church History on Site class continued throughout his teaching career there.

During the Smiths' years in Utah, three additional children were born — Robert Thomas, Brandon Dinesen, and Ashley Allesen. By way of Church service, Paul served as a high councilor in a student stake, as bishop of his home ward in Centerville, and then as a high councilor in his home stake. Gail served in various positions in Primary and Relief Society, climaxed by her service as a counselor in the Stake Relief Society presidency, and as Relief Society President in her home ward.

During Paul's final year of teaching, he was given the opportunity to act as an instructor aboard the Norwegian tall ship *Statsraad Lehmkuhl*. It was one of seven tall ships that were chartered by a non-profit organization to commemorate the conversion and gathering of Latter-day Saint converts from Scandinavia and Great Britain. Passengers came from throughout America and Europe to take part. Paul and Gail spent 19 days aboard the *Statsraad*, sailing from Esbjerg to Copenhagen, Denmark; to Gothenburg, Sweden; Oslo, Norway; then across the North Sea to Hull and Portsmouth, England. It was unforgettable. Paul was able to visit the homelands of his ancestors. He took part in interviews conducted by the press, radio and television reporters. And he was able to share great stories from Church history to the passengers. Unlike many others, he and Gail were never seasick, which was a great blessing to them.

Paul retired from CES in 2002, after 37 years of teaching. Within a year he received a letter from Larry Dahl, director of the BYU Semester at Nauvoo program, also known as the Joseph Smith Academy. Paul had been recommended by Kenneth Godfrey, a former faculty member and Church history teacher. Feeling it was good to visit first, Paul accepted an opportunity to lead a Church history tour through a private company in Salt Lake City. The tour included Nauvoo and an open house visit to the newly-constructed Nauvoo Temple. Paul and Gail met the faculty, toured the facility and liked what they saw. But they put off accepting the assignment for a year as Brandon was returning home from a mission, and there were other things to be done at home.

Paul and Gail arrived in Nauvoo in August 2003 for the first of what became three academic years' of service. They became members of the Nauvoo First Ward, Nauvoo Stake. Paul's first home teaching companion, Gene McMeins, told him that in 1961, as Nauvoo Restoration, Incorporated, got underway with its work, Gene, then a nonmember, told his friends, "We've run them out once, and we can run them out again!" Gene later became the first male baptized in Nauvoo since the Saints left in 1846.

Gail enjoyed working in the office with Betty Jo. Ivie. She prepared schedules for the eastern and western field study programs, as well as bus and hotel lists. Paul was eventually called as one of two associate directors to Evan Ivie, a post he truly enjoyed.



As director over field studies, Paul made a number of modifications, some quite small. For example, the one-day field studies were renamed to be more subject specific. The Hannibal field study was renamed "Mark Twain in Missouri." The Springfield field study became known as "Abraham Lincoln in Illinois." Nauvoo Environs became "Significant Settlements Surrounding Nauvoo," a bit alliterative, and perhaps a little unwieldy.

Several site visits were modified or replaced under Paul's direction. During previous Eastern field studies, Notre Dame University had been toured, and lunch enjoyed by students and faculty. Acting on a tip from a Restorationist friend in Nauvoo, Michelle Barnhart, Paul substituted a visit to Shipshewana, Indiana. An authentic Amish family-style dinner at the Blue Gate Restaurant was enjoyed, as well as a visit to the excellent Menno-Hof Museum, where students and faculty learned more of the history and beliefs of the Mennonites, Amish, and Hutterite Anabaptist religions.

While in Palmyra, New York, students learned more of the importance of the Erie Canal, and most semesters they visited the Palmyra Cemetery, where Egbert B. Grandin and John H. Gilbert are buried (both important figures in the printing of the Book of Mormon). Also buried there are Sir Winston Churchill's American grandparents, as well as Lucy Harris Harris, Martin Harris' first wife. A contest with prizes was conducted to locate the graves by students.

The Western field study was enhanced by a stop in St. Joseph, Missouri, to the National Pony Express Museum. An excellent report prepared by Alyn Andrus made that movement come alive in American history. Also added was a visit to the Arabia Steamboat Museum in Kansas City, Missouri. Developed and operated by a fine Community of Christ family, the Hawleys, students were thrilled to observe many hundreds of relics recovered from the Arabia's wreck as discovered beneath a Kansas cornfield. A fine DVD was shown, linking Mormon emigrants as passengers on board the steamboat the year before it was sunk.

Other contributions to the program included a series of guest speakers, including cinematographer TC Christensen (*Legacy*, *Testaments*, *Joseph Smith*, and several I-Max motion pictures); Donald L. Enders, Museum of Church History and Art; sculptors Stan Watts and Kim Corpany; Robert Woodford, a former JSA faculty member who is involved with the Joseph Smith Papers project; Dr. Jeff O'Driscoll, author of an excellent book on Hyrum Smith; Andrew F. Ehat, a fine Latter-day Saint scholar, and others.

Paul also played a minor and indirect role in bringing both the *Calm as a Summer's Morning* monument, sculpted by Stan Watts and Kim Corpany, as well as the Joseph Smith-Brigham Young monument, *Eyes Westward*, by Dee Jay Bawden, to Nauvoo.

Paul and Gail found their three years in Nauvoo among the most fulfilling in their Church service. They are so appreciative for the friendships they developed with faculty and staff, and especially the wonderful students who came from all parts of the country to learn more of the history and beliefs of the Church. Many mission calls, emails, and



visits to the faculty over the years have attested to the effectiveness of the BYU Semester at Nauvoo program in their lives.

Nathan B. Winters  
Faculty — 2005-2006

Joseph Smith Academy artist and professor of art, Nathan B. Winters (Nate) grew up in Payson, Utah until his family moved to Capitol Hill in Salt Lake City. His mother claimed that the first word Nate spoke was “horth,” which meant horse. The Tanner family barn and corral were in the Winters’ backyard, so Nate was familiar with those constant companions, the horses. He has always felt that next to the human body, the horse is the most beautiful form.

Payson taught him some unusual lessons about color. As most hunters know, it is illegal to shoot pheasant hens, the brownish-grey birds, but it is legal to shoot the rooster — the brightly colored, ring-necked bird. One day during pheasant season, a little friend of Nate’s saw the Winters’ birds laid out on the grass ready to be cleaned. She said, “My dad got pheasants, too . . . and some of them were pretty ones.” This was Nate’s first humorous lesson about colors.

Growing up on Capitol Hill was similar to growing up in Hannibal, Missouri. Nate and his pals lived a boyhood life a lot like Tom Sawyer and Huck Finn. The mountains filled the same function for these boys that the Mississippi River did for Tom and Huck. Nate and his friends tracked and followed an old hermit that lived over the Hogsback Mountain east of Ensign Peak. They found the cave in which he lived, and worried what might happen to them if he came back to the cave while they were snooping around. It wasn’t unusual to encounter rattlesnakes in these hiking ventures.

While still in elementary school, but living on Capitol Hill, Nate was hiking around bushes at the Capitol Building grounds when he happened onto a leather bag. He looked in and saw that it was chuck full of money! Unbeknownst to him, he had happened onto the results of a robber — and the detectives were hidden and watching him with binoculars. He went home, told his mother what he had found, and took her to the spot. Detectives stopped them, said they had seen Nate find the cache, and were waiting for the crooks to return for the loot. Here was just another Tom Sawyer day in the life on Capitol Hill.

One night Nate and some friends decided to sleep out, so they “set up camp,” put down their sleeping bags in the darkness and went to sleep. In the early morning, Ben Lloyd poked at Nate in his bag, and said in a quiet whisper, “Hey, Nate, look over there by that tree. There is a guy leaned up against it and he hasn’t moved for a long time.” The boys quietly climbed out of their bed rolls, and in the dim light of early dawn gingerly approached the “sleeping” man by the tree, and touched him on the shoulder. He fell over, in the same sitting position . . . dead . . . rigor mortis had set in. The Salt



Lake City newspapers covered that one — one of several events of “the boys” which made the news. They had slept with a dead man all night long.

These boys also discovered secrets about the Utah State Capitol Building, including how to ride bikes into the underground heating tunnel . . . about 1/4 mile, and how to get into the drum of the dome of the building, climb to the top, and enjoy one of the best views of Salt Lake City. One day they took a large glider plane, with about a four-foot wing span, and flew it off from the dome. The last they saw of their plane, it was sailing east over the LDS hospital. Another day, they took a basketball to the top to see how high it would bounce if thrown off the dome. It took quite a throw to even clear the roof below. When the ball hit, it didn’t bounce at all . . . to their disappointment . . . it more or less exploded on impact. It was always a challenge to escape the angry security staff after these adventures at the big building.

Leaving high school, where he had served as Junior Class President, President of the boys (WHAM) and valedictorian, he was called to serve in the Hawaii Mission. Hawaii was as full of Mississippi-like experiences as Capitol Hill had been. Nate was delighted to find Elder Vern Kaaikamanu serving in Nauvoo . . . a chance to speak a little Hawaiian again, reminisce, and even take Martial Arts from Elder “K,” as he was known.

It was this growing-up period which built Dr. Winters’ love of architecture and art, and *why he loved being in Nauvoo, by the wide Mississippi River*. It felt like home to him. That foundation led him to get a degree in Architecture from the University of Utah, and to work as an architect with his brother-in-law, J. Richard Jenkins, until Richard encountered cancer, and died shortly thereafter. At this point, Nate decided to go back to art school . . . and took that desire all the way to a PhD. He earned his Masters and Doctorate while teaching art at Bountiful High School. After earning his PhD, he had offers to teach at BYU or at the U of U. He counseled with Elder Neal A. Maxwell, then Commissioner of Education for the Church, and was advised to take the position at the U. The reason for that good counsel, among many, was that the U needed more professors of similar persuasion as the student body, which at that time was more than 70 percent LDS. It was an issue of balance. It was good counsel. Ultimately, Nate was twice voted favorite professor by the student body, and eventually became chair of the Department of Art. He produced many telecasts about art, one of which won the National TELECOM award in Los Angeles. While serving as professor of art, he authored six books, and many articles about art and architecture. The National Librarians voted his book “Architecture is Elementary” in their top 20 when it was first published. He has just rewritten and reformatted that book with the help of his daughter Jana who is an artist-designer. Dr. Winters did all of the illustrations.

Dr. Winters’ wife, Susan Bennett Winters, who was valedictorian in music at graduation at the U, passed away with cancer at age 54. She had stood faithfully by his side while he served as Bishop of the Monument Park Second Ward, and while raising their five wonderful children and a foster Navajo daughter.



When Dr. Winters came to Nauvoo to teach at BYU Semester at Nauvoo program, largely instigated by his old Capitol Hill boyhood friend, Dr. Paul A. Hanks, he expressed surprise that he actually enjoyed more *academic freedom* while teaching with BYU than he had while teaching at the U of U. At the U he could teach about Buddhism, or Islam . . . but mention LDS and the “fun” would begin . . . separation of church and state, etc. He always found “Mormon paranoia” a topic of much interest.

Below is an example of some of the sketches and paintings Nate did while giving student demonstrations as they walked the streets of Old Nauvoo.

### ART IN NAUVOO!



Heber C. Kimball home  
© watercolor by Nathan Winters





## STUDENT TESTIMONIES CONCERNING A SEMESTER IN THE JOSEPH SMITH ACADEMY AT NAUVOO

Fall 2005 and Winter 2006 Semesters

### Angela Joyce Adam

Nauvoo has always been a very special place to me, and the experiences that I had at the Joseph Smith Academy have changed my life. Studying church history and the people that history encompasses changed the way I thought and experienced life. Their hardships were innumerable, and their miracles were immeasurable. I loved to walk the streets of Nauvoo and feel the spirit of the founders of Nauvoo, and then I would walk to the JSA and feel the spirit of my many friends there. It is amazing how quickly a group of students and teachers can grow together and grow in the gospel.

The temple was a very special part of my Nauvoo experience. One day my friend, Kaylene, counted how many steps it took to get to the temple front doors. It only took about 216 steps to get from our dorm room to the temple front doors. How amazing it was to live so close to a temple of God and the experiences I enjoyed there I will never forget. As I walked down the Trail of Hope many times, and looked back at the magnificent temple towering above the city, I thought of the faithful saints of Nauvoo that left their city and temple. I can only imagine the faith it must have taken those saints to leave such a beautiful House of the Lord. They worked so hard to complete that house so they could enjoy the blessings of the temple, only to take one last look at the temple and beloved city and then boldly turn their faces to the vast Mississippi River and the unknown land of the western frontier.

Nauvoo has a spirit about it that gets into your heart and soul. The saying is true, though you may leave Nauvoo, Nauvoo will never leave you. I hope it doesn't ever leave me. The experience of living in The City of Joseph in the Joseph Smith Academy was life changing. I will always remember the sweet smells and friendly voices of the people and memories of Nauvoo and the JSA. I will never forget.

The Church of Jesus Christ of Latter-day Saints is the only true church upon the face of the earth today. The boy Joseph Smith, at only 14 years of age, truly saw God the Father and his son Jesus Christ in a grove near his home in upstate New York. I have felt the sacred spirit in the Sacred Grove and in Joseph's

boyhood home as I visited these holy sites on the Eastern Field Study. Joseph grew to be the prophet of the restoration. He built up a beautiful city in the heart of Ohio called Kirtland. There he and the faithful saints built a Temple to their Lord, and then they left this glorious city and temple for the cause of God. As I visited the temple in Kirtland, I could feel the spirit of those faithful saints, and more importantly I could feel the spirit of the Lord testifying of the truthfulness of His gospel, and of his prophet Joseph Smith.

As I walked eight hours from Nauvoo to Carthage, I couldn't help but ponder on the life and faith of our beloved Brother Joseph. Under the direction of the Lord, Joseph directed the saints to a mosquito infested swamp land on the bend in the Mississippi River in Illinois. He and the saints built a stunning city in this deserted wasteland. Joseph named it Nauvoo, City Beautiful. Nauvoo soon became one of the biggest and most beautiful cities in all of Illinois. This beloved city of the prophet Joseph was affectionately referred to as The City of Joseph. On a hot summer day in June 1844, Joseph and Hyrum left their beloved city, Nauvoo, and headed for Carthage. There they gave their lives as a testimony of the truthfulness of the Gospel of Jesus Christ.

As I have said, learning about the life and history of Joseph Smith has changed my life. The many heartaches that he and his faithful wife, Emma, endured are testimonies of their faith, courage, and conviction to serve the Lord at all times. Joseph is an excellent example to follow. His life was always centered on the Lord Jesus Christ. He loved his family, the saints, and most importantly he loved the Lord. I know this is true with all my heart, and I pray I can follow his example and always center my life on our Savior, Jesus Christ. The gospel of Jesus Christ was truly restored through the prophet Joseph Smith. The saints endured countless trials and tribulations so I could enjoy the gospel and all of its blessings in my life today. How grateful I am for their faith and works. I will ever treasure the time I spent in their city, the Beautiful City, Nauvoo. This is my testimony, in the name of Jesus Christ. Amen.

### Launie Alder

Being at the Joseph Smith Academy has been an amazing experience and I have learned so much, but mostly I've learned how to love others. I am not normally good at being friends with those different from me. I tend to think if they are "popular," I cannot be friends with them. I have truly learned here that everyone is human and that everyone likes new friends. Also, being here has strengthened my testimony of the Prophet Joseph Smith Jr., and also the Prophet Brigham Young. I have learned to love them more and appreciate all they have done for me and I have grown closer to my Savior through being here and living in this Zion-like community. I have loved it here and will never forget my



experience here. I know this is the Church of Christ and that He leads and guides this Church. In the name of Jesus Christ. Amen.

### Shawnne Anderson

Growing up, I always tried my hardest to do what was right. Basically, I sought to please others and improve myself in the process. In Primary, I felt I was smart. I knew the basic answers because I was blessed with parents who taught me. I entered Sunday School, Young Womens', Seminary, even Relief Society and Institute. I grew and learned and felt that I just about understood everything I'd ever need to know. Then, I went to BYU. I soon discovered I seemed to be missing something crucial in my life. I would listen to others' comments and advice and try to figure out what I was lacking. One day it hit me; I had been so sheltered in the fact that I could only see one side of an issue. I had never sought to expound on church doctrine or figure it out for myself. I had been told it was right, and so I believed it without a full understanding.

My parents had once heard of the Nauvoo program from a visit they made a few years back. At first, I thought it sounded a little too Church-oriented for the likes of me. But then, I looked it up on the internet. Reading the previous testimonies of others and learning of the program's goals, I felt the prompting to come.

I didn't know why I was coming or if I really even wanted to, I just knew I should. I informed my surprised parents of the first decision I had really made for myself. The application was turned in, accepted, and financial plans were made. The next week, I received notice that this would be the last semester of the program. I then understood why I had been so anxious to hurry and come. I still didn't know what was in store for me, but I knew once again, I was just meant to come.

When I first arrived, I was intimidated and overwhelmed at the spiritual strength that surrounded me. I was completely encircled by the most intelligent, righteous, loving people I had ever met. I learned of the teachers, who sacrifice their time, energy, family, and other responsibilities to volunteer their knowledge. I learned of the amazing missionaries whose only assignment was to feed us. I felt the love they had for the gospel as they continually worked hard to serve us. I instantly noticed that I no longer considered myself intelligent. I was humbled as I realized I didn't know very much at all. Not only have I learned that Abraham Lincoln was not the second president of the United States, and that the French and Indian War wasn't between the French and Indians, but I have learned more about me. I have learned to comprehend the plan of salvation on a much deeper level. I am able to examine the different sides of the plan and realize now why the atonement of Jesus Christ is so crucial.



I have studied the history of the Church. The more I have learned, the more I know it's true. I realize that Joseph Smith and the early saints were taught line upon line, precept upon precept. That is just how my testimony has grown. Each day as I would go to class and think about what I was learning, the more it made sense. Because the Spirit is so strong all the time, I have learned that my knowledge truly can be "quickened by the Spirit." Things have finally started clicking for me. All of the random facts and stories I knew now fell into place. All of the little pieces of doctrine I had acquired have been woven together as great concepts in my testimony.

By living around such positive examples, I have learned that the light of Christ truly radiates out of a righteous individual. I know that through learning about Joseph and the early Saints, I have come to know my Heavenly Father and my Savior better. I realize that is because they are windows to Christ. Through their righteous lives and actions, they allow others to see the love of Christ. I have been so blessed to observe and learn how I can be a better window to Christ.

Nauvoo has also helped my desire for missionary work grow. What once was a fear and trepidation in my life, is now something I long to do. I have learned how easy it is to just open my mouth and proclaim who I am and what I believe. I know this desire has come the strongest to me here in Nauvoo. I have loved the feelings of peace and happiness and I want everyone to feel the same. I realize now how important it is that we reach out to help save our fellow men. How grateful I am that I am better prepared to lift others because I am higher myself.

The spirit I feel as I even enter Nauvoo overwhelms me. I know that I am in a holy place. Each time I look out the window at the temple, I can't believe how blessed I am to live so close to a house of the Lord. I have truly gained a deep love for the blessings of the temple. I will no longer settle for anything else than living worthy of a temple recommend. It is just not worth sacrificing those eternal blessings for whatever short-lived happiness will come from moments of worldly pleasure. Heavenly Father has extended his great love and mercy so that I can receive those blessings. I anxiously await the day that I will be prepared to receive such a tremendous gift. I know that I never would have gained this love for the temple had I not been able to walk across the street several times a week.

I have developed a love of learning. By the constant classes, discussions, firesides, etc., I have realized how much I enjoy discovering and delving into doctrine. I realized that through knowledge, we come to know Christ. I understand that I must never stop learning. Learning truth allows me to exceed and excel in life. I am overcoming my own ignorance and learning to progress. I discovered that I can't afford to settle for mediocrity; I must continually keep achieving higher in my life.



Most important, I have learned to recognize the immense power of the Holy Ghost. I have realized how fast it can leave because of my actions and the absence of those feelings of love and comfort. I realize how much I need to be able to surround myself with the Spirit all the time. Heavenly Father has given me this gift so I can remain closer to him. I know He directs and guides my life through this gift. I know that I am going to strive to always put forth the extra efforts necessary to keep it with me.

Writing these thoughts down has caused me to realize that I can't explain what I have learned from Nauvoo. It's one of those things that unless you experienced it yourself, you just don't understand. You can't explain the feelings of gratitude for the Saints. You can't explain growing closer to your Heavenly Father. You can't explain the feeling of the power of the Holy Ghost influencing you. You can't explain how your testimony grows. You can't explain the love you gain of the gospel. All I really know is I am changed. Although the world may look and laugh at the things I have spent time on — quilting on Friday nights, discussing baptism with friends, touring old houses, not dating, etc., I know I am a better person. I know I have learned the Church is true. I know that I have not only learned *of* Nauvoo, but I have learned *through* Nauvoo. It has changed my life.

### Liz Alley

There are no words that can describe my experience at the Joseph Smith Academy. Up to this point, it has been the best experience of my life. When I applied to the program, I never imagined the feelings, experiences, joys, and tears I would share with complete strangers. It was not until I got home that I fully understood the Zion-like atmosphere that we experienced together.

Through the course of the four months I spent in Nauvoo, I recognized the strength of my own testimony and my deepening love for the Prophet Joseph Smith. I never questioned the authenticity of the Prophet Joseph, but being in the places where the things he experienced happened, solidified my true loyalty to the Prophet.

I knew that Joseph Smith went into a grove of trees to pray to the Father and that his loving Father and His Son did appear to him. I know that Joseph endured through his many trials and tribulations because of his devotion and trust in the Lord as well as for his unwavering love for the Saints. He sealed his testimony with his blood, just as Christ had done before him. He opened the door so that the truth of the light of Christ could again flood the earth. I know that he was a prophet of God and that Gordon B. Hinckley carries on the same work today. I believe that the testimonies and the love of the early Saints are kept alive through

the memories of Nauvoo, Kirtland, and Palmyra, and that one day we shall all be together again.

I love the Lord with all my heart and am eternally grateful for the trust that He puts into common man. It is only through our Savior Jesus Christ that we can be perfected and live with our Eternal Father once more.

### Suzy Bangerter

Upon arrival in Nauvoo for the Winter Semester 2006, I was told we would have a chance to walk the path that the Prophet Joseph Smith and his brother Hyrum took on their way to Carthage Jail — otherwise known as the “Martyrdom Trail” — a 23-mile journey.

At the beginning of the semester, I made it a goal to keep in the best shape possible so that I would be able to run the entire distance. Most mornings I woke up at 6:30 to exercise with a group of friends from the Joseph Smith Academy (JSA): Shawnne Anderson, Sarah Olsen, Whitney Metcalf, and Marci Pickett were the regulars. In January we had decent weather that sometimes allowed us to run outside. It never did get cold for very long. There was usually one week in the month that we could run outside for a change in our routine. We would run down to the flats of Nauvoo along the Mississippi river, weaving through the bumpy roads and then making our path back up past the JSA and around the temple. We averaged a good 30-minute run each morning.

If the weather was too cold, the die-hards (Marci and I) ran inside the JSA. Some of the senior missionaries exercised early in the mornings as well. They had a path mapped out which wandered through the building, and Marci and I thought that it was a great idea, so we decided to follow suit.

We began in the gym. We ran five complete circles and exited through the double doors in the back. We sprinted down the 40-yard long hallway and took a left turn through the tunnel (the safe haven during tornados). We took a sharp right turn up small flight of stairs and through the auditorium. The auditorium was lit by a small bulb in the center, making the room no lighter than almost completely black — barely enough for our eyes to adjust to the low visibility. We had to navigate around the piano, organ and occasional folding chairs. It was always hard to breathe in that room. It smelled old and musty and sometimes caused coughing and irritated eyes, but we endured for the greater cause.

Next, we had to conquer the “hill.” It measured the distance of five yards, but was a great calf exercise. To gain more momentum for our tired bodies, we ran downhill and down the stairs which lead to the game room. We were never distracted by people playing pool, ping-pong or foosball. They were just a great encouragement. We ran through the single doorway and entered into the kitchen. The artificial trees provided us with the nature scene which prepped us for the



four flights of stairs. The stairs helped us get really sweaty, which I liked. I always felt “the burn.” After the stairs, we continued down, back through the kitchen, avoided the auditorium, which allowed more time for recovery of the lungs, and took the quickest route back to the gym, circled five times the opposite way, and then began the whole route over again. We usually made five or six rounds before the half hour was up.

After running we usually did our “ab-workouts” — which were a killer in the beginning, but after a few weeks I gained strength and could do the five minutes of crunches, and two minutes of planks with ease. We also challenged ourselves with push-ups — man’s style. I progressed to be able to do at least twenty before my wrists would begin to ache — all in preparation for the big event on Saturday, March 4, 2006.

The entire student body of the JSA, along with many of the faculty members, lined up at “The Last Ride” statues of Joseph and Hyrum for a song (“Praise to the Man”), devotional and prayer. We must have numbered about 85 persons.

I started my excursion with my cousin, Jayni Dowse. I was quite impressed because she hung with me for the first ten miles. Mixed in with Jayni and me were Sarah Olsen, Marci Pickett, and about ten other girls. Ahead of our group were two guys, Tyson Hazzard, and Ryan Hagge. I felt great about the position I held in the line-up. The first ten miles seemed to go by in an instant. I had great talks with Sarah Olsen, and all of my running partners were still going strong right beside me. However, I felt a great need for a drink of water, and a slight need to use the facility.

Some of the faculty, along with their wives, drove around in three, 15-passenger vans that supplied us with powerbars, bananas, jerky, string cheese, bottled water, and Ibuprofen. Elder Graves, a senior service missionary, was in charge of driving the porta-potty around for the participants’ convenience. I stopped once to use the facility, and twice the vans came by me to give me some water.

I carried with me a fanny-pack that held my necessary items: an inhaler, a CD player and headphones, Ibuprofen, two extra pairs of socks, gum, granola bars and the map to Carthage. Over the half-way mark, at mile-post 13, I decided to change my socks. My feet were feeling fine, but I wanted to take care of them. I took off my first layer, my nylons, which prevented rubbing wrong on my shoes, and then my two pairs of socks. It was a great feeling to air my poor feet out and replace the old socks with the new. Quickly, I was back on the gravel road trail. We ran past many large cornfields and many people on tractors. I was grateful to be running and not stuck in a tractor for 14 hours of the day. The weather was a little chilly. I dressed with a long pair of black spandex, a pair of shorts, and



another layer of sweat pants. I also wore a t-shirt, a long sleeve t-shirt, and my BYU-Nauvoo hoodie. Dressing in layers helped keep me warm from the cold air.

While running, I felt the intensity and excitement of my running partners begin to fade. Sarah, Marci and I pulled ahead of the group at mile 14, and at mile 15 Sarah and Marci decided to drop off. I was determined to finish hard and run most of the distance, so I kept moving like a machine.

“Push through the pain!” “Pain is weakness leaving the body!” “Do it for your children, they are cheering for you — ‘come on, Mom!’” “The faster you run the sooner you’ll get done” were some of the phrases that constantly ran through my head.

Through all of the distractions of pain, I still managed to reflect a little on the feelings which Joseph and Hyrum must have felt on their way to their deaths. I have to admit that not much of my time running was spent on thinking of them, but when I did, the reasons for running became more numerous and I was able to continue. I also listened to some music while running which helped keep the time rolling.

At mile 19, I met up with Ryan Hagge. He had blown out his knee and was walking. He had been waiting for someone to catch up to him so he could have a partner to run with. I was feeling a little lonely myself for the last 4 miles; I can’t imagine what he must have felt being alone for 19 miles! It was nice to see a face and have someone to talk to. The trail progressed in difficulty because I was so tired. Before reaching Carthage, there was a really big hill. I didn’t think I would be able to finish it. About mid-point, I stopped running because I was so tired, and my legs hurt. Ryan pushed me and said that when we got to the top, we would walk for a little while, so I started to run again. We did walk for a little while when we conquered the hill — but not for long.

Occasionally, throughout the length of the course, I would walk to lessen the pressure from my thighs and knees. Once I even called Caleb on my cell phone for a little encouragement. He helped by asking how my legs were holding up. He also did not believe I could finish the 23 miles in less than five hours. When I decided to walk, I kept it short because I wanted to prove Caleb wrong. In total, I walked about a mile.

While running with Ryan, we followed the trail markers and thought we still had a ways to go. My favorite part of the run was the big blue sign that read “Carthage Jail.” This meant I had about 100 yards left to run. I wasn’t expecting it to come so soon, so I felt grateful to finally see it.

In order to finish the race, you must touch the side of the Jail. Ryan and I decided to touch below the window Joseph fell from at the time of the martyrdom. We completed the race at 12:15 p.m. It took us both four hours and fifteen minutes. I was pleased with my time because I smashed the bar Caleb had set for



me. It felt great to call him up with the end time and have him be surprised at my performance. Ryan and I touched the jail at the exact same time which meant that we tied for second place — not that it was a race.

My favorite feeling was that I had finished what I had wanted to do since the beginning of the year, and that I had done it in a respectable time. I knew what I wanted to do, and I was determined to do it.

The following day, I could hardly walk into church. President Jacobs couldn't help but comment on all of us students and our handicaps of soreness. The second day, I felt just like new.

What a wonderful experience to walk in the steps of the Prophet Joseph Smith. I know he is a prophet of God. He, along with his brother Hyrum, died in testimony of our Savior Jesus Christ; they sealed their testimonies with their blood. My favorite plaque to read at Carthage is the testimony of Joseph and Sidney [Rigdon] that is displayed in the yard of the Carthage Jail which reads:

And now, after the many testimonies which have been given of him [Jesus Christ], this is the testimony last of all, which we give of him: that He lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father — That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereon are begotten sons and daughters unto God. — Joseph Smith, Jr. (D&C 76:22-24)

Although I did not seal it with my blood, I too have that same testimony of our Savior, Jesus Christ. I know that Joseph Smith Jr. restored the true gospel of Jesus Christ back to the earth in this last dispensation — the dispensation of the fulness of times. It all began in the grove when Joseph, as a young boy, was visited by God the Father and his Son, Jesus Christ. I have no doubt about it, and I know the teachings of The Church of Jesus Christ of Latter-day Saints are true. I have been blessed with this knowledge because of the love of my Father in Heaven. What a beautiful network designed by our God of which to be a part. Oh, how blessed I am.

### Lauren Bast

Nauvoo has been one of those experiences that are always put in this kind of phrase within the *Book of Mormon* — Those things which I have seen and heard cannot be fully written nor expressed by all the known languages and words of man. The inexpressible beauty, aura, and spiritual blanket that envelopes this place with such a firm and gentle hold creates a place where the heart clings onto it fast within a very small space of time. There is no one place on all the Earth



that I have been which will be my home like unto Nauvoo, Illinois. My natural home with my family, though most desirable because they are there, is still outreached by the overwhelming feeling of home that I have felt here. No matter where I go from here and no matter where I turn, I know that my heart will forever long for the tender moments where the sun is setting over the Mississippi River, and bathes the Nauvoo Temple in soft, golden light.

When I first came to Nauvoo, I was content to be here, although I did not expect my experiences to be any different from my experiences in BYU-Idaho. I barely knew anyone, apart from friends in my hometown in St. Johns: Sterling Gray, Mark Lefevere, Matt Greer, Andrea Bast (my sister) and Sierra Ramsey (my cousin). There were so many to get to know, 121 students total, and I felt out-of-place like I had done in BYU-Idaho when in such a large crowd. I didn't really have any very close friends and I found myself alone to deal with homework and assignments on my own. Susan Blaisdell, my roommate, is very nice and has been a great support to me, but I never really got to know her as well as one would have expected. For the first month, it was all school, getting to know everyone, and becoming close friends with the faculty, which was always something I excelled in. Nothing really changed until we all went on our first major Eastern Field Study trip. That was when my whole world was put into an entirely new perspective.

I first went to the Sacred Grove where Joseph Smith went into as a fourteen-year-old boy in the spring of 1820 and literally saw Heavenly Father with our Savior, Jesus Christ standing at His right hand. It was autumn when my group went there, and so the trees were lush with red, orange, yellow, and green leaves, but the day was a silent, gray day with misty rain coming down here and there all around. Everything was bathed in wetness, and the smell of autumn and rain filled the air as I bundled up in my hooded sweater and took my camera along. I say "silent," because it truly was as the sound of dripping water falling from the forest leaves and the sound of the wet wood and dirt beneath my shoes filled my ears as I slowly walked into the Sacred Grove and was soon engulfed within the holy forest. The ground I walked on and the air I breathed felt as sacred and holy as it did within the pearly, white walls within the Lord's sacred temple.

I stood silently, marveling quietly as the peace and solitude filled my mind and soul with silence. The Spirit whispered to me so quietly that, if I hadn't prayed for it and hadn't made an effort to listen, I may have never heard it. It told me over and over again that what happened here, with Joseph Smith as a young troubled boy, really did happen. I stared at the trees in wonder, imagining the glorious personages that once showed themselves to him, and as I stood gazing out under the calm shadow of the trees, I knew that it had happened. It whispered of a place touched by the hand of God and the feeling of what happened there was



as apparent as the Spirit is within the Temple of the Lord. The knowledge of this most sacred and grand declaration of truth and reality pierced me to the very center and filled me with a realization of physical awareness. What happened here was true and with that knowledge, I slowly stepped out of that holy place with two fallen leaves in hand, stowed carefully within a book I had brought along, but failed to ever finish.

I visited the literal site where the Smiths' log cabin had stood and where the likeness of the original log cabin now stands. I learned by the tongues of the Lord's missionaries that this was the place where Moroni visited Joseph Smith three times and then once more somewhere near the fields close by. I learned of how Moroni was preparing the Lord's future prophet for the task he had to take in preparing and ensuring the return of the Lord's true church upon the earth. The more I stood there at the very place and listened, the more my testimony grew with the absolute truth of it. There was no doubt in my mind that Moroni had been there and that Joseph had learned so much under that roof.

We visited the Smith frame home where the sight of the original whitewash can be seen that had been put there by the Smith brothers' own hands. We also visited Alvin Smith's grave-site to which I pray may never be forgotten because of the great foundation he left for his younger brother, Joseph Smith Jr. He was steadfast in righteousness, obedient, and greatly loved by his brother. I am sure that it was because of Alvin and the love he had for his family that helped Joseph become prepared for the time when he would finally have the plates and be able to translate them by the power and authority of God, which did happen.

We went to the printing shop where the first edition of the Book of Mormon was published. The original building resides within the Latter-day Saint building built around it to protect it. The site breathes of true history and the facts and undeniable truth of the truthfulness of the Book of Mormon was burned into my mind like a searing blade. I saw an original copy, listened to how this book was able to be published, given a small glimpse of how this first copy found itself now in the hands of millions all over the world and find it so wonderful to have this true book.

When we went to Hill Cumorah to see the Moroni Monument and learn of what took place there, it filled my mind with intense, but filling light. It was so beautiful and I knew that Moroni had literally given Joseph Smith Jr. the Golden Plates where the history of the Nephites and the Lamanites was literally written upon them. I know that Joseph Smith translated those words from that holy and priceless text of gold, but what hits me more fully in my mind and heart as most valuable is the history written that was translated by Joseph Smith, who was given authority by God to translate it correctly and was done. To have seen that place and to have climbed that hill with my own two feet assures me of its truthfulness.



Why then are these sites kept in good condition and sacred among my people within this church? Why are they there if it is not true? It is true and with an assurance of that, I went on glorifying God in my heart.

From place to place where sacred and historic events occurred were revealed before me and were literally felt by these hands and seen with these eyes. I saw the home of Newel K. Whitney and his shop, saw the sawmill and ashery built for the Saints to perfect Zion, I saw the grave-sites of Three Witnesses, saw where Zion's Temple will be built in Missouri, and saw the corner stones set in Far West. I walked among the graves of those buried at Winter Quarters. I read their history and what was revealed they did in life that gave them glory. I saw where Brigham Young strengthened the Saints for the long trip west and through his hand, by the Lord's will and command, led our people to Utah where we finally had peace.

The point where my soul was filled with nothing but truth and testimony was when we finally came into Kirtland, Ohio . . . and saw the Kirtland Temple. Its beautiful walls stand tall against the ugly 20<sup>th</sup> Century homes and blazed within my mind the terrific, glorious, and searing truth of the sacred events that occurred behind its very walls. My class was given the privilege of having a prayer and holy musical and scripture meeting within it . . . and there were angels unseen who joined the choir I sang with. The Spirit was so overwhelming, so powerful, and so sweet that there was not one dry eye within that place after all was said and done. The Lord Jesus Christ had appeared within the very room we held our meeting, we felt the truth, literal physical truth of it as our spirits blazed with unshielded awareness of that knowledge. Heaven itself swept its glorious and tranquil hand on all our souls and no words can describe the beautiful, merciful, and loving atmosphere that filled our hearts, our minds, and our very souls.

Nauvoo itself held its own glorious bounds of unimaginable, spiritual truth. The Nauvoo Temple rises like an imposing, solid edifice that will forever cry out in defiance of the mobs that had once run our ancestors out of town and crushes the blow the blow of those who thought that the Latter-day Saints would be no more. It is an eternal edifice of the hard work and sacrifice that our ancestors gave up in order to build this holy house unto the Lord and now it stands in honor of those who came before us and will now forever stand. Its beauty fills the whole of Nauvoo with its holy and sacred spirit of love and compassion that fills this holy place. It is the heart of the Saints and the strength and soul of this holy land I call Nauvoo, Illinois. All the homes of our ancestors, those of the Smiths, the blacksmith shop, the printing shop, and so on, hold their own permanent history and grandeur here, but the Temple of the Lord that stands tall and glorious upon the bluffs can be seen from the flats near the river and far along the river's shores. It gives light to the barges that cross the wide river, is a beacon of



righteousness and light to our people and stands as a witness of the fullness of times.

### Allison Bingham

I got home late last night. My family picked me up at the airport. It was good to see them again. We went out to dinner and saw the lights on temple square. While walking through temple square, I kept thinking about Nauvoo and how much I love and am going to miss it. Nauvoo has been my home for the past three and a half months. What I experienced there has been life-changing. I pray and hope never to forget the experiences, the people, and the feelings I have had there. When we left St. Louis, I felt like I was leaving the pre-existence where we learned and gained what we did then got sent back into the world to do our part in building the kingdom of God . . .

When I think about the JSA with all the students and faculty, the word Zion comes to mind. For a little while, everyone got to experience Zion. We were all united in the same cause. We all went through the same things. It didn't matter if someone was wealthier than another because we had to go through the same things. Everyone helped each other learn and grow. We were all alike. Our goals were the same. For that brief time in my life, I knew what Zion felt like, so one day I can achieve that in my own home.

Through this program, I have come to know the Prophet Joseph Smith. Before I came, he was just a man who lived long ago, but now I know him. I know he was and still is a prophet of God who restored the gospel to the earth. Every time I think about the Prophet, I am amazed at how humble he was and his willingness to sacrifice to help others. I love the Prophet Joseph, and can't wait to meet him.

When I first came to Nauvoo, I thought I had a testimony then I experienced what I experienced and learned what I learned and I realized how wrong I was. I came back home having a stronger testimony of the Savior, His gospel, and His prophet Joseph Smith. I love this gospel. I love the Prophet. I am so grateful I had this opportunity to come to Nauvoo and learn everything I did. I once was afraid that I would lose everything I gained at Nauvoo, but now I know that I can't lose it because it is a part of me, and it inspires me to be better, to work harder in my life. How can anyone doubt this gospel? I love this gospel and know it's true. And I will do everything I can to help bring others to this great and wonderful truth.

### Karen Bingham

I miss Nauvoo terribly! Every day I wish that I was back there to walk around the Temple, sing at the statues (Joseph/Hyrum mounted on their horses), or walk down to the flats. My experience in Nauvoo is by far the most rewarding, life-

changing experience that I have had so far. I have had the privilege of seeing several of my fellow Nauvoo participants around campus. It is so wonderful. Every time that I run into someone it reminds me of how much I miss Nauvoo and what a truly “Zion-like” atmosphere we had last semester. My memories of that experience will never fade.

### Vicki Bingham

I have grown up hearing the phrase, “You don’t know what you have until it is gone.” Until now, I did not really understand its true meaning. After being home a couple of days, I have realized just how special Nauvoo really is. The spirit that is there is one that can bring nothing but happiness and peace. Living in that sacred place for four months changed my life. I learned things about myself and the Church that I would not have learned if not for Nauvoo. I was surrounded by friends that had the same beliefs as me, and I was in an environment that made the gospel and church history the center focus. Learning about the early Saints and Joseph Smith every day brought such a welcome spirit into my life.

I was touched by how everyone came together to form one big family. There was a feeling of love that spread throughout the JSA and it was there up until we left. I learned to truly love and appreciate those people whom I was living with. Some of the friendships that I made there helped to make the semester what it was.

I came home from Nauvoo with a stronger and more meaningful testimony. Because of that wonderful chance that I was able to have, I know that Christ lives. I know that Joseph Smith lived and was a true prophet. I know that my Heavenly Father loves me, and that He knows me personally. I know without a doubt that I was supposed to be in Nauvoo for the Fall Semester of 2005. I had answers to questions and prayers that I had waited a long time for. I found myself in Nauvoo. I came to know who I really was, and what I am capable of doing. I will always have a special place in my heart for Nauvoo. It is my home. Those three months in Nauvoo were the best months of my life. The truths I learned, the friendships I gained, and the spirit that I felt can never be taken away. With all my heart, I love Nauvoo — the City Beautiful.

### Dana Blackburn

I love to see the temple, but even more, I love to serve in the temple. I’m not used to living near a temple, so I’ve tried to take advantage of being right across the street from the Nauvoo Temple. The second time I went to the temple as a student, one of the brethren officiating asked if we (myself, Katelyn Redder, Kyra Saltzgiver, and Alexis Spaulding) had a goal of how many baptisms we wanted to



do during the semester, and although I hadn't even thought about it, I blurted out "1000." I was very surprised at what I had said, but after that, it became my goal. I didn't want my goal to get in the way of recognizing each ordinance I did as helping one more individual rather than just a number. I have been able to feel the pure joy that God wants for each of His children while I've served in the Nauvoo Temple. I feel so blessed to have had the opportunity to be in the Nauvoo Temple so often during the past four months, and I look forward to many more opportunities to serve in the House of the Lord!

### Susan Blaisdell

This experience at the Joseph Smith Academy has been one of the most life changing and amazing experiences that I have ever had. I remember a friend of mine said that he just knew the basics about the gospel, and that is exactly what I felt. But now, I have such a greater appreciation of the things of this gospel and how it was started. Since being here, I have had some of the most spiritual experiences of my life so far and they will forever be in my heart. I have learned and grown to love our prophet Joseph Smith even more than I ever have before. I understand more about his life and what went on and how much he suffered to get the truth to the world. I have such a love for the saints that were before my time. They worked so hard and had such faith — faith that I just hope that I can have in my life.

I have made some amazing friends while being here at the academy. I never thought I would find true friends who share the same love for the gospel and life that I do. We have laughed, talked, cried and made some of the best memories. We experienced some spiritual moments together that only those who were here could ever understand what went on.

I know that this gospel is true. I love it with all of my being and am so grateful that I was able to have it in my home while growing up. I know that I will be able to be there with my family in the Celestial Kingdom someday, and I can't wait! I know that the scriptures are true. I love feasting on the words that are there for me to learn from and get the spirit. I have a true testimony of the temples. I have grown to love them more and more since being in Nauvoo. My heart was so full while I was there and when I remember the work that I did there or even the spirit that I had while I was there. I believe in the power of music. At times, music can express the way a person needs to feel better than when they are speaking. I am grateful for the hymns and sacred music that we are able to have to bring the spirit into our lives. Again, I know that Jesus Christ is my Savior. I know that He suffered for my sins and is up there with my Heavenly father just waiting with open arms for me. I know that they are both there holding my hands each step

of this journey that I am on and never leave me alone. In the name of Jesus Christ. Amen.

### Rachel Briggs

This has been an amazing semester full of fun, learning, and lots of growing. My testimony has reached a new level. I have always loved Joseph, but I have never studied him, his life and teachings in depth before. By visiting the many sites we read about in church history, I have been able to know Joseph Smith as a man. It is amazing to have actually walked through the homes or stood on the land where events that shaped our church took place. The spirit can be felt so strong at the sites. By being where the early saints were and hearing their stories, they no longer are characters in a book, but rather their stories come alive, and I know them as people.

Every day I interact with amazing people just like the early saints. They endure difficult trials, they uplift each other, and they have a good time through it all. I have been so impressed by the high quality people here at the JSA. I've learned so much from each person. I can confidently say that everyone is striving to choose the right and have good desires for their future. I love hearing their testimonies and feeling the depth of their love for Jesus Christ and the Prophet Joseph Smith. I've grown so close to the faculty and cooks. I can't imagine being anywhere else where the faculty cares so much about each individual student and their personal words of encouragement and praying for us. A special thing that I will miss is the feeling of camaraderie here at the JSA. During midterms, everyone was taking the same test at the same time. The whole day before we took a test, each teacher would wish us luck (except for Brother Andrus who doesn't believe in luck, but invoked God's blessings upon us) that we would do well even though the test had nothing to do with their class. I am so grateful for all of the hard work the faculty and staff have put in and for the amazing experiences they have helped to make available.

Nauvoo has become a part of me and my life. I love the temple. It has been such a blessing to have it so close. Often I would escape from the pressures of school, social issues, and the stresses of life by going to the House of the Lord. The workers are so friendly and make you feel loved and welcome. The spirit is so incredible. I love to sit and think of the early saints who sacrificed so much to build the temple. I can only imagine how the temporary wooden font looked and how crazy non-members must have thought the saints to be. I am so grateful for all they did to build the temple and complete the temple work. They started a legacy that has blessed so many lives. I feel privileged to do such a sacred work and to receive the blessings the Lord gives us when we sacrifice our time to serve



others. I am going to miss seeing that beautiful edifice and being able to walk around soaking in the sights and the feelings.

I will never forget the things I have felt and the changes I have made. I have grown in so many ways and expanded who I am. I am so grateful for Joseph Smith. I know him to be the leader of this dispensation and prophet of God. I know that Jesus is the Christ and because he loves us, he was willing to suffer everything, even the pains of death for our happiness. It is because of Him that we can gain true happiness in the Celestial Kingdom. I know that Heavenly Father answers our prayers, but on His time table. I am grateful I had the chance to share this experience with my brother (Matthew). He has been such a support for me in my life. It has definitely been an unforgettable experience and I am sad to see it end. But more than sad, I'm grateful it happened and that I could be a part of it. I know the gospel is true and if we remain faithful to the end we can see each other again and that reunion will be the sweetest thing we've ever known.

### Brindee Brimhall

My testimony of gratefulness for this gospel has grown so much as this semester has progressed. As the semester began, I thought that I understood so much about the history of this gospel and of Joseph Smith. How little did I know! I feel that I have come to personally know Joseph Smith and understand his character. His constant sacrifice of everything that he held dear has helped me to understand his character. His constant sacrifice of everything that he held dear has helped me to understand just how important this gospel is. If he gave everything for me, how could it not be true? Men do not give their lives for a cause that is not true. As much as I have come to love him as a prophet, I have come to love him as a man just as much. He had his weaknesses, and he rose above them. He overcame the world. He was in the world, but not of it. He was a man as well as a prophet. Being here in this "City Beautiful" has given me a feeling of love and appreciation for all of the leaders of the Church. They give all they have for this cause of truthfulness.

My time spent in Nauvoo has given me many things for the future, but mostly it has given me a hope that things can be overcome. With faithfulness, courage, endurance, and with the help of our Father in Heaven anything is possible. God loves us, and He will not leave us alone. If we put our trust in Him, He will help us rise to our fullest potential. My semester here was not possible without Him. He guided me through the hard times away from home, and He made it possible for me to understand the things I was being taught. And it is through Him that I can leave this beautiful place and face the world with the confidence that I now do. He will not leave us alone! He loves us so much. He lives! He knows each and every one of us. He has no other "hobbies" in the universe. We are His all.



It is my prayer that as we leave this place, we will remember what has been done for us to give us this gospel. Let's not take it for granted. May we all, in the 200<sup>th</sup> year of his birth and always, "Stand by my servant, Joseph."

### Christian Brinton

I am not really sure what to say about the semester, not because there isn't anything to be said, but because it has been such an incredible experience that I don't even know where to start. When I think about the past three and a half months, it all kind of blurs together into one beautiful collage. When I try to think about the best part of the semester, one thing will come to mind, but just as it settles in, another memory pops into my mind and for a brief moment it is my favorite memory. There is no way for one who has not been to the semester to get a true taste of what the semester in Nauvoo means to someone that has. But I will try to write a little portion of the experience that I have had.

The Joseph Smith Academy has been one of the most Zion-like experiences that I have ever had. The first couple of days I could tell that there were going to be a few people that I was going to become friends with, but I had no idea that I would grow to love and appreciate as many people as I did. There is something about feeling the spirit with someone else that brings you close. These past three and a half months have been so packed with the spirit that there is not anything that we have not bonded in an incredible way. Everything we did was based around bringing us to the Savior. Every class we went to was taught so that we could strengthen our testimonies and come closer to the Christ. The field studies were full of stops that were integral parts of church history and very conducive to feeling the spirit.

One of the best parts of the semester by far was being around such incredible faculty. I have always been told that you become like those with whom you associate. If that is true, then I feel very fortunate to have been around such incredible role models for the past semester. There was not a member of the faculty that wouldn't have bent over backwards to help their students. They were always there if we needed them. They not only helped us with class work, but were available if we needed to talk, or had questions about life. There were several times that the Huffs saw me in the hall at night and pulled me into their apartment and fed me soup, and talked to me about life. Brother and Sister Andrus, who were the other faculty members on our floor, often fed me peanuts and gave me much appreciated advice. The entire faculty has talked to me about marriage, and I really appreciate that as well. I hope to implement their advice in the not-too-distant future (wink, wink, nudge, nudge). I am fully convinced that there isn't a better group of people in the world. I will never forget the faculty and will always look up to them as examples of true Latter-day Saints.



Above are only a few of the components that have gone into an incredible semester. I truly wish that I could put my heart on the table and show what the semester has done for me. I have grown and changed in ways that I didn't expect. I will never forget the amazing times that I have had here. They have changed my life, and I pray that I can incorporate the feelings I have learned into the rest of my life. I know that if I can do that one thing, then my life will be full of richness. It is now the night before I leave, but I don't see tomorrow as an end, but a new beginning. The Joseph Smith Academy will have a very warm spot in my heart.

### Michele Call

I am so grateful that I had this opportunity to be in Nauvoo and learn more about the Saints. This semester has been really different for me because we have devotionals at the beginning of almost every class. It is great. I have made so many friends here. Nauvoo is a beautiful place and I will be sad to leave it, but hope I can come back one day. I know that I came here for a reason and although Nauvoo may not have needed me, I know that I needed Nauvoo. To be able to go to the Nauvoo Temple and think that the Saints built that temple and then they left it behind is just so amazing to me. Even though the temple has been rebuilt, there is still an incredible feeling when you go there of how hard the Saints worked to build that temple.

The other day I went to take a picture of my ancestor's house, Nathaniel Ashby, and when I took the picture and got back in the van, I started thinking that I just walked where my ancestor walked. My testimony has certainly gotten stronger being here. I don't know if I have ever really thought just how much Joseph and the early Saints have done for the Church. I can hardly imagine what the day will be like to be able to look in their faces and to know that they did all of this because they wanted to and they did it for us. Even though they were forced and persecuted by the mobs, they chose to leave, they didn't have to, but they did it because they wanted to. I am so grateful that before they left, they blessed Nauvoo that it would be preserved so that we could see it. It is so beautiful. Until I came here, I don't think I ever thought about how real the Saints were and everything that they went through. I am so grateful that so many of the early pioneers chose to make the journey to the Salt Lake Valley. I hope we can always remember everything that they did and remember those that died on the way and never made it. They died doing what they knew was right though.

Joseph Smith lived for us and died. He knew that if he went to Carthage that he would not make it back to Nauvoo but he went to save the people he loved in Nauvoo. Joseph restored the gospel to us in this dispensation and I can think of no greater gift than the gift of the gospel. To know the truth is a great gift. I am grateful for the Rocky Mountain Prophecy that Joseph gave in Montrose. I am so



grateful that Anson Call was one who participated in that prophecy and was one who helped fulfill the prophecy of the prophet by helping build cities and towns in Bountiful. He had a great mission in life and I am proud to say that I am one of his descendants. I am grateful for all the early Saints of the Church and for what they did.

How grateful we are to be able to go to the temple and do baptisms for those that never had the chance to receive the gospel in this life, that they may accept the gospel. I can imagine the joy that they are feeling, knowing that they are free to go, after 20 or 30 years or more. They are waiting for us and we can't let them down.

Joseph Smith followed the great example of Jesus Christ by giving his life to save so many souls. Jesus Christ and Joseph Smith lived and died for us. We must live for them that they are not ashamed of us. The Saints were real and what they went through was very real. We must always remember the great cause they had and that they did it because they chose to, not because they had to. What they did was noble and great. No one was forcing them to make the choice they did. It was in Heavenly Father's plan from the beginning that they would come out here and make the long, hard journey, but they chose to keep that promise that they had made to Him. We need to keep our promises that we have made to Him, by enduring to the end and following the example of all the pioneers that came before us.

### Jill Camp

How can I put all my feelings into words? I hope I can express what is in my heart and write what lies in my soul. Nauvoo has been amazing and this experience was one that I needed so badly in my life. It has helped me see what I need to change. This whole semester I have worked on two virtues: gratitude and a positive attitude. At first I did not know how to go about this life change. I have tried before but it was never a permanent change. This time I wanted to do it right and forever. While I was reading the Book of Mormon for the Gordon B. Hinckley challenge, I came upon Alma 38:5, "... as ye shall put your trust in God even so much ye shall be delivered out of your trials and troubles." This scripture does not specifically mention "change," but it was my answer. If I put my trust in my Heavenly Father and come unto him with a humble heart, he can guide me. This answer filled my heart with joy and elation. This was a start of a long road, that is and will forever continue. Since I have started to let my Heavenly Father mold me and guide me in all my endeavors, I have noticed many changes. I am more happy, with myself and others, and my heart is filled with love for all my blessings. These feelings are exactly what I wanted to come into my heart, optimism and gratitude. This is such a testament to me on how much



my Heavenly Father loves me, for he has given me the desires of my heart. But it has happened not just because I asked, but because I did those small little things that brought the Spirit into my life. In all honesty, I worked hard to get the rewards I was looking for. But I did not work towards becoming a better person on my own, I had help from above with every step. Being here in Nauvoo has strengthened my testimony that if I have God with me, supporting me, there is nothing that I cannot do. He is my guide and light, with him I cannot fail.

I have loved living so close to the temple, for it has such a special spirit. That spirit of peace and comfort has touched me and penetrated my very soul. I feel it every day, even when I am not within its walls. More than anything I have felt the power of the scripture, “he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.” My heart has been turned to those fathers that came before me, and I have found a deep love for their sacrifices. This feeling is most prominently in my pioneer ancestors. I have been so very blessed to have such a righteous ancestry that gave their lives for the gospel. I know that I have received many blessings in my life because of their amazing lives. While in the temple I feel them around me and know that they are proud of how I am honoring their lives. The best way for me to remember the sacrifices they made for the gospel is to live in God and be grateful for my Savior. Being here has made me see their lives in a different manner and I have literally gotten on my knees to thank God that they were willing to live in the gospel. I will live my life worthy of their sacrifices and always hold them close to me. Even though I cannot see them, I know they are with me, helping me stay strong and “remember the legacy” I must keep alive.

More than anything I have gained a deep and strong love for the Prophet Joseph Smith. I have heard about this man so much throughout my whole life that he seemed to be a myth. He was so great I saw him as a legend. But I have learned that he was a man, a man like none other. Joseph was not perfect, but the Lord does not need perfect people to do his work, just people who are faithful and humble. More than anyone Joseph was this man. His righteousness and trust in the Lord has amazed me and is such an example of how I want to be. By learning his doctrines, I have come so close to him. Even though I do not know his face or manners, I feel I know him. I know his love for the Savior, his spirit, and his testimony. It is true that a man can learn more and grow more by learning doctrine than by studying any book. The doctrine of the church has come alive in mind and its truthfulness is real. Joseph brought this doctrine back to the earth, and I want to praise his name because of it. “Millions shall know Brother Joseph again.” I feel that I have become one of those million and will always shout with joy to have a testimony of Joseph Smith. He did what he did and saw what he saw. I can never deny that Joseph Smith was a true prophet. So, I leave



with a testimony of my Savior and his love for me. His atonement is the greatest gift, one that I can never repay him for. Because of this gift, I shall be able to live forever with my Heavenly Father. This gospel is true, all of it!

### Kayli Decker

There are few sunrises that can compare to those in Nauvoo, Ill. I know, because I was there last fall for the BYU Semester in Nauvoo program.

It's hard to believe that it has been several months since I left that great city, and with it, the best group of people I could have ever met. Though small in size, that city gave me experiences and knowledge that have exceeded all bounds along with friendships that will last for eternity.

The activities we did in Nauvoo taught me things about myself that I never knew. It also gave me the chance for experiences I would never have had in my lifetime. I never, in my wildest dreams, pictured myself building and rowing a flatboat across the mile-wide Mississippi. I never thought that I could walk 23 miles to Carthage jail, but I did. I could never picture myself singing in the Kirtland (Ohio) Temple or acting out the starting of the Relief Society in the replica of the Red Brick Store where it began. But it wouldn't have meant as much if it weren't for the people with whom I shared these experiences.

Before Joseph Smith made the ride to Carthage Jail where he was martyred, he said, "This is the most beautiful place and the best people under the heavens." Looking back on it now, I feel the same way.

During the short three months, we witnessed many great things that have strengthened testimonies and friendships. Our visit to the Kirtland Temple is one such event. We had the opportunity to have a program there, and the Spirit that I felt still gives me shivers when I think about it. We were blessed to be in the place where Christ had appeared to Joseph Smith, and we knew it.

It seems, though that the experiences that struck us the most were probably the least obvious. The little experiences in Nauvoo helped make it special, such as every Sunday meeting in front of the Joseph and Hyrum Smith statue across the street from the Nauvoo Temple, where we would sing hymns.

It was the spirits of all those who had lived in that city when it was at its prime that made it special. It's the place where sealings were first performed, where the saints had to sacrifice in order to live and continue on in the Church. It was "Nauvoo the Beautiful."

If you ever have the chance to visit that amazing city, be sure to take every opportunity you can. Wake up early to see the sunrise over the blessed Nauvoo Temple. Take the wagon tour around the city. Stop by the Scovil Bakery and try the cookies. Take the time to read your scriptures in one of the groves where



Joseph preached. Visit the graves of Joseph, Emma and Hyrum Smith and think about their lives and the impact they have had on yours.

Visit Carthage jail and watch the movie in the visitors' center. Look out the window where Joseph fell and say a prayer of thanks for that man. Once you have done all there is to do, walk the Trail of Hope, the road the saints trudged when they left Nauvoo and their beloved temple. Walk slowly and read the quotes along the way from the people who made this trek. Then stand on the banks of the grand Mississippi and watch the sky turn into brilliant shades of color as the sun sets.

Nauvoo is a blessing for anyone who goes there and feels the spirit of the lives that lived there. For me, it was the best three months of my life, and for the rest of it I will always remember Nauvoo. (Reprinted from the *Church News*, week ending April 29, 2006, page 7)

### Joseph V. Fawson

When I think back on how this experience has affected me, it is hard to put into words to express those feelings, but I will try to do it, anyway. When I came to Nauvoo, I was not sure what to expect from it. I knew about Nauvoo and I knew some of what happened here, but I know more now than I did then, and it has changed me for the better. My love for the Saints who lived here has become so much stronger as I have learned about those who lived here and what happened to them. My love for the Prophet Joseph Smith has become so much stronger since I came here. I knew Joseph Smith was a Prophet and I knew all he taught was real and that it happened, but it means so much more to me now than it did before I came here. I truly believe more that Joseph Smith was a Prophet of God and that he truly saw God the Father and his son Jesus Christ.

Being in the Sacred Grove was a truly wonderful experience for me, when I walked into that Grove of trees knowing that anywhere in that Grove is where the First Vision could have taken place was amazing to me. When I walked into that Grove, I felt immediate peace and comfort, and I knew that the First Vision happened. I always knew it happened, but I have a stronger testimony that it truly did happen now more than ever.

I have loved living in Nauvoo. I have gained a great love for the Saints who lived here and especially those few who I am related to. I have a testimony of this Gospel and of the Book of Mormon, it was wonderful to see the homes where it was translated and the place where it was printed, as well as where the Church was organized at the Peter Whitmer Farm. I know God the Father lives and that he loves and wants what is best for me, and I know that it was right for me to be here. I know that Jesus Christ lives and that he is the Savior of the world as well as my Personal Savior. I love him and am grateful for him, and am grateful for

this experience, and thank my Father in Heaven for making it possible for me to come here. This is my Testimony and I share it with all who read it, in the name of Jesus Christ. Amen.

### Halie Foell

During my time in Nauvoo, I had the opportunity to touch, see and feel things that I could not have anywhere else. To pick one experience from several takes away from the amazing atmosphere the Semester at Nauvoo program created. One experience, however, that I had is near and dear to my heart. I had the opportunity and blessing to do some research on Alvin Smith. He was the older brother of Joseph Smith Jr., the Prophet of the Restoration. Learning about his family, his chores, his love and his trials helped me see my place in my family.

“Today I got to do my extra credit report on Alvin Smith. It was a wonderful experience. I have come to love that man and I can’t wait to meet him again someday. He loved his family and cared for his parents with all his heart and strength. His love for them as well as his siblings was unfailing. I hope that I can have that love and devotion to my family. They do so much for me” (October 8, 2005). The love I have gained for Alvin Smith is of deep importance to me. His example to his siblings and the love he had for his parents was a love that I will always strive to have. His faithful spirit has lifted my heart and placed it into a spirit of service in my own family. The support and encouragement he gave to everyone around him gained him the celestial glory we all wish to have. His shortened life was all he needed to fulfill his divine role in being an example to the prophet.

Of all the experiences I had in Nauvoo, this is the one I can take with me in my heart everywhere. From going to the temple through the week, to eating with friends, to visiting the flats, to singing at the Joseph and Hyrum statues on Sunday nights, to walking down Parley Street, to visiting Carthage Jail, to seeing the sun set during the winter, to gaining new friendships, Alvin Smith is one, along with many other memories, that I will never forget. I will always remember the love that I felt in Nauvoo from my Heavenly Father, Jesus Christ, my family, my friends, and most of all my beloved classmates and teachers that made it all worth it. “As we pulled into Nauvoo tonight I saw the temple and I felt love. I felt like I was so happy to be home. It is my home and I don’t think I can ever leave” (October 12, 2005). I never thought I could actually say, “I left Nauvoo, but Nauvoo will never leave me.”



### Sterling Gray

In *Mosiah* 18, verse 30, Mormon is describing the waters of Mormon, where Alma baptized and taught repentance to hundreds of King Noah's people before they were driven into the wilderness. Mormon says about that place: "how beautiful are they to the eyes of them who there came to the knowledge of their Redeemer; yea, and how blessed are they, for they shall sing to his praise forever." I was looking on-line for a picture of Carthage, and I got that good, old sentimental feeling. Then I read this verse. How beautiful is Nauvoo!

### Stephanie Griggs

Nauvoo is a quaint little town with a population of just under 1,100. There is one main street lined with privately owned shops that sell anything and everything. There are several hotels and motels scattered throughout the area, they are lonely and deserted during the cold winter months and overflowing with tourists during the hot summer days. Standing just at the edge of the bluff is a beautiful and majestic, white building that overlooks an empty town. It can be seen for miles around and it is the center piece of Nauvoo.

Standing just to the northwest of the Temple stands another building, also looking over the deserted flats below. It is an old, worn out building. There is no air conditioning, only part of the heating system works, the carpet is grass green while the curtains are a bright array of mismatching reds, oranges, and yellows, the faucets constantly drip, and the windows creak when opened and they refuse to latch shut when closed. However, if a stranger were to walk the halls of this building, he would see something that cannot be seen anywhere else in the world. He would see 120 college students studying, listening, working, praying, laughing, having fun and learning while focusing all of their attentions and energies on the Gospel of Jesus Christ. Each student had different reasons for coming to Nauvoo, but each student has to come with the same goal in mind: to have his or her testimony of Christ strengthened.

Of all the places in the world, why did they come to Nauvoo? It is for the same reason that tourists come: to learn of its past and to feel of its spirit. They come to learn about the astounding faith, dedication, and common goal of a people, brought together by the testimony of a prophet of God, to build a temple that now stands overlooking a deserted town.

I am one of these students who has been given the rare opportunity to study at the Joseph Smith Academy. I came to Nauvoo with the expectation of gaining a stronger testimony, and my expectations have been exceeded. I will leave Nauvoo a different person from when I first arrived. I have come to appreciate those who have gone before me and the legacies they have left. I have walked the streets of Nauvoo many times now, and each time I do, I remember that I am



walking where the Prophet Joseph walked, where the Twelve Apostles walked, where my ancestors walked, and where a people of God walked on a daily basis. This was their home, and it was focused on the temple and the blessings that would be received there.

This semester I have come to a better understanding of why these people did what they did. I have been to the Sacred Grove and felt the presence of the Lord there. I know that Jesus Christ and Heavenly Father appeared to a 14-year-old boy there and taught him eternal truths. I have been to the Susquehanna River, listened to an apostle of the Lord bare testimony of the sacredness of the place, and know that this is where the priesthood was restored to the earth. I have been to the Kirtland Temple and participated in a sacred meeting there, where I learned that it is still the Lord's temple. I felt His Spirit there and I know that Christ appeared there, and that Moses, Elias, and Elijah each appeared there to commit the keys of this dispensation into the hands of the Church.

I have gained a stronger testimony of the Prophet Joseph Smith. I have learned of his teachings and the importance of his divine calling. He is a prophet of God and has helped to restore the Gospel to this earth, bringing millions to the truth. He helped to bring forth the Book of Mormon, which is the most correct of any book on this earth and is the way men come unto Christ. He taught that Christ is our Savior, Redeemer, and friend, and that it is only through Him that we can be saved.

When I leave Nauvoo, I will leave behind the green carpet, the dripping faucets, the Mississippi River, and the charming red brick homes, but there is much that I will take with me. I will take home souvenirs, pictures, and books. I will take good memories and lasting friendships. Most importantly, I will take home my increased knowledge of the Gospel and the testimony I have gained here, with the hope and desire to share what I know with others.

### Paul S. Groesbeck

I am so grateful for the experience I could have at the Joseph Smith Academy. My knowledge of the Church's history and early Saints has greatly increased because of the great teachers and the opportunities I have had to see the historical sites of the Church. I have felt the Spirit through these great experiences. My testimony has grown and been strengthened because of the three months I have spent at this university in Nauvoo. I bare my testimony that The Church of Jesus Christ of Latter-day Saints is the only true church on the earth today. I know God lives and loves all his children, and he wants to bless us when we obey his commandments. I know Jesus Christ lived and died for my sins. I am grateful that through the atonement I can live with God again in Heaven. I know that Joseph Smith is a true prophet who saw Heavenly Father and Jesus Christ, and



through revelation from God he restored the true church back to the earth. I know that Joseph translated the Book of Mormon through inspiration. The Book of Mormon is the true word of God and blesses me when I follow its guidance. I know that President Hinckley is a real prophet who receives revelation from God and leads us with it. I am so grateful to have the true Gospel in my life today and the happiness it gives me. I say these things in the name of Jesus Christ. Amen.

Aaron Hamilton (written by his father, David)

Our son, Aaron, attended the Joseph Smith Academy during the 2005 Winter Semester. While his stay in Nauvoo was academically challenging, his testimony grew by leaps and bounds. The professors took a special interest in each of the students and the passion they had for their subject was reflected in the student's learning. During our 2005 spring break, we visited Aaron in Nauvoo. He drove us to church history sites, introduced us to his professors, and bore a strong testimony of the Prophet Joseph Smith. We were impressed with the Academy, the church couple missionaries, and the rich history.

Now he (Aaron) is serving his mission in the Guadalajara Mexico Mission. Prior to his attending his mission, you promised it would prepare him for a full-time mission. You were exactly right! Each letter he writes home, he bears his testimony. While what he bears his testimony on varies from week to week, the one thing he consistently bears testimony of is Joseph Smith.

Thank you for your counsel, for the effort you made in coordinating his travel, and especially for offering this once-in-a-life-time opportunity for our son.

While I do not know why the Church has decided to stop offering Semester at Nauvoo, I trust the decision. We are just thankful for the opportunity our son had to attend. (David and Penne Hamilton)

Tyson Hazard

I was lying on my back in a large grass field surrounded by palm trees, thinking about the great time I had just spent with my friends for three weeks, and about going home. As I pondered the fact that I would not see those friends for at least two more years — I was leaving for a full-time mission in Ecuador Guayaquil Sur in just a couple of weeks — the friend who was there with me broke the silence. He explained how, to him, life seemed like one continuous set of changes. From high school to working to school and mission, then later marriage and children and all the moving around in between, it just never seemed “the same” as it did before the most recent change.

Shortly prior to leaving Nauvoo, a few of us were talking about the game of “Ultimate Spoons” we played on our first weekend of school. As we looked at the pictures, we all agreed it seemed that a mere week had not gone by. But as I



looked at all of you and thought about it, I was amazed at how much my feelings and perception of you had been enhanced. I remembered being with you on that awkward evening in January, awkward only because of the recent change. But more than anything I had felt excitement, inadequacy, and curiosity to get to know you. I was starving for new friendships. In the following three months I hadn't taken the time to look in detail at those pictures. Now, in April, surrounded by a small group of friends, those pictures seemed to have so much life. I studied the face of each individual and, in the time the shutter had avoided those expressions to allow me a glance and a memory, a love filled both your frames and my heart, and I felt grateful that my hunger had been satisfied. I knew you! Our countenances had been pervaded with every one of your actions since that day. There were no uncertainties. I knew that I would do anything for the happiness of any one of you.

Why did we go to Nauvoo? What were we meant to learn, and who from? I have wondered about such things on countless occasions. Being in Nauvoo in fact has altered and enhanced the way and why I wonder at all. During my first few days there, I thought a lot about the wonderful opportunity we had been given to be together during such a crucial time in our short mortal lives. I supposed that the environment and support might never be greater to build up a Zion community than then. I specifically remember one dark evening that was especially meaningful to me. After pleading for help in the Temple to learn to become a part of that Zion, I crossed the street to the comforting statue of Joseph to speak into the still night air. Having realized that Zion is what he too had always wanted and worked for, I tried to imagine what it must have been like for the Prophet to leave Nauvoo and its people, knowing "the trials that await them." My heart ached; and again as I envisioned a similar time in the ineluctable future when we would again part ways and leave that Beautiful City. It was then that the Spirit like a fire and with incredible power entered my heart and told me that the things I was to learn during that semester in Nauvoo were to serve me for good throughout the rest of my life. It was to be an experience comparable to no other I had previously undergone, nor would thereafter encounter. It was a welcome extension to yet another confirmation.

I was lying on my back in a concrete warehouse surrounded by things of the world, thinking about the great time I had just had at institute, and about my new tentative plans for the future. The drive had been long and slow, but I was glad to have gone; in the building was an advertisement to celebrate the Prophet's 200<sup>th</sup> birthday in the City of Joseph. As I prayed about my decision to attend the Semester in Nauvoo, the still small voice of a Friend who was there with me broke the silence. He explained to me that I would be specifically and properly endorsed



with the sole condition that I “stay close to the Lord.” The caution was timely; the most ineffable change of my life was just around the corner.

In the Huffs’ hotel room in Shipshewana, we met for one last time — one of those sweet times in the semester. It was there that we spoke of changes and of the vicissitudes of life. In the time I had willed myself to stop swimming, I was able to see for just a moment how in life we are given opportunities to experience many different things, and that in many ways it is all of those experiences clumped together that make our life what it becomes. As we age, we are constantly trying to relive those same experiences that helped us so much in our progression. We want things to be “the same.” The same jokes and testimonies, the same long talks and games and classes. The same temple across the street and sunsets by the river. We want to have the joys back as they were because it felt so good to be so stretched and so stuffed; even when it hurt, it was better than going without. But mother always taught us that the more we eat, the bigger we will grow. Is not that “more” relative to our ever-changing selves?

My testimony of the Semester at Nauvoo is that which I undeservingly bequeathed from your examples. I am convinced that I would not know our Savior the way I now do had I not seen Him the way I have in you. There is nothing that I have experienced in life that you have not, and that is how I find faith in all of you. It is your lives that have both fabricated and permeated new depths to my soul. Excitement, inadequacy and curiosity to get to know you are still words that describe my feelings when one of you so much as crosses my mind, except that they have been intensely enhanced and amplified. I now feel extremely excited, hopelessly inadequate and dopedily curious to get to know you, because I have seen how truly incredible of an experience you made Nauvoo to be. My testimony of Nauvoo is one of friendship and learning, of preparing for change and of exercising faith in one another. My testimony of Nauvoo is one of testimony itself, found in a place and time so pure and simple that it could be called ZION.

Lindsay Hinman (a poem)

When I arrived, I saw a man, loved, revered, despised, and feared.  
I’d heard the stories, heard his name, knew the world knew of his fame.  
It wasn’t till I saw the man as brother to me  
That through his eyes I caught a glimpse of what the world could be.  
Through them air was fresh and sweet, work was glory, love complete.  
Each day a chance, a gift divine, through glance he opened my eyes,  
To hope anew and courage too, love of life and work to do.

I slowly stepped into his shoes, though far too large for me.  
Those boots had trod a path or two, but oft escaped to another shoe,  
And learned his neighbor's plight and pride before grace or consequence applied.  
Then to his own boots, he'd return content to live and love and learn.  
I stepped into his shoes that day and knew my own would feel so changed  
When I returned along my way.

I tried a step or two to take and quickly realized my mistake.  
The way was heavy, thick with words to tear me down, debase, discourage  
All the good that I might do. I knew my brother's pain was true.  
The tears ran fast, and swirled 'round me were voices. I dropped to my knees.  
Thoughts of all I had to do met with ones of men I knew,  
Who once were friends who pledged their lives,  
Now held me hostage with their knives  
Of spite, anger, fear and greed. From my knees I began to plead,  
"Change our hearts to grow as one, change us please, Oh blessed Son."

My brother picked me up and spoke through broken heart none could revoke.  
"You've walked a mile in my shoes. So true a friend, I'd hate to lose."  
He placed my own shoes on my feet. "Let's make our way. We've life to greet."  
He took me to a bench. We sat among the trees.  
His heart he poured out into mine. The words he spoke were these:  
"I love the Lord and He loves thee." It was near this very tree,  
He came to me, I tell you true. He called my name. He'll call yours, too.

We left the woods and walked a ways and whether months or weeks or days,  
I know not time, but that we walked and as we walked, we talked and talked. My  
brother told me of his life, love of children, friends and wife.  
I learned of grief and pain acute, lives he blessed, lies he lived to refute.  
Nights of dancing, lessons taught, sticks he pulled, battles fought.  
He spoke of God in all His wonder, then taught of the heavens we sat under. He  
said, "Look above five minutes time and you'll learn more of truth sublime,  
than can be taught by all mankind."  
Then we sat, just he and I, searching deeply through the sky.  
When I turned and saw his eyes, it came to me as no surprise,  
That glow divine from stars above shone from his eyes as truth and love.

He spoke my name in softest tone. "Now I don't feel so alone.  
I see the light that shines from me, lies in your eyes. All will see,  
And wonder where such light resides. It's in my heart and now your eyes.



Now look upon the troubled one, for through your eyes, he'll see the Son. Share the light. Be brave, and give all you have to truly live."

### Jared Huber

I've now been home for nearly a month, but it seems more like I've spent a month away from home and am now just waiting to go back. During my time in Nauvoo, I changed in ways that I am not able to express or share. Nauvoo is more than just a place now. It is where I really began to discover the gospel, to appreciate the Saints, to gain a love for Brother Joseph, a place where I finally grew up. It didn't matter where I was, or what I was doing in Nauvoo, I always felt the Spirit around and in me. And as we journeyed to the Church history sites, and partook of the spiritual fruits there, the scriptures came alive, and my understanding quickened. I learned so much about myself. I know that just as the Savior carried the Saints through their trials and pains, He can do the same for me. Now I live with greater purpose, with greater zeal and direction. In every aspect of my life, I am better because of Nauvoo and the people there. In those three short months, I was able to go to the Temple daily, learn about the gospel all the time, and was constantly in an environment where it was safe to be. From the teachers I learned what I can become. Daily, I felt their love for me, as well as for the other students.

But after everything is said and done, I know that this is the Church of our Lord and Savior Jesus Christ. I know He lived and died for us, that He suffered for my sins, that He loves me beyond my own capacity to express or comprehend. I know that I am a son of God, and that I, too, may become as He is. I know that Joseph was and is the Prophet of the Restoration, that he saw the Father and the Son in the Sacred Grove, that he received the priesthood on the banks of the Susquehanna River, that he translated the Book of Mormon by the gift and power of God, and he received the keys of the kingdom in the Kirtland Temple on that beautiful April morn. I know that today those same keys are held by another prophet of God, even Gordon B. Hinckley. I know that this is the great work of God, to "bring to pass the immortality and eternal life of man," and that as I strive to keep the commandments and heed the direction of the prophets, both living and dead, I will return to live with Him once again. And when I kneel at His feet, and feel the prints of the nails on His hands, He will look at me, and with that love-filled glance, I will know. This is His work, and this is my testimony. In the name of Jesus Christ, Amen.

### Meaghan Hughes

Nauvoo and I have always had a connection, even before I came here. But



coming here has been one of the greatest things that has happened to me in my life. My testimony of Joseph Smith has strengthened more than I thought it would. I feel so close to him and to the Saints that have lived here. Now Nauvoo is more special to me and always will be. I love it here, especially the temple. Whenever I see it, I feel complete, and never want to leave it again.

### Brandt Jensen

When my cousin told me about the BYU-Semester at Nauvoo program and that I should go with her, I was all for it. I think it was mostly because my cousin, Laura Jensen, is everything I want to be as a person. I never imagined that I would come away from that semester with the personal strength, testimony and “family” that I have today. When I first thought about it after applying I thought that the other students would be the most spiritual kids around and that I would be the only one with a troubled past. Truth be told there were kids from every background and we were all there for the same thing, to build our knowledge and testimonies of The Church of Jesus Christ of Latter-day Saints. Nauvoo holds a special place in my heart but it wasn’t just the city, it was absolutely everything I had interaction with. The missionaries at all the sites, the professors, the missionaries that were in the Joseph Smith Academy just for us, but the two most important things were the other students and the Spirit I felt every day. Every day students would have testimony building, spiritual experiences. Most of the time they were just little reassurances but there were a few times where an overwhelming spirit would rush over you so profound you would feel like you could grab hold of it and put it in your pocket. I am so grateful for the other students who were there. They were such a help and strength to me and each one taught me something new. I wish I had the talent to convey in words how close we all became in Nauvoo, but let me just say that I consider every person that was there during the fall semester of 2005 my Nauvoo family.

Now, that being said, I would like to share a couple of experiences that changed my life while in Nauvoo. The first was in one of the classes we had called, “Teachings of the Prophet Joseph Smith.” During that class we learned a lot about his life and the things he taught. The more I studied, learned, and the more I visited the places where he lived and taught the more my love for that great man grew. Then right before the last class of the semester, Brother Christian asked me if I would bear my testimony and feelings about the Prophet. I told him that I would love to and my mind started racing trying to figure out what to say in front of a class of at least 40 of my now closest friends. Before the time came for me to speak, one of my best friends, Sterling Gray, sang a song about Joseph Smith’s life. Almost as soon as he started singing, the Spirit poured into the room and everyone felt it. I looked around and there were tears in every one’s eyes. I



don't know how Sterling did it, but he managed to get through the song while holding back the tears. After that I was asked to the front and when I got there all I could do was look into the eyes of my fellow students because I knew that if I opened my mouth I wouldn't be able to get through a sentence. I gathered as much composure as I could and started to share my feelings and I did pretty good but as I came closer to the end of my testimony, I lost it. One of the last things I said was, "The song Sterling sang is perfect but I would like to change one thing. The verse that says that He was a Prophet, I would change that to say He IS the Prophet." After me, M.C. stood and bore her testimony, and I don't remember there being a dry face in the class. I feel that brought us closer as a group than any other moment, save one.

We were in Kirtland on our eastern field trip and we took a tour of the Kirtland Temple, but the gentleman from the Community of Christ church who was giving us the tour said we couldn't go up to the third floor where the offices were because of some restoration work that was being done. Needless to say we were all pretty bummed about that. After we visited all the other places we were scheduled to visit that day, we went back to the hotel to change for a program we were putting on in the Temple for the local missionaries. Our choir made up of about 100 of the 121 students sang 12 or so songs. To be honest we had the potential to be a really good choir, but something just wasn't clicking, and some of us along with a few professors were nervous for the program. However, when the program was over, I don't think there was a single person in that Temple that didn't believe we had the assistance of an angelic choir. Every song sounded better than we could have ever dreamed. The missionaries were then excused and we were taken, row by row, up to the third floor to Joseph's office and we stood there in silence for a few minutes so we could feel and soak in the Spirit that was there. Then they excused us, row by row, out of the Temple. When I walked outside everyone was standing in a half circle facing the Temple. It was so quiet and peaceful, except for the occasional car passing by. Not much time had passed until someone started singing a hymn, just like in one of those church movies. We sang hymn after hymn, as soon as one was finished someone started another one. No one wanted to leave. Everyone just kept singing, looking at the Kirtland Temple, and giving each other hugs. A half hour or so passed before our professors ushered us back onto the buses. On the way back to the hotel, people kept singing hymns, trying to keep the Spirit with us. Later, when people would ask us what our most memorable moments were, that one is one of the first to be said. I think that we grew a lot closer as a group at that time than any other.

When I hear the word "Nauvoo," the first thing I think of is the sight of the Joseph and Hyrum Smith statues right across the street from the Nauvoo Temple at sunset. It was the most beautiful thing I have ever had the privilege of



beholding. My heart always yearns to go back and experience everything all over again. One of our professors told us, "Students, one day you will leave Nauvoo, but Nauvoo will NEVER leave you!" (Brother Andrus, if that was you, you can fix that and put your name in there.) That statement is very true. I would give anything to go back with the same people and do it all over again. The friends I gained out there are the closest and dearest that I have had in my life. I consider them my second family and would do absolutely anything for them. I don't think that there would have been a better semester for me and it is my opinion that every member of the church should attend BYU-Semester at Nauvoo. It changes lives for the better. I think I speak for all members of the fall semester 2005 when I say that to us Nauvoo means FAMILY.

### Laura Jensen

MY LITTLE GIFT TO JOSEPH. This is to Dad, Amber, Erika, and anybody else who has gone farther than they thought possible. I share this experience with you, not to boast of my achievements, but because this was a very special experience for me.

Today we had the Carthage Walk, starting from the Nauvoo Temple to Carthage Jail. To get the reward, a patch, we had to go all 23 miles and touch the Jail! We started off at about 8:15 in the morning, Saturday, November 12, 2005. I started running only to catch up with my friend Janae. She and a couple of other girls were running, so I ran with them. I decided I would run 6 miles because the first week I got to Nauvoo, I made a goal that I would run six. To some this is a walk around the park, but to me it is a marathon in and of itself. I hate running.

Dad, I couldn't stop thinking about all the marathons you ran. I was so excited when I got to mile six. Joseph Hinckley, my running partner in the mornings, knew about my previous goal, and he cheered me on and gave me a hug. I was so pumped I decided to keep running just to the next mile marker. A hospitality van came and gave me water and some food just before arriving at mile 7. I kept going! This is 4 miles further than I had ever run before, and my ankles wouldn't let me forget that; they were killing me. Mile marker 8 was in sight and for my body at that time, it was my personal finish line. I couldn't believe I had just run 8 miles. I will admit I was quite proud of myself. I began to walk as the other girls ran on. I was completely alone, in the middle of fields as far off as I could see. It was absolutely beautiful. My mind kept telling me I could go on, so I picked up pace again and ran. My thoughts were overcome by stories of the pioneers as they journeyed west. I realized I understood their pain in only a small degree. I prayed out loud to my Heavenly Father, thanking him for the scenery and beautiful weather. There was a constant chilly wind, but it felt so good while



running. To help me press forward I sang some hymns out loud to remind me that the Saints suffered far greater than me.

Joseph Hinckley caught up to me as we ran to mile 12! Twelve miles, that was double my goal. I walked in much discomfort. My knees and joints were screaming at me, begging me to quit. To say the least, I was in pain. I met up with my friends, Aaron Phipps and Bri. We walked and ran off and on together for the next 5 or 6 miles. We would get so excited when the vans would come by and give us food and water, because we were running low on energy. The wind felt like it was hitting us at 55 mph. The hills seemed to get bigger and bigger, and it started to rain and get really cold. Because the wind was so strong, the rain hurt our exposed skin as it hit us. (Some other runners not too far ahead got hailed on.) Turning around was further than our finish and we were in the middle of nowhere with no civilization, leaving us with no choice but to move forward.

With each step, I gained more and more respect for all that ran a marathon. Aaron ran ahead to stay warm from the rain, and I told Bri about the time that you, Dad, were almost finished with your marathon and with about a mile or two left, we found you running with close to no energy, but with tears streaming down your face, barely getting out, "I can't do it, I can't do it!" I explained to her how much will-power and dedication you had and how much I respected you. To see you at your weakest point was very hard for me to witness. I remember Erika and me crying by your side, wishing we could take away your pain. I told her how the family ran by your side pulling you, and then you sprinted off to the finish line. To my surprise, I looked at Bri and she was in tears. She couldn't get it out of her mind, and I think it kept her going, as it did me. I also told some other runners the story of Amber and Dad crossing the finish line hand in hand. These are memories I will never forget.

It will be hard for me to describe the pain I was going through at this point, but I think those who have gone further than their body will allow can understand. We were at about mile 18 when Bri and I started talking about our amazement that this is how the missionaries went to proclaim the truth to the world on foot. There must be so many stories that we haven't even heard of where they suffered greatly. I think we were probably at our weakest and most painful point up to this time. I turned to her and said, "Bri, I've got an idea. Let's run the last three miles without stopping, for Joseph Smith. He suffered in Liberty and amongst the mobs for us, let's do this for him, for his birthday." She immediately said, "I can't, I can't do it." I convinced her it was for Joseph and she could do it. So we both agreed. We stopped about mile 19, and stretched and poured the rocks out of our shoes. (We didn't want to get them out before, because we were afraid our legs would stiffen up too quickly. I'll remind you, I wasn't planning on running, so I hadn't stretched or anything.) We said a prayer together, explaining to our



Heavenly Father that we were grateful for the Prophet's suffering and trials that he did for this Gospel and we wanted to do this for him. We told him we were very weak, but wanted to do this for Joseph. Both in tears, we began to run. Bri had her headphones so I didn't need to hide my groans and cries of discomfort and pain. When she would look at me, I would force a smile and give a thumbs-up. I think she was doing the same. When we faced a hill we would slow down just faster than a slow walk, repeating to each other aloud, "For Joseph."

Dad, I know this was not a marathon, and I didn't run the whole time, and I don't mean to degrade your efforts, but I think I know how you felt at mile 25. We were excited to see some houses and a real street for the first time because we knew it was close, still not sure how much further to our destination. Suddenly in the distance we saw a large sign that read in big, bold letters, "Carthage Jail." I know this is strange, but we couldn't contain ourselves. We were so excited and relieved, we began to breathe hard and cry. Picking up our pace, still ignoring the pleading of our bodies to stop, we ran and ran. We passed the gate, all that was left was to touch the wall. We were headed to the front of the jail, but simultaneously decided to go to the window Joseph fell out of. We reached out our hands and touched the wall right under the window. Completely out of breath, we leaned against the wall and sobbed. Overcome with emotion, we embraced each other and cried, "We did it, we did it for Joseph." Others from JSA who had already finished, cheered for us and gave us both hugs, congratulating us over and over. I'm sure they thought we were kind of weird, seeing that we were both in tears, but we'll explain it to them one day.

This run means so much more to me with the purpose of doing it for Joseph. It was the neatest thing to finish my little journey the same exact place that Joseph completed his journey. I love that man and respect that man more than words. I am so grateful for the opportunity to be able to show him in a small minute way how I feel. My respect for the pioneers and, as I mentioned before, all those who went past their bodies' capability, listening only to their heart, has increased tremendously. Thank you, Dad, Erika and Amber, for your examples and, although a little late, I am so proud of you for completing that marathon and personal goal!

A little epilogue. I, along with the others who ran to Carthage, could barely move. We are all walking like penguins and groaning in unison. After returning home, I read my scriptures, and took a 20-minute nap before dinner. It had now been about 9 hours since we started this morning. While I was eating, some more people had just returned. They were the "walkers." I had no idea people were still going! One of our teachers announced that Jim would be getting back soon and whoever wanted, could greet him at the Joseph and Hyrum statues. Jim is one of the neatest and smartest guys I know. I continually watch him as an example of



determination, courage, and willingness. Now, what you need to know about Jim is that he is disabled. He talks a little bit slower, cannot use one of his arms, and walks with an extreme limp. Jim was determined to walk the entire 23 miles to Carthage. This was no surprise to me, because I knew that Jim with his disabilities loved cleaning the temple, attending sessions as often as he could, or playing recreational games with the rest of us. It was a little past 6:00 p.m.. Jim had been walking for 10 straight hours, on uneven ground in rain and intense wind. All of the students and faculty (approximately 150 of us) were outside right in front of the Nauvoo Temple waiting for his return. When he stepped out of the van, he was greeted with roars of cheering. Everyone was clapping and screaming. We all chanted his name over and over and gave him three hoorays. He had the biggest smile on his face and was so excited to see us all there. There were few dry eyes amongst those that were there. This is simply another memory I will never ever forget.

This was one of the best days of my entire life. I am grasping the reality of the phrase, "I never said it would be easy, I just said it would be worth it." And it was worth every step!

#### Tori Jensen

Before coming to Nauvoo I had a fairly strong testimony of the Gospel. I was able to say I believed in the Prophet Joseph Smith and that I believed in the Book of Mormon, the Restoration, the Priesthood, and all of the many wonderful things the Gospel has to offer. But after having been in Nauvoo, not only can I say that I believe, I can say that I know. This semester has changed my life, and the people I have come to know so well and love so much will never leave my heart or my memory. Through this program I have come to love my Savior and His eternal Gospel. There will never be a language in the world that will allow me to express my feelings for this church and its life changing truth. I owe my strength to *The Semester at Nauvoo* program. I am honored to be a part of it and I will forever remember the eternal blessings I have gained from being here. Thank you, Nauvoo!

#### Lindsay Johnson

My experience at the Joseph Smith Academy in Nauvoo, Illinois has exceeded any expectation I carried before attending the program. Never before in my life have I been so dramatically altered in the way I live my life and perceive the world. I have discovered a deeper sense of love and appreciation for the early Saints and the sacrifices and trials they endured. I have shared countless memories with eternal friends. I have been inspired daily to live my life by studying the Christ-like lives of those around me. I love Nauvoo. A special

memorial spirit abides in this place. Tonight, as I watched the sunset on the Mississippi for perhaps a very long time, I thought of just how much Nauvoo is a part of me now. The things I have felt and learned here have become a part of the person I am and the actions I perform. With great blessings, comes great responsibility. I acknowledge my duty to be accountable in sharing the gifts that have flooded my life. I cannot wait to tell my family of my experiences. I cannot wait to bring my future children to Nauvoo and teach them. Through me, the legacy surely will not be forgotten.

The following is a letter I wrote to the editor of the BYU student newspaper (with the much appreciated encouragement of Brother Rust). I want every student to attend a Semester at Nauvoo. It is truly unique and life-changing.

To the Editor: I write to you with sincere effort and attempt in broadcasting awareness of a little known program which has the potential to positively impact the students of Brigham Young University. The program of which I speak is a Travel Study opportunity through BYU in Nauvoo called the Joseph Smith Academy. Many students apply to and attend BYU-Provo without ever discovering smaller programs such as BYU-Nauvoo. I am confident if each college-age Church member was informed of this secular and spiritual learning experience, they would each feel an urgency to participate. Their lives would change in countless ways, just as mine has, and there would certainly be no vacancy for admission.

Students at BYU-Nauvoo live and study in a truly unique setting. I know of no other place that offers such a testimony strengthening environment. In Nauvoo, students live among familiar Church History sites, in a dorm-like setting. The group is kept small for various reasons, consisting of less than 150 students. For one semester, they reside where the Prophet Joseph Smith and the early Saints of the Church lived and worked. They become members of the small community of Nauvoo, also developing a small Zion-like community among themselves. They attend classes, church meetings, study groups, activities, meals, temple visits, site visits, and bus trips together.

Students are taught by the finest experts on various subjects such as Church History, Teachings of the Prophet Joseph Smith, Doctrine and Covenants, American Literature and American History. These professors are retired and teach without pay simply for the love of their subjects and students. Attendants of the Joseph Smith Academy travel to many Church History sites outside of Nauvoo, and are blessed with unique opportunities unavailable to those not within the program. They are accompanied by the same great scholars who teach them daily to sacred places such as Palmyra, New York; Kirtland, Ohio; Harmony, Pennsylvania; Independence, Missouri; and Winter Quarters, Nebraska.



I cannot fully express my love for this inspired opportunity. I wish every young adult preparing to serve a mission could open their call near the steps of the Nauvoo temple, among friends who support and love them. I wish every student could sing “The Spirit of God” with the choir in the Kirtland Temple during a special program reserved for the Academy. I wish every student could tour the beautiful restored homes of the early Church leaders — many enjoyed such comforts for only a few months before abandoning them to escape persecution. I wish everyone could look out the window of their home and see the Nauvoo Temple, a symbol of so much sacrifice and devotion. I wish everyone could sit and ponder in the Sacred Grove. I wish everyone could witness a sunset over the Mississippi River in the place where Joseph and Hyrum Smith departed for Carthage. These places are so sacred and special. The history of our Church has come alive to me. The places and events I had learned of my whole life have taken on a deeper meaning. I have formed such an appreciation for the early Saints and the blessing I enjoy because of their labors and sacrifices. I can think of no better place for a college student, striving to gain a true education and develop a deeper testimony, than to spend three months of their life at the JSA in Nauvoo. Sincerely, Lindsay Johnson.

#### Michelle Joner

When I first heard that the theme for our semester at Nauvoo was “Remember the Legacy,” I was somewhat disappointed. I felt like it was shallow, like it didn’t mean much. I didn’t think it would be promoted very much either, so, other than seeing it on all the sweatshirts made for the students, I pretty much forgot about it. We are now on the last stretch of the semester in Nauvoo, and there still hasn’t been much talk about our theme. I suppose that’s why it surprised me that I have recently been thinking about it so much.

I enjoyed the Eastern Field Study more than the western one. Yet there was something about the western trip that made it especially meaningful to me. For the eastern trip, we focused a lot on the early beginnings of the Church. It was fascinating and powerful, and it greatly strengthened my testimony. The western trip didn’t feel like that. Yet the common theme between the sites we visited seemed to stand out to me. Many of the sites we visited were related to the pioneers and the trek west. We also went to places in Missouri where the Saints endured many challenges as they were driven out of their homes and forced to leave everything behind. Their leaders had been thrown in prison, and they were having to overcome confusion, fear, and persecution. All these situations were trials they faced that brought out the faith and dedication of the Saints.

Of course, I’ve learned about all these situations before. I knew that the pioneers struggled and that the Saints were treated unfairly, and I’d always felt



sympathy for them. Yet, this time it seemed to mean more to me. As I went to the places and learned of the things they had to endure, I found myself thinking about our theme. These early Saints truly did pass down a legacy for me. When I learn about the things they did and the experiences they had, I am amazed at the faith and courage they showed. Despite overwhelming opposition, they stayed true to what they believed, and the things they did have been passed down from generation to generation, until they have reached me now — that is their legacy. I am extremely grateful for the way their lives are a blessing to me!

Aside from the western trip, my Nauvoo experience as a whole has contributed to helping me “Remember the Legacy.” During my semester in Nauvoo, I have gained a much greater knowledge about the early Saints and the remarkable things they did. People that I’d never really given much thought to before, like Heber C. Kimball, David Patten, Newel K. Whitney, and so many others, now stand out in my mind as incredible, faithful people. I feel a love and appreciation for them and the things they did and they are dear to me. Being in Nauvoo has helped me to learn about their legacy which in turn will help me to remember the things they did.

I often hear about how much the saints went through, and people are always saying how much they admire that and how they don’t think they could do what the saints did. When I hear people say that, I wonder how the Saints felt. I doubt that they thought they were doing anything incredible. They likely felt that they were normal people doing what was expected of them. There’s a play called “The Trail of Dreams” about the pioneers, and in that play there’s a song called “Ordinary People.” One line in that song has always stood out to me. It is talking about heroes and says how “They’re the ordinary people with extraordinary lives.” I think this captures the pioneers perfectly. They were everyday people, yet they did amazing things, things that have been passed on and have blessed people all over. When I remember their legacy and when I think about it in this way, I feel as if I too can live the legacy. If a person thinks about heroes as these great and noble people, then it will be hard for them to ever live up to that same standing and be heroes themselves. But by recognizing that they were just common people as well, then people can realize that they too can be a hero. I think that by living the legacy, I will be able to remember their legacy. In my everyday acts, by living faithfully and staying true to what I believe, I too can be like the pioneers. My influence can be a blessing to others, and those who come after me will be able to be blessed by the things I have done. The consequences of one’s choices are felt by those around them. If they choose bad, then others are affected by that. But one right choice can bless the lives of many people. It’s an influence that you don’t really notice, and you may not realize its impact, but it is those kinds of things that can be the most important.



Through learning about the pioneers and early Saints, I have come to realize that they led incredible lives and left a strong legacy for me. Contrary to my initial reaction, the phrase “Remember the Legacy” does indeed have a lot of meaning. When I realize the legacy they left for me, I feel more compelled to live faithfully, so that I can be part of that chain and to pass that legacy on to others as well.

### Allyson Jones

Trying to record my feelings in words is utterly inadequate, but I must attempt to do so.

I guess that I came to Nauvoo expecting to learn, feel, and enjoy a great deal. I did not, however, plan to change so much personally. This City Beautiful and those who did, and do, live here have changed me eternally.

As I spent one of my last mornings in Nauvoo walking and pondering, I asked myself what had happened on that specific day during the Saints’ years in the city. It hit me that though I was not aware of a specific, dramatic event on that date, those many years ago they lived, and that is significant. They were real people who did amazing things with faith and sacrifice. I love Parley P. Pratt’s line in the Nauvoo Pageant: “Some of what you are is because of what we are and what we became here.”

In this semester in the City of Joseph, I have gained an unwavering love and respect for the Prophet Joseph. I know that through him, the keys of the fulness of the Gospel were restored. And, because of what I have learned and felt here, I feel I can join with Brigham Young and say that I feel like shouting hallelujah every time I think that I know the Prophet Joseph Smith.

Most of all, I have grown closer to my Savior. He gave me numerous experiences this semester to teach me who I am and what I can do. I loved what Dr. Jeffrey O’Driscoll said about how he feels that Hyrum’s most important role was as Joseph’s older brother, because there is nothing like the empowerment you receive when your older brother believes in you. To me, this describes my feelings for my Older Brother — there is nothing like the empowerment I receive because He believes in me.

I know the Church is true. I will be eternally grateful for this program in this place at this time. “Courage and on, onto the victory!” (*Doctrine and Covenants* 128:22).

### Talon Jones

Jesus Christ is real. He loves each and every one of us. As individuals He suffered for our sins so we can be clean and forgiven so we can have happiness and return to our Heavenly Father. His gospel is the only way to really be happy in this life, deep, sincere, and everlasting happiness. Jesus Christ saved me, Talon

Jones, and now I can go on and serve the Lord and return to His kingdom. His gospel was restored to this earth by Joseph Smith, a very unordinary man who made it possible for all of us here in these latter-days to have peace and happiness. I felt the spirit that he had in Nauvoo as I walked down the streets and saw the last Temple he built for our God. Only this one true church could have survived through all the trials Joseph faced and now only with the Church can we survive the many trials we face. Only by keeping the Spirit, praying for help and forgiveness, and holding fast to our faith, can we become like our Father. He answers all our prayers and is always looking out for us to comfort us, even when we are completely lost or alone. I'm grateful for that. I have been raised in this Gospel by goodly parents who love me and always keep me focused on returning to my Father in Heaven. I will love them forever. This Church is true; Joseph Smith is an amazing man. I know Jesus Christ is real and He loves me. He loves me. I say this in His name, Jesus Christ. Amen.

### Jessica Killian

Words cannot be expressed enough of how grateful I am for the experience that I have been blessed to have here in Nauvoo. Being a recent returned missionary from Nebraska, I was able to teach about the sacrifice of the pioneers who came through the Winter Quarters area. I have a respect for these Saints and to learn more here in Nauvoo has been an addition to my mission. I have thoroughly enjoyed the wonderful field studies and experiences while being at the Joseph Smith Academy. One of my favorite experiences was the Pioneer exodus commemoration. It was touching to walk the same path as the Saints would and have a similar experience with feeling the freezing cold and seeing the departing ceremonies. I scarce could take it all in realizing that these Saints would still have to cross the river and continue on walking for many months still. They carried with them limited belongings, and didn't have the blessings like a home and change of warm clothes with a nice bed. The Saints were steadfast in their testimony of the gospel and I appreciate my ancestors that made the exodus so many years ago. The Saints earnestly followed the prophet Joseph Smith, they supported and loved this great man.

One other aspect that stood out to me these last few weeks is the association with good friends this semester. To be in class together learning more about the gospel has been fulfilling. The gospel means "good news," and because we all study with the same spirit, we have the opportunity to learn and grow together as well as have fun. I appreciate the teachers and the sacrifice that each one gives so that we can learn and have an opportunity to progress. I love looking out the window and seeing the majestic Nauvoo temple, realizing the blessings that come from attending as well as the sacrifice that was put into constructing it. The



beautiful sunsets I feel are tender mercies from the Lord, given to us at the close of a day, days that went by so quickly. As the time draws to an end, I look back and realize that my time here has been spent working hard and studying. When I leave this sacred place, I will have had a positive experience to help me with my future endeavors in life. I love this sacred place, the spirit is constant and it has been a great ride.

I have a testimony of my Savior Jesus Christ, he gave everything for me and he was the perfect example. The saints had a testimony of this and they endured incredible experiences all their days. I loved being a missionary and being an example to those people around me. I love the Book of Mormon, it makes me happy and I can learn more about what life has to offer by studying from it. This semester hasn't been stress free or easy *per se*, but I have grown much and I am grateful for the lessons I have to take with me.

### Alicia Klein

There have been many experiences in my life that have strengthened my testimony and helped me understand the true love that our Savior has for me. Being here at the Semester at Nauvoo has built my testimony in more ways than I could have possibly imagined. I was once told that the Lord does not strike us with a bolt of lightning to give us an understanding of the gospel, but He does instill within our hearts a love for Him. That love is stronger than anything we could ever fathom. I know that if we have a strong desire to learn of our Savior and come to a better understanding of the scriptures, our Father in Heaven will bless us with that knowledge. As I have studied the *Teachings of the Prophet Joseph Smith*, I have felt my testimony grow and strengthen with a deeper respect and love for such a humble and noble man. There is no doubt in my mind that he was called of God to restore the true Church upon the earth. I know that he accomplished everything the Lord wanted him to do, and he never wavered in his faith and testimony. I try to follow Joseph's example every day. I love the Gospel and the happiness it brings into my life and into my family's life. I strive every day to live the kind of life that would allow me to stand face to face with my Father in Heaven and be embraced and welcomed home with loving and opened arms. I know that my Savior lived and died for me, and that in my most trying times, He is always there holding my hand and guiding me along. He knows my needs, and not a day passes that I do not fall upon my knees and thank Him for all He has blessed me with.

I pray that I will always remember the feelings that I have felt while being here in Nauvoo. I will always cherish the memories made and the people I have met. The faculty, staff, and students here have all taught me so much, and I thank you all for testimonies and examples. I pray that some day, we will all meet again,

whether in this life or the one to come, and embrace each other as brothers and sisters in the Gospel. And I do so in the name of Jesus Christ, Amen.

Meagan Knudson

Journal entries from my Semester in Nauvoo:

October 8, 2005: Today I've brought my journal to the Sacred Grove. It's cold and raining here in Palmyra, but when I walked into the grove I forgot about the weather. My spirit is excited, and it's keeping me warm. It's so peaceful here. I suppose that's because it's like a temple. I feel like I could stay here forever. That's quite a difference from this morning when I was wondering how to get through three hours.

I know that this grove is like a temple because my Heavenly Father appeared with His Son, Jesus Christ, to the boy Joseph. I know it's true! How could it be just a story? How could this church have become what it is if it were founded on a story? How could one man touch the lives of millions of people throughout the world on his own? He didn't. Joseph knew what he had seen and he knew the world needed to know it. Heavenly Father and Jesus were with him every step of the way. Only Truth can live as his testimony does. I'm so thankful to be here, where Joseph walked and walked with God.

October 10, 2005: The most amazing thing just happened. I recall Elder Bednar's talk in April about tender mercies. No questions asked, this was one of them. A big one. We came to Harmony this morning to visit the place where the Aaronic Priesthood was restored. We walked down to the banks of the Susquehanna River, and there we met Elder David A. Bednar. Brother Smith asked if he would talk to us for a little bit, and he said he would. All of the students stood as close as we could while Elder Bednar answered our questions. One of the things that really stood out to me was when someone asked if there was one event from his youth that really influenced who he had become. He answered: "I really can't think of one overarching event. It really is the case that spiritual knowledge and commitment come line upon line and precept upon precept, here a little and there a little. Now my mission was huge because it was a very concentrated intensive period of line upon line, precept upon precept. But I can't point to a day, an event or one thing that really was *ah, that was the turning point*. It really has come gradually in small incremental ways. And that's how it comes for most people. You know you read about dramatic spiritual experiences in the scriptures or in the history of the church, and that's the exception, not the rule. Those come, but that isn't how you get started typically."

His answer reminded me that even though I don't have something to point to that I can say "that's when I got my testimony," my testimony is still there, still



strong, still growing. I have always felt like my testimony was a gift. I'm always learning more, but I feel like I've always known these things.

November 13, 2005: Yesterday during the Carthage walk, I had a lot of time to think. I was thinking about how hard it was for me to make it to Carthage. Maybe the trip would not have physically been as difficult for Joseph and Hyrum, because they were used to going that far in a day, but I know it was hard for them in other ways. I can't imagine making that long trip and knowing that I would die at the end of it. I think I can confidently say that I would not have gone. But Joseph did. And I suppose he still would have gone if the trip had been ten times longer and harder. He knew where he was going, and he knew it was his time. I'm sure he also knew that his sacrifice was necessary to show the world that his Church is true, and that the Truth would move forward no matter who its leader on earth was. That trip was very humbling to a lot of us, so maybe we got to see a little of what Joseph was. He was humble before he even started the ride to Carthage. And Hyrum's loyalty to his brother will always amaze me. I think that he knew as well as Joseph did what would happen at the end of their journey. I'm so grateful for the humility and loyalty of these great men.

December 11, 2005: I'm home now, and all I want is to go back to Nauvoo. This semester was so much more than I could have hoped for socially, spiritually, academically, and even musically. My experience at the JSA is over, but Nauvoo is part of me now. I think because of my ancestors, it always was, but now I understand why. I hope that I will return many times. I know that I will be so excited to see anyone and everyone in Provo who shared this experience with me. I can honestly say that this has been the fastest and the slowest semester ever. It must be because so much has happened in the last three months. So many friends were made, so many memories created. I'm afraid that no three months in the rest of my life will ever compare to what I've had this semester. Yesterday morning, I said goodbye to 130 of the best friends that anyone could ask for. And I was part of that! I never felt like I didn't belong to this group. Not only were they the best friends I could ask for, I was the best friend they could ask for. I'm going to miss everyone so much, students and teachers alike. I pray that the spirit I have had with me every day in Nauvoo will stay with me throughout my life wherever I am.

### Douglas Larsen

Going to Nauvoo was an experience that I will always cherish throughout the eternities. I hope to come back to Nauvoo again someday. I know that this church is true, I know that Joseph Smith saw God the Father and His Son Jesus Christ. I know that President Gordon B. Hinckley is our modern-day prophet who leads and guides this church, the only true and living church. After Nauvoo,

I have such a deeper understanding of church history, Joseph Smith, and the sacredness of temples. I love this church. I rejoice in it. In the name of Jesus Christ, Amen.

### Sadie Jean Lee

I am so glad that I was given the opportunity to come here to Nauvoo and learn all the things I have. I never could have guessed what an amazing experience this was going to be. I knew it would be fun, of course, but what I value most from here is the knowledge that I have gained. I think that I was getting restless at home with regard to how every Sunday and General Conference the same subjects are addressed because those are the things that aren't being done, but I felt like I was ready to move on and learn more. Here I have been presented with the "more." One of my favorite classes is "The Teachings of the Prophet Joseph Smith." My mind is just overcome sometimes with the meaty doctrine Joseph revealed before his death, but as I learned, I felt how my understanding increased and my mind expanded. It is so satisfying to learn the principles beyond the first principles because by learning the weighty doctrine, I come to appreciate and understand the first principles better and have a greater desire to live by them. It is frightening to me that everyone needs to know the things I am learning here as part of their sojourn on earth, yet so many don't because they aren't able to stand it because they are still struggling with the first principles.

I loved studying about what happened in our church's history and then being able to go to the places we learned about, but I don't feel like I had to go to the places to gain my testimony of what happened there. I already had a testimony and I was able to just enjoy the sites and bask in the peace I felt there.

I have gained a greater testimony of obedience here and how it is the best way to be happy and to stay happy. I feel such an urgency to be prepared for the second coming, and the best way to be prepared is to just do what is right all the time. There is no time left to be rebellious.

I have gained a great testimony of miracles and the mindfulness of God and his hand in my life. It is solely through his mercy that I was able to make it into the program so late, and I will be eternally grateful to him for the ways he has influenced my life to make me grow and be happy. I believe he had his hand in everything: the classes I was able to get into, my roommates, my teachers, and my friends.

I'd also like to take this opportunity to thank those hard-working people who have volunteered their time and efforts to make this program a success. I know that they only take part because they really want to be here, and it makes the



experience all the more meaningful. I loved my experience here and it will always remain a defining time in my life.

I love my Father in Heaven and His Son whom he sent to atone for us. I know that God hears and answers our sincere petitions after all that we can do. I know the Prophet Joseph was a true prophet because I have become acquainted with him, and all he has revealed makes sense and “tastes good” to me so I know it is true. I know that families can be together forever through temple ordinances and if we all do the work for our dead, then we will all be together forever and see each other again. May we all remain clean and true to the faith. I say these things in the name of Jesus Christ. Amen.

### Delaney Liddiard

I would like to share with you some things I know to be true. I know that Jesus Christ is my Savior and Redeemer. I know that He suffered astronomical pain in Gethsemane to save me and you from sin. I know that this pain caused Him, a God, to “tremble because of pain” and “bleed at every” (*Doctrine and Covenants* 19:16-18). I know that He died on the cross and rose again 3 days later. I know He lives today. I feel His comforting presence in my waking moment. I know that Joseph Smith, a young boy of 14, walked into the Sacred Grove with a burning question in his heart. The Father and the Son appeared to Joseph, and through him the fullness of the Gospel was restored. I know the *Book of Mormon* is the word of God as translated by this prophet, Joseph Smith. I’ve read it, and am reading it now, and I testify that though it is a voice from the dust, it is very applicable to our day. It holds treasures that sometimes as I read it, I think, “That verse was written for me.” I know that Joseph Smith was and is a true prophet of God. As I have read *Teachings of the Prophet Joseph Smith*, I have come to truly know Joseph as a person. I’ve never even met the guy, but he is one of my best friends. I owe so much to him.

I know that Gordon B. Hinckley is an inspired prophet of our Heavenly Father, sent to lead and guide this chosen generation. What an amazing guy. All I can say is “Wow!” I know when I am old and gray, I’ll speak fondly of President Hinckley to my grandchildren, saying, “That great prophet was the prophet I grew up learning from. All through middle and high school, his sense of humor, love of life, and worthy testimony have been there as a constant beacon of truth in a world of chaos. What a comfort it is to be a member of the Church of Jesus Christ of Latter-day Saints. I know I don’t comprehend all church doctrine, but I know that whatever God requires is right. I love this Church and I love my Savior. I say these things in His name, Jesus Christ, Amen.

### Mandy Mackley

—The Joseph Smith Academy is a world within a world. Each of us has had the same experience. We have lived in Nauvoo for 3-1/2 months in an old Catholic building. If we didn't want to leave the building during the day, we didn't have to. We have all eaten the same food in the same cafeteria. Each of us has had the opportunity to go on field studies to the same sites. And yet, after all of this "sameness," we have each had a unique and an individual experience here in Nauvoo. Some students have chosen to spend more time at the temple. Others have put most of their time and energy into developing close friendships and relationships within the student body and faculty. For some, studying Church history and other academic classes is what this semester was focused on. Or maybe it was the many community service projects and events that defined the semester for others. We each had the opportunity to participate in all of these areas and taste a little bit of it all, but it became a unique experience for us when we began to focus more specifically on the area that was most important to us this particular semester.

For me this semester, my focus has been on missionary work. Before I came this semester, my dad gave me a blessing in which he blessed me with an increased desire to serve a mission and to have opportunities to prepare for a mission this semester. I have been blessed with both of these while here. I was able to spend countless hours with the young sister missionaries here in Nauvoo. In spending time with them, I have been able to increase my confidence in sharing the gospel, and I have had many opportunities to practice sharing the gospel. The theme for this stake for this semester has been missionary work; we have had opportunities to hear from President and Sister Top of the Illinois Peoria Mission. I have been able to participate in a wonderful mission preparation class, and have been tracting with the sister missionaries several times. It has been a wonderful growing experience for me. The Lord has given me the opportunity to come to Nauvoo to learn how to be a missionary before sending me out into the world, much like the missionary Seventies here in Nauvoo were brought here and trained at the Seventies' Hall before going to preach the gospel. The response that I've had to Nauvoo and the knowledge I've gained here may not be what is typically expected from a BYU Nauvoo semester, but it was what the Lord wanted me to learn. He shaped events and situations specifically for me this semester and guided me here so that I could partake of them and learn from them.

### Whitney Metcalf

My main reason for coming to Nauvoo was to gain a better understanding of the gospel and of our church history. Originally, I really wanted to go to the Jerusalem Center for a semester, but due to the violence currently happening in



that area of the world, it has been closed down. I wasn't sure when it would open up again and not wanting to miss an opportunity to study abroad, I quickly determined to go to Nauvoo. A friend of mine who had been here the previous semester also aided me in my decision.

I can't begin to express how glad I am that I made that decision. I feel that I have grown so much from my experience of living here in Nauvoo. There is a spirit here that isn't anywhere else and when I visit the places that I learn about in class, the stories come alive and I realize the sacrifices the early saints made. I also learned since I've been here that I had an ancestor who lived in Nauvoo. He was a great man and a friend to the Prophet Joseph Smith. It hit me suddenly that I came from a man who had actually walked and talked with the Prophet and had known many of the prominent men in the Church. My ancestor was given his patriarchal blessing by Joseph Smith Sr. That is amazing to me. Learning all of this about my ancestor, I thought about the legacy that I want to leave for my posterity. I hope that one day they will be proud to say that they come through me and tell stories of how I was able to serve in the church and build up the kingdom. Along with that, I have realized the importance of keeping a journal so our posterity can know what we have done with our lives and learn from us. Without the records that the saints kept, we would not know many of the things we do today.

### Lauran Leigh Miller

"Nauvoo." When I hear this glorious word, my heart starts to race. The City Beautiful, the City of Joseph, my home. Nauvoo is the place that I felt completely safe, loved and wanted. Being around my family: dear parents, sisters and brothers from the Joseph Smith Academy, I constantly felt the Savior's love.

There is no earthly word that can describe my "Nauvoo Experience." Yet trying to describe an inkling of what I feel, the word that can come closest is love. In Nauvoo, I learned to absolutely love. To care so much about people that I really didn't even know. To wake up early in the morning to serve the Lord in His Temple, to want to learn everything that I possibly could that I might one day teach one of Heavenly Father's children the perfect gospel. To care about others and have empathy, charity, and follow the early saints' examples.

In Nauvoo I grew to know the prophet Joseph Smith, to understand and stand firmly by his teachings, and that the doctrine that he taught was and is true. I know that Joseph Smith was called as a Prophet of God and that he saw my Father in Heaven and my Savior. I know that Joseph was called to translate the divine Book of Mormon by the power of God. I have a testimony and I have had a witness from the Holy Spirit concerning these things. I know that the Prophet today is President Gordon B. Hinckley, that he does speak and do the will of the



Lord, and that he is very in tune with the Savior and His will concerning the church. I know and can testify that whether by the Lord's voice or by the voice of His servants the prophets, it is the same; that the apostles and prophets do in fact provide modern revelation and scripture for all, and that they are the watchmen on the tower.

I know my Savior lived and died for me. I know He knows everything about me, that He loves me beyond my comprehension. I am a witness of His miracle and His mercy. I know I am a daughter of God. I hope and pray that I will always have the sense to remember that and act like one. I know the Heavens are open and that I can receive revelation for myself, and that if I have the desire and that if I am steadfast, faithful and endure to the end, my calling and election can be made sure. I hope and pray that I can live my life the way He would want me to. I know my Savior will come again and that I will see Him.

I already had a testimony before I went to Nauvoo. But Nauvoo is a guide, an anchor, and a place where I learned to refine my testimony and love for my Father in Heaven, my Savior, and the children of God on earth. Nauvoo will always be my home, and my Zion. I thank my Father in Heaven every day for that experience. In the name of my Savior and Redeemer, Jesus Christ. Amen.

#### Cami Moore

I bear my testimony that this Gospel is true. It was restored through the Prophet Joseph Smith beginning with a question he had and went into a grove of trees to receive an answer. That answer has changed the world and my life. Joseph was steadfast in his testimony of the Living Christ because he saw Him on the right hand of our Heavenly Father. He was a Moses in our day and we have a living prophet today with the same priesthood authority and keys that the prophets in the old and new testaments held.

Being here at the Joseph Smith Academy has changed my life. I am such a better person than I was when I came here. Living across the street from the holy temple has been such an amazing experience which can't be put into words. Whenever I go there I feel so close to heaven. There is so much symbolism in the House of the Lord I never noticed before I came here. I know when we go to the temple and participate in sacred ordinances there we leave endowed with power. That is such a wonderful blessing. I love to go with a whole bunch of students from the JSA and afterwards go into the chapel and sing hymns with all who are there. I have felt such power penetrate from that room when we are all there united in purpose singing praises to our Heavenly Father. When we walk out of that sacred house I can't help but think of how amazing it is that we, collectively as a group, leave better prepared to build the kingdom. The experiences that I



have had here are going to be with me forever. I love the memories I have made here and have been able to experience.

The opportunities to build spiritual strength here are endless. Some that have really hit me hard are the reenactment of the Relief Society, the Exodus, the Joseph Smith movie, the Carthage Walk, the Independence Visitors' Center, the Sacred Grove, and the Kirtland Temple performance.

The Relief Society reenactment was such an incredible thing for me to do. I was able to play the role of Sarah Cleveland, the first counselor in the Relief Society. When we were in the upper room of the Red Brick Store there was an overwhelming feeling that we were not alone in that room. To be where the prophet instructed the Relief Society sisters and organized them formally under the priesthood of God was too amazing to put into words. I will never forget that day.

The Exodus was so special to me because I had the same opportunity to walk the same trail my ancestors did and do it wearing their names. I was proud to be related to people of such faith. As we ran down the hill to meet our group, I kept looking back at the temple and thinking of what they must have gone through. How scared they must have been, but most of all, what it would have taken to leave the temple after spending so much time, money, faith and spiritual strength to build it. My ancestor Nathaniel Ashby recorded how they saw cannons being fired at the temple as they left. These experiences are real. The people are real and that day I was better able to understand the sacrifice that was made by an ancestor for this church.

Watching the Joseph Smith movie in Nauvoo was so special to me. I can't believe I was able to actually view the movie on the same sacred ground where those events actually took place. The feelings during certain scenes in the movie, particularly the ones which took place in Nauvoo, are indescribable. I felt during the movie almost as if I was one of the Saints living in Nauvoo who knew the Prophet personally. I felt close to him and was so touched when he spoke in the movie and I could almost feel him speaking to me in spirit. The most powerful part of the show was when he was leaving Nauvoo and saying goodbye to all of the people he knew in Nauvoo, knowing he would not be able to associate with them until they too had crossed through the veil. My heart broke and filled with sorrow as I watched my friend head for his doom in Carthage willingly sacrificing his life for the cause of Christ. Then coming out of the movie and seeing the Nauvoo temple right in front of me, knowing the vision Joseph had for the City Beautiful, the walks I took back to the JSA after watching that movie were very special and sacred to me and were times of great learning and contemplation — not learning temporal things, but trying to understand what I was feeling and being edified by the Holy Spirit just trying to hold onto it for as long as possible.



For some of the same reasons, the Carthage Walk really hit home to me. I was so bored at first and then as I continued to walk and realize what we were commemorating, the walk became easier, and as I continued walking I thought of what Joseph and Hyrum must have been thinking as they left, knowing they would be parted from their families until they met again in heaven. What words would have been exchanged? What songs of the heart would have been sung? Did doubt and fear ever fill their hearts or was it completely overcome by love of God and His people? Would I die for Christ? Will I live for Him? I gained such an appreciation for those men as I walked where they walked. It was so overwhelming for me to be able to tread their steps. As Candace and I walked the last three miles together, we sang hymns and were able to feel the Spirit so strongly as we saw Carthage in the distance and began to sing "Praise to the Man." It was so neat. Tears filled my eyes as love filled my heart. I stood there pondering at the Carthage Jail, not really knowing what to do. My eyes were glued to the pavement where Joseph fell to his death as I pictured what took place there. At that time I knew, just like I did in so many places after, where I stood was holy ground. All I could think of as I stared at the pavement below the window was "Thank you, Joseph, thank you, Joseph."

My testimony was made so much stronger after we attended the Community of Christ temple and then entered the newly rededicated Independence Visitors' Center. I was so touched. As I stood in the entry way looking at the Christus, I was overcome with gratitude for my testimony and that I know who I am and where I am going and why I am here. I know that, and the Spirit was so strong and powerful and I felt so warm inside. The Spirit was almost tangible to me; I couldn't stop crying for 40 minutes afterwards. I knew with everything I had in me it was true and, yes, there may be questions I had which didn't have answers right then, but it didn't matter because the Spirit testified to me with undeniable force that it was true. I won't ever forget those feelings.

As I was able to walk through the Sacred Grove at 5:30 in the morning with Ben and Tyson, I was so touched by the feelings and impressions I received there. Together we read JS-H as the sun rose, and we felt the Spirit so strongly and were able to go and be by ourselves for awhile and just think. I was so touched by what I felt. Somewhere in that grove was where Joseph Smith had enough courage to ask a question that would change the world. I was so grateful for that. I thought of how real it was, too, because we were there when there were no leaves on the trees and it was really barren. I was able to get on my knees and thank my Heavenly Father for the incredible blessings He has given me in my life, including the knowledge that Joseph is the Prophet of the Restoration and the Book of Mormon is true. Our Heavenly Father is so aware of us and what we are doing in our lives. Tyson and I were able to walk back to the Inn and I learned so much



just talking to him about different things, but mostly I learned from the spirit Tyson radiates by living the way he does. I have been blessed to have so many experiences like that with several people in Nauvoo. I love it.

The Kirtland Temple experience is a very difficult experience to put into words. There was so much prayer and worry that went into that particular night, especially on the part of the student body officers. We understood weeks in advance that the experience in Kirtland could be one which could unite us completely. After much study, prayer and fasting with several JSA students, we thought of something that hopefully would help us. The answer to being more united was service. We needed to serve one another more and help and look out for one another more than we had done. There were so many opportunities to serve and to love; in looking back we did such a great job of doing it most of the time. There were so many hugs, high fives, kind words, and smiles which spread like wildfire among the JSA students, it was incredible. The love and respect we began to have for one another in large part because we finally began to understand who we really are. We are all children of God who loves us so much and we need to treat those around us as such. So, as we drove past the Kirtland Temple for the first time, I was in such shock. Did I really realize what I was looking at and the significance of that building? I was blown away. Tears came to my eyes as I reflected on the lessons we learned regarding the Kirtland Temple and the many angels who were present, and the revelations which took place there. How incredibly blessed I felt to be standing on such sacred ground. The Saints sacrificed everything to build it and the faith they must have had to leave it. I love them with all my heart. The actual performance can't be put into words, but anyone who was there understands fully what I am talking about when I say I will never be the same.

Now, I think the most difficult part is to try to express how much I have grown because of the people I was with and was privileged to meet. I can never say how much the people from the Joseph Smith Academy mean to me. They are everything. As I reflect on my experiences there, I am in awe of the people who came together and the tremendous love and unity which were so prevalent among all of us. The things which shaped me the most were the late night talks, the kind words and smiles, genuine concern, comments made in classes, testimonies which were borne through word and deed, invitations to walk down to the river and sing hymns, watching people as we stood in front of the temple every Sunday night at 8:30 to sing praises to the Lord, and doing baptisms for our ancestors who have passed on. There is no word in the English language that would be sufficient to describe the experiences we had with one another. I will never forget the fun things we did, but more importantly the things I learned from the constant examples of those around me whose ultimate goal is to make it back to our



Heavenly Father. I want everyone to know I found several people at the JSA who I can honestly give the highest compliment there is to give in this life, and it is that by knowing them I have wanted to come to know my Savior more. I owe so much of who I am to the faculty and students who have impacted and shaped my life forever. I will never be the same and I will definitely always think of you as my family. May God be with you til we meet again, if not in this life, in the eternities to come. I look forward to seeing everyone there. In the sacred name of our Lord and Savior Jesus Christ, Amen.

### Ange Murtha

I love this gospel. I am so grateful to have lived in Nauvoo for the past semester. My testimony has been strengthened so much by the classes, field studies, students, faculty, and the atmosphere. I am a better person from being here. I will never forget the spirit I have felt every day. It is by the spirit that I have gained a stronger relationship with Joseph Smith, the Saints, and my Savior. I know that Joseph Smith was a prophet. I have walked where he has walked and felt his spirit. My experience at the JSA has been priceless, a treasure I will hold close to my heart for the rest of my life.

### Andrea Nelson

I am learning to rely more upon Heavenly Father, on my Savior Jesus Christ, and the Holy Ghost. I am learning independence through learning more laws. I have learned the love of Joseph Smith for me. Yes, he loves me. Through his words I have learned his personal love for those in the past, present, and future. He loves God's children. I love my family more dearly with each day! I anxiously await the day when we all go home to be with our families again; but, I am not ready to go yet. Though I love and miss my family, the time has not yet come to go home. There is still much to learn, and I am hungry for it. I am learning more and more the love our Heavenly Father must have for us. I begin to see how important it is that we return to Him. My family has most certainly noticed my absence, and anxiously await my return. What if we return to sit with our Heavenly Father and there are brothers and sisters missing? I begin to see how we would feel, but only on a small scale. For I know I will return home and that we'll all sit together again (my earthly family and I), but in heaven, we will, perhaps, have a few empty chairs that may never be filled. How Heavenly Father's heart must ache for those who will not return. How his childrens' hearts will ache when they cannot return. I begin to see a vital need to strengthen one another that we can all return and sit together. I have gained a greater love for my heavenly brothers and sisters, and I am beginning to see, more fully, the purpose and place of the Plan of Salvation. How wonderful it is.



Because of my two months (so far) here in Nauvoo, amongst my brothers and sisters in the JSA, I have gained a greater view of the eternal nature of things. Through leaders, teachers and friends, I am learning greater good and more truth. I am gaining a faith as an independent person. I am learning truths that will guide me better in the ways of righteousness. I am being prepared to raise my own family.

#### Katie Oberan

I know that the Lord has selected me to be here in this time and at this place for many specific reasons. I have grown so much because of my experience here at the JSA. I am so grateful that the Lord has seen fit for me to be able to attend this program. I have a new faith in my Heavenly Father's plan for me; I know now with more surety that he knows me by name and knows my needs and wants. I know that he will never give me more than I can handle. I have always had a love for the Prophet Joseph and for all of the saints who sacrificed so much that I could have what I do today. But that love has grown and deepened over the past few months. Joseph, Hyrum, Emma and all of those latter-day saints have become as real and dear to me as my own family. They were regular people with regular lives. A quote that comes to mind expresses that thought, "Human beings having a spiritual experience or spiritual beings having a human experience." I know that I am a Spiritual being having a human experience. I love the saints for being faithful and setting such wonderful examples for me. I love Joseph's example. When I return home, I want to live my life as he did. I am also grateful for the Nauvoo Temple. It amazes me that my love for the Temple increases every time that I go. There is a special spirit that you can only receive in and from the Temple. Now that I have had a real taste of that Spirit, I never want to do anything that would not allow me in the least to enter the House of the Lord. As a result of attending the JSA, I have finally uncovered a desire that has lain dormant within me, a sincere desire to love God's children as he does and as Christ does, and to show that love by sharing with them what I know. I hope some day to be able to serve a mission and be an instrument once again in my Father's hands. I say these things in the name of my Lord and Savior, Jesus Christ. Amen.

#### Kera Pelo

I am so grateful for the opportunity I have had to go to school at the Joseph Smith Academy in Nauvoo; to walk where the Prophet Joseph and the early saints walked; attending classes where we learn about the history that took place in the early days of the Church (things that happened in the holy places that we have the opportunity to stand in); to learn about Joseph Smith's teachings and discuss them

with friends and teachers on a daily basis — what a precious experience this is! The spirit of Nauvoo and the spirit of the Joseph Smith Academy teaches us that Joseph Smith is God's prophet chosen to restore His Church to the earth in the dispensation of the fulness of times!

### Rebecca Politis

Now that a few months have passed, I find myself reflecting often on the BYU-Nauvoo experience. Taking part in that amazing program is by far the best decision I have ever made. I find it hard to put into words the incredible experiences I had, the things I felt, and the much needed lessons I learned. I had no idea it would make such an impact on my life, but I am so glad it did. I really feel that those four months in that sacred, beautiful city (Nauvoo) was a time of refinement for me. I can look back and see how the Lord used that time and those experiences to shape my life, rub off some of those rough spots and give me a little more shine.

Before I left for Nauvoo, I had no clue what to expect. I figured and hoped that I would gain a better understanding and love for the Prophet Joseph Smith and the early Saints, and that indeed happened, more than I could ever have imagined. But something else happened, and that is how this experience impacted my relationship with my Savior. How could it not? Joseph Smith said that everything is an appendage to Jesus Christ and the Atonement. I have certainly come to truly understand this; that is what the gospel is all about.

I found that the closer I got to Joseph, the closer I got to Christ. Joseph had such an amazing understanding of our Savior and tried with all his might to help others understand. Christ is everything, it is that simple. Joseph is an outstanding example of how to put Christ first in our lives.

I thank that is one of the greatest lessons I learned in Nauvoo. One experience that really helped me grasp this concept was the Exodus Reenactment. We had the opportunity to dress up and walk the Trail of Hope just like the Saints did on February 4; what an eye opening experience! As I walked down that path, I could not hold back the tears as I pondered on the early Saints. Here I was complaining about how I was in so much pain because I was so cold, and I had only been walking for 5 minutes! In addition, I probably had on more layers of clothes than they even owned. I continued to contemplate how hard it must have been to leave this beautiful city that they had worked so long and hard to build; it was hard for me to look back and I wasn't even leaving. My understanding of how hard it was to actually leave grew when the time came for me to leave. It was one of the hardest things I had ever done and I was only there for four months and did not build the city with my own hands. I am so grateful for the exodus and many other Nauvoo experiences that opened my eyes and humbled me.



In choir class, we sang an amazing song called, "When I Survey The Wondrous Cross." Every time we sang it, something else stood out to me. One of my favorite parts is found in the last two lines, "Love so amazing, so divine, demands my soul, my life, my all!" Am I really giving Christ my all? I need to be! Christ did so much for me, honestly more than I can comprehend, He deserves no less than my all. The Saints were perfect examples of this. Time after time they sacrificed EVERYTHING from their menial possessions all the way to their lives. I feel as though I am asked to do so little in comparison, yet I so often fall short. My next favorite part of the song reads: "All the vain things that charm me most, I sacrifice them to His blood." I need to do this more. I am truly in awe of the love our Heavenly Father and Savior have for each of us. They want us to return to them and have provided a way for us to do so.

In addition to other unique and amazing opportunities provided for us in Nauvoo, we had the privilege of living across the street from the temple. I made the goal to go as often as I could, and that was almost every day. I couldn't help but think about how eager the Saints were to receive their endowments and sealings before they left to go west. They had such a great desire they didn't sleep, they waited in line, and even postponed leaving for a couple of days. As I thought about this and about how crucial temple work is, I could not help but go as often as I could; I felt selfish if I didn't. I had so much time and there are so many people who need their work done. I picture them waiting in line just like the early Saints did, eager for someone to do their work. I needed to make time for it, and as I did my life changed. As I was in the temple, I also decided to study the scriptures. What better place to study His words than in His house? As I did this, I truly had the mysteries of God unfolded unto me. I learned so much and was able to draw myself nearer to the Lord. It was indescribable. Never have the scriptures been so clear. As I spent the semester at the temple my love for the temple grew tremendously, as well as my understanding of its importance. My love and appreciation for the power of the priesthood also grew. We are so blessed!

Another of the places that strengthened my testimony was actually our own Visitors' Center located in Independence, Missouri. Prior to going there, we visited the Church of Christ Temple Lot chapel and the Community of Christ temple. I felt so empty while we were there. It was amazing to me how even though their names have Christ in them, they spoke nothing of Him. No matter how hard I tried, I could not feel the Spirit; it was the most uncomfortable and uneasy I have ever been. As we left, I found myself almost running to our Visitors' Center. I was thirsty for the Spirit. It was incredible to me that the moment I walked in the door, I was overwhelmed by the Spirit. The first thing I saw as I walked in was the Christus. This is significant for several reasons. First



of all, there should be no doubt in anyone's mind about what we believe as the door is entered — Christ. Our church is founded upon Him and He is at the head today. Secondly, especially in this situation, when one walks in, He (Christ) stands there with outstretched arms welcoming us home.

I know my Savior lives. I know He really does love us and wants all of us to return to Him. He wants to be able to welcome us home. He has provided a way for us to do so and all He asks is that we follow Him. I love my Savior and am so grateful for the atonement, and pray I can live more worthily of it, that I can sacrifice the vain things of this world that charm me, and that I can give my life and my all to Him and this gospel.

One of my favorite quotes from Joseph Smith is, "Shall we not go on in so great a cause?" This truly is a great cause and everyone needs to know about it. I now have the desire to tell everyone. The gospel truthfully is Good News and everyone needs to hear it! Joseph Smith was a true prophet of God and he restored this church, Christ's church, to the earth once again. He was the epitome of giving one's life and all for the Lord, and I am forever in his debt.

I love Nauvoo; it will forever have a special place in my heart, along with all those who shared these experiences with me. Our relationships are unlike any other. I am so grateful for all the faculty, staff and students who taught me so much every day. They were all amazing examples to me, and I love them all. "They lived here, they laughed here, they loved here!" There is no better way to describe it. In the name of Jesus Christ. Amen.

### James Proudfit

I know that this is the true Church of Jesus Christ of Latter-day Saints. I know that Jesus Christ is our Saviour and I know that he did die for us and that he does live today. I know that Joseph Smith is a true prophet and that he did translate the Book of Mormon. I know he brought the one and only true Church back to the face of the earth. I know that the Book of Mormon is the Word of God, I know it's the only way to return to live with God again, I know that through its power we can overcome anything. I know we were put down here on earth for a reason and that we leave this life for another reason. I know we must have faith in our Lord and Saviour Jesus Christ to be saved and return to live with him again. I know that our Saviour Jesus Christ knows each and every one of us, I know he loves us and would do anything for us, and I know that by doing what's right we can live with him again.

I know that Heavenly Father lives and loves us. I know that he organized this world for us so we can learn and grow in whatever way we want. I know that Heavenly Father knows all and sees all. I know that He did in fact appear with His Son Jesus Christ to the boy Joseph. I know that if we do trust in our



Heavenly Father and his Son Jesus Christ, we can get through anything. I know that we are in reality Sons and Daughters of God. I know we can talk to our Heavenly Father anytime we want. I know that the Holy Ghost, or Holy Spirit, is our link to Heavenly Father. I know that if we do what's right, we will always have The Holy Spirit with us to lead us and to guide us. I know that Heavenly Father does control all things and only lets us get hurt if it will make us better people.

Again, I know this is the only True Church of Christ and that our Saviour lives and loves us. I say these things in the name of Jesus Christ. Amen.

### Katelyn Redder

When I first came to Nauvoo, I made a goal to go to the temple every day and do baptisms. Then I heard a couple of girls saying they were going to try to do a thousand baptisms while here. When I thought about it, it would be just going once a day every day and then sometimes just staying an extra hour to get more names done. Since I have been here in Nauvoo, I have spent many hours in the baptistery. I would have to say it is my favorite place in Nauvoo. It is a place for peace, and seeing a lot of my favorite people every day. I have developed a love and a stronger testimony of temple work. Since I am only 19 and a girl, besides being an example, doing baptisms is one of the main things I can do now to progress the work of our Father's plan.

Nauvoo is one of the best places on Earth! Nauvoo has actually changed my life. Since I was there, it's like I had actually gotten to know Joseph and many of the saints. Joseph was such a wonderful man. From this experience here I have learned so much about the Church that I never would have understood. I have always had an appreciation for the saints, but since I have been here, it's like I have gained a personal appreciation for them, from reenacting the things that they have done and being in this Beautiful city they created and left. The saints did so much preparing and suffering for us, so that we can have this gospel. From going home-to-home on the flats, and learning what each of those individuals did for the Church, and feeling the spirit in that home, how can I or anyone not believe that this church is true. Who would suffer this much, for something that is not true. Like Joseph said, "This is the loveliest place with the best people on Earth . . ." I know they were amazing people there at that time. But my time there, I would have to say that the people who were there with me were the best people on Earth. My testimony grew probably more by listening, talking, and just watching others. I know that everyone there was supposed to be there. When I got home, everyone would ask me, "How was Nauvoo?" I would just reply, "It was amazing." I just couldn't describe it. No one will ever know how Nauvoo really was, unless you were there. I know at first I was not sure what I was doing there at the JSA, to be



honest I wanted to go home. Then I made all these different friends, and then we had all these amazing experiences together. It made us bond so fast, they became my new family. I never wanted to leave them or Nauvoo. I just loved having the spirit with me all the time, there is nothing like it. The Semester in Nauvoo is the best thing I have done. I have seen it change people's lives, including mine. Nauvoo has such a special spirit about it; everyone who comes to this program leaves a different person. Like someone said, "I don't know if Nauvoo needed me, but I needed Nauvoo."

My testimony has grown so much on the Savior, on Joseph, Temple Work, and from the Saints' hard work and trials. I know my Savior lives. I know that he suffered for all of our sins, and I know that he will come again. I know that he knows all of us by our own names and knows our hearts. I know that Joseph was called by him to restore this church and bring back the keys of this dispensation. I know that our prophet, Gordon B. Hinckley, receives revelations for us today. I know that Joseph translated the Book of Mormon with the Lord's help, and I know it to be true. I know prayers are answered. I am so grateful for this gospel. It is my life; I don't know where I would be without it.

### Blair Roundy

I have never been in a situation where my testimony has been as nurtured and strengthened as it has over the past 3-1/2 months. The things that I have learned here, concerning both the Church and myself, are priceless. I could never have imagined the amount of spiritual growth that I would experience here. Coming here has truly been one of the greatest decisions I have ever made.

I have learned volumes about the numerous doctrines in the Church this semester and yet I feel as if I know nothing. There is an endless amount of things to decipher and grow from. I could begin an unimaginably long list of things that struck me during my study, but I would rather focus on one thing that has continued to grow and develop in my heart throughout the course of the past three months — my love for the Prophet Joseph Smith.

It is impossible to know that this is the Restored Gospel of Jesus Christ without understanding and believing with your whole heart that Joseph Smith was a Prophet of God. In order to fully accept Christ, we must also accept Joseph into our lives. I have found that my love for this man has deepened consistently since the moment I arrived. I could have never expected to have such a testimony of his divine calling; I have been truly blessed to know, beyond a shadow of doubt, that he is a Prophet of God and that he did indeed see the Father and the Son. This semester has helped me to fortify that knowledge through the study of the various discourses that Joseph gave. He was always readily prepared to follow the Lord. He had his heart in the right place and that's where it all begins.



It has been such reinforcement to my testimony to be able to walk and talk where the Prophet and the early Saints did. I have been able to feel of their spirit in every place that I have visited. I gained a better understanding of what the Saints endured during the times of persecution. Joseph and the Saints went through a great deal of trials and tribulations, and yet the majority never wavered in their faith. They were being unjustly dealt with, and as Joseph said, “. . . And now what did they hate us for? Purely because of the testimony of Jesus Christ” (*Teachings of the Prophet Joseph Smith*, p. 125). Joseph suffered diligently and journeyed on with his heart ever focused on the eternities. I look forward to the day when I can meet this great man and thank him for the difference he has made in my life.

If Joseph had not entered into that Grove in the spring of 1820, my life would be much different now. There is not a soul I know who could tell me where I would be at today. One thing I am sure of is that I would not be as truly happy as I am today. This Gospel brings me such joy. I cannot fully express my love for my Savior and Heavenly Father, there are not words to describe. I am eternally grateful to Brother Joseph for helping me to come unto Christ and find the peace and happiness that can only be found in Him.

I could go on for hours discussing the numerous insights that I have gained this past semester. I am in awe of every discourse that has been given and I hope that one day I will be able to know them all by heart. My only regret is that this experience has to come to a close much too soon. I feel there is still a great deal for me to learn. The time that I have spent here has been truly life changing. I have gained a greater respect for Joseph and the early Saints. I feel that I know their struggles on a more intimate level. What I have learned here in Nauvoo, I will cherish for the rest of my life. I have been building my foundation in the Gospel and I will continue to rely on that for the rest of my life. I know this Gospel is true and that Joseph Smith was a true Prophet of God. I love him with every fiber of my being. I am exceedingly grateful for the opportunity I have had to be here in this beautiful city and to study the doctrines that the Prophet Joseph revealed to the Saints here and elsewhere throughout the Church’s early history.

### Kyra Saltzgiver

Living across the street from the Nauvoo Temple (117 steps), this past semester has been such a blessing in my life. I never missed a day the entire semester. I have gained such a strong testimony of temple work. I love the temple with all my heart. I feel like the Saints did when they left their beautiful temple, it’s hard to leave it behind. My testimony was strengthened each time I stepped inside, I could feel the presence of my Savior Jesus Christ and the prophet Joseph Smith. I know they know me and love me. The temple became my safe



haven, a place to sit, read my scriptures, pray, and ponder. A day in Nauvoo was never complete without the temple. I love to see the temple!

I know Joseph Smith was chosen to restore the gospel to our day. I love the Prophet Joseph with all my heart and soul. I've walked where he walked, learned where he taught and felt his spirit and testimony here in the beautiful city of Nauvoo. Joseph endured every kind of hardship imaginable for the cause of truth. Joseph carried Christ with him at all times. All who knew him felt his power. I know my Savior through the love and sacrifices of the Prophet Joseph. Joseph willingly gave his life for the gospel and his friends. He died to save John Taylor, Willard Richards, and each one of us. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Through my experiences here this semester, I have come to know Joseph as a friend. I am honored to count Joseph Smith as my friend. Words cannot express the feelings of love and gratitude I have in my heart for this amazing man. The Church is true, I believe it with all my heart. Praise to the Man!

### Emily Sanderson

I am so grateful for the opportunity I have had to attend a semester in Nauvoo. I came here anticipating a wonderful experience and I got just what I wanted and more. I have had so much fun learning more about church history and about the Prophet Joseph Smith. It was such a blessing for me to be able to visit the sites where Joseph spent his childhood, where he taught and testified of the Gospel of Jesus Christ, and where he sealed his testimony with his blood. I have read and learned about Joseph Smith, but to be able to feel the spirit of the sites and have the Holy Ghost testify of the truthfulness of the events that happened will never be forgotten. This semester has been very special to me because we have been able to focus on the life of Joseph Smith and his teachings during the years of the 200<sup>th</sup> anniversary of his birth. I love Joseph Smith and the faith and dedication he had to the Lord. I know that he was a prophet called by God to bring about the restoration of the Gospel in the last days before the Savior's second coming. I know that Joseph Smith translated the *Book of Mormon* for our benefit today. I love reading the *Book of Mormon* and learning from the ancient prophets and their examples. We have such a gift that needs to be shared with every one of God's children.

The instructors I have had this past semester have added so much to my time and learning experience here. Their testimonies and the way they live their lives have helped me to realize what is important in this life. My testimony of the Restoration has been strengthened because of the testimonies of Brother Smith and Brother Christian. I cannot think of a better place to be to celebrate the birth and life of the Prophet Joseph Smith than here in his beautiful city of Nauvoo.



I know that Jesus Christ is the head of His church today. I know that He knows me personally, and I know that if I let my will be His will, my life will turn in the right direction. I know the Savior will help me because He wants me to become who He want me to be. I know that we can be instruments of the Lord to bless others' lives and to bless our own lives. This experience in Nauvoo has changed my life for the better. I know that Joseph Smith lived. I know that he was a prophet of God, and because of his faith and determination to know which church was correct, we can know that Jesus Christ and our Heavenly Father live today and are very much a part of our daily lives. They care about our concerns and our troubles and will help us succeed in all we do if our desires are righteous. I love the Prophet Joseph. He is a prophet of God.

### Shelby Scoffield

As a senior in high school I remember the sight of the mailman was the highlight of my day. I would thumb through the mail with the same eagerness a young man awaiting his mission call would do. Day by day, letters arrived bearing different college logos on the envelope. Upon reading each letter, I either went bawling to my mom, or went to my eye doctor for new glasses. Setting my heart on the Middle Eastern Studies program offered by BYU, I stalked the mailman awaiting the letter announcing their verdict. When the letter from BYU finally came, I went bawling to my mom.

I decided to work my way into BYU by attending a community college. The way soon opened for me to be able to participate in this program offered by BYU. I am the first in my family to be able to come to Nauvoo. I have often struggled in describing my experiences here to my family. Lacking eloquence of words, I simply say Nauvoo is good, the people here are great, and the things I have learned will never be forgotten.

Throughout the various sites in Nauvoo, I determined that the senior missionaries were simply our great ancestors in disguise. Heber C. Kimball taught me to appreciate the fact that I have a roof over my head and clothes on my back. Leaving Lucy Mack Smith's home, I called my family, because she taught me that your loved ones can be gone in an instant. I never appreciated the value of a hard day's work until I discovered the Print shop and John Taylor's home.

I found the spirit of Nauvoo wherever we traveled. The spirit of unity and friendship was present between all who traveled on the buses. At the Pony Express museum the spirit of endurance was seen in the dedication and devotion of the riders. At the Harry Truman museum the spirit of organization, cooperation, and the effects of great leadership were felt. The significance of great literature was recognized at Mark Twain's birthplace.

Perhaps one of the most important things I learned was that the spirit of Nauvoo can extend to Rexburg, Idaho, Sandy, Utah, Mesa, Arizona, and every city and state in between. The thought of leaving Nauvoo makes me want to call my mom and bawl. However, when I get home, I will simply take up my handcart and pull it right beside those of the early saints. What a privilege it was to claim “city beautiful” as my own for these past four months. Yet, I will seek to bring Nauvoo characteristics into my own community. I will make Nauvoo my state of mind and let its influence be felt in my family, social, and personal relationships. The early Saints never had the chance to return to Nauvoo after the exodus. If they had, I’m sure the city would have continued to flourish. I have the blessing of returning home and I am little better than when I left it. What a privilege and responsibility it will be to make Modesto, California a “city beautiful.”

I recall walking down to the end of the Trail of Hope at the conclusion of each day to watch the majestic sunsets that no adjectives could accurately describe. When I looked at the sky, I seemed to know that this rising generation is good, God is great, and the spirit I have felt here is engraved onto my mind — never to be forgotten.

#### Alexis Spaulding

When I arrived in Nauvoo, I was so excited to be across the street from the temple. I made a goal to attend every day during the semester and to be baptized for 1000 people. I did this not realizing the huge impact it would have on my life. My love for the temple has grown so much and my testimony strengthened. It is amazing how much better my day goes after I have been in the temple.

I love the temple so much and I am going to miss it when I am gone. I will always be grateful for the opportunity I had to come to Nauvoo and the wonderful workers I have met in the temple. The people and experiences have changed my life.

#### Edith Genevieve Swift

I’m back home for Christmas and going through serious Nauvoo withdrawal. Nauvoo is one of those places that sink deep under your skin, and I’ll always carry a portion of that with me. I feel a tiny part of what my ancestors felt because I had been so happy there. It was painful to leave, even when I knew that I had a safe trip ahead of me and a warm home at the end of the day. I’m in love with the town, the river, the seasons, the temple, all that I learned and did there, but mostly the people.

I came to know Joseph Smith through an in-depth study of his life. I never understood him and would never have come to that same understanding had I not come. He really did this work. It is true!



I am so proud of my pioneer ancestry. My family came through this beautiful city, and I am sure they must have loved it as I do. The time I spent brought me closer to them also. My choices will now be aimed at reflecting the legacy they built for me. I have more knowledge and realize that I must be so much better than I am. I want to be worthy of their sacrifices.

Most important, I lived with real believers — strong, steady, faithful believers. They were everyday saints in my life. Because of the spirits and testimony that each person brought, the Holy Ghost stayed with us constantly. I hope I'll be able to carry a piece of these saints also, or rather a piece of what they gave to me. I lived in Zion, apart from the world, for three months. Of course, it was not perfect, but I have never been that close to Zion before in my life.

Now, like the song we sang as we pulled out of Nauvoo, "there is sunshine in my soul," let us keep on shining.

Emily Beth Turner

My feelings about Nauvoo are as such . . .

This Place

The power of this place  
feeds the void where courage  
wilted in a spiritual frost,  
but can bloom again  
in a spring of faith.

The power of this place  
is seen in how the coolness  
of the river's waters,  
reflects the light of day  
into a soul of night.

The power of this place  
raises an ensign on a hill  
and in many hearts.  
Here the morning sun  
shoots rays of brighter day  
while brighter still,  
rays of hope, peace, and pure truth  
shine from within.

The power of this place  
nurtures love so deep and quiet,  
language falls short,  
and only transcendental eyes  
can recite this soul's sonnet.

The power of this place  
takes simplicity  
and molds it into grandeur.  
Small deserted homes  
and faded footprints  
bring hard men to tears,  
and iced-over hearts melt  
into warm understanding.

The power of this place  
is embedded inside  
all those who come,  
all those who left,  
and eternally centered  
in the perfect love  
of the Savior of all.

Amber Leah Warner

"Nauvoo, Illinois," I thought to myself. "Who on earth would want to go there for four months, and in the dead of winter?" I knew I didn't want to. I might try visiting someday. These were the thoughts going through my head about two years ago while I was in that critical stage of life, making decisions such as what college I wanted to attend, or what I would major in. Born and raised in Idaho, I found my ambitious side getting the best of me. The thought of going to school in Idaho or Utah brought only one thought to my mind — boring! If I was going to leave home, I wanted to *really* leave. BYU-Hawaii was sounding pretty good — an ocean away and much warmer than around here. However, it wasn't realistic for my financial situation, and mother wasn't too thrilled with the idea, either. When all was said and done, I ended up right where I didn't want to be — BYU-Provo for a summer Semester, then, even worse, BYU-Idaho in the fall, only three hours from home. So much for getting out, right? In all honesty, I was loving college life, even in Utah and Idaho, but my desire to experience more of the world had not left me.



I started talking to other students about places they had gone or things they had done. There was one particular place that I heard about constantly. My roommate Becky Curdy had spent the 2003 Fall semester in the tiny town of Nauvoo, and she loved it. She talked about it frequently, her face lighting up each time. She always expressed her desire to return. “I would go back in a second if I could!” I would often hear her say, or things very similar. I loved to listen to her stories about this place that was so foreign to me. I still had a hard time understanding how something like that could actually be fun. Becky surely seemed to think so. I found myself thinking about Nauvoo more often — not that I wanted to go or anything. Of course not! It was just always there at the back of my mind. The more Becky talked about it, however, the better it was sounding. Then one day, I was flipping through our campus newspaper and my eyes ran across an ad for spending a semester in Nauvoo. I stared at it for a minute or so, then, almost without thinking, I copied down the email address. It was all down hill from there. I was officially caught in the Nauvoo trap and have been ever since! Perhaps I always will be, like my roommate Becky, even after three years. Little did I know the decision to write down that email address would provide for me an experience unforgettable, life changing, and one that would increase my testimony and understanding of the gospel in ways that I otherwise never could have experienced. The Lord’s hand was in it, I knew. I came to Nauvoo for a reason; not by fate or accident, but because the Lord wanted me to be here.

I will never forget the way I felt inside when my eyes spotted the Temple in the City Beautiful for the first time. I was exhausted from a long day of traveling, already homesick and wondering again why I came here without knowing a single soul. Yet, upon looking at the House of the Lord, I felt a sense of peace come over me that impressed so poignantly to my mind and heart, “This is where you are supposed to be, Amber. The Lord wants you here.” Since then I have held onto that feeling, and knowing that I was here for a reason made all the difference in the experience I’ve had. Never have I felt the Spirit so strong in my life so continuously, day after day, week after week, until it literally became a part of me. Not having the Spirit, I realized, would be like suffocation. In a way it was overwhelming, as though I was at a great feast. With so much food to try, I couldn’t decide what to eat first, where to go, and what would I miss out on if I ran out of time? It truly has been a four-month feast, and one that has filled me with a greater understanding and appreciation for the restoration of the gospel, the dear Prophet Joseph with courage enough to obey the Lord, and a people so faithful that they sacrificed homes, families, and so often their lives, to lead the way for the rest of us to the land of Zion. How eternally grateful I am for my faithful progenitors who made available to me all of the blessings through my lineage by their great sacrifice.



Nauvoo brought my ancestors alive. It also brought The Church of Jesus Christ of Latter-day Saints alive. It brought to reality the mission of the Temple — my imperative duty to do work for those on the other side. It brought me closer to my Heavenly Father and my Savior Jesus Christ as I learned to rely wholly on them for every want and need my heart has ever desired. I will always wonder why I was so blessed to be one of the few who were able to have this most sacred and unique privilege of spending a semester in Nauvoo. The answer to that question, however, is not nearly as important as what I do with the things I've learned here. What I do with my life after Nauvoo is what truly matters. Will I share the light I've felt with others? Will I do everything in my power to be worthy of always having the Holy Ghost as a constant companion? Will I influence the lives of others for good because of the experiences I've had? I will leave Nauvoo, yes, but it will forever remain in my heart. Now it is up to me to share with the world what I learned in the beautiful place that changed my life forever.

### Mike Wasiura

One morning in late August, I woke up in Tempe, Arizona and didn't feel like selling another loan. Fortunately, my keys were locked in the car and my cubicle was well beyond walking distance. After a handful of phone calls (three to Brother Ivie, two to my bishop, and one each to Grandma Rose in Nauvoo, Holly Rowe at BYU, and AAA), my '97 Ford Escort was rattling along I-40, bound for Nauvoo.

The JSA really did end up being a lot like I'd always imagined Zion. After graduating from a secular university, it was refreshing to experience the balance that religious education can bring to people's lives. Then again, I considered it a sign of healthy priorities when a member of our unofficial JSA-OC Club rushed home from the Temple one Thursday evening to sing along with Phantom Planet during our show's opening credits.

If the JSA really does look like Zion, then the future Independence Temple is sure to have a room that looks an awful lot like the boys' floor lounge. Between classes, it was the perfect place to do my reading (a lot of people made a lot of comments about me doing a lot of reading). The sweet nothings whispered by the students pairing off on the couches behind me created a wonderfully romantic setting for reading about Joseph Smith's wives. Soon enough, these enchanting afternoons would melt into magical evenings as Jim Lehrer or Julie Cooper captivated us all from behind the TV screen. Floor prayer always gave us a spiritual boost four hours before bed. It was the perfect forum for Jared W. (Stevenson) to instruct us in the proper time to embrace and in the time to refrain from embracing (he said his time to refrain from embracing was just about up —



I'm expecting a wedding announcement any day now, roomie). On Saturdays, the lounge became a site of glory and agony with every Michigan football game. Either the lounge's walls were too thick or the students and faculty were too understanding to reprimand me for unleashing the occasional cathartic primal scream — I know that expectations have been sealed back in Cougar Country, but 7-4 seasons are simply unacceptable to any self-respecting Michigan man.

Of course, the best part of Zion is the people. I could fill up the next few pages giving shouts out and comparing students and professors to random objects or menu items, but that would obscure the most meaningful friendship I made in Nauvoo — I finally know Joseph Smith. There is no substitute for spending three months in his city, reading his work. It's something that I could never describe to someone who hasn't been here, and something that everyone who has been here understands, even though they understand it in different ways. It's what makes my time spent here unforgettable and totally worthwhile, even as I climb back into my '97 Ford Escort, broke and out of work.

### Krista Webb

Being here at the Joseph Smith Academy has been a life-changing experience. Never have I felt the Spirit so strong and so constant in my life. We are able to live here on sacred ground. We are able to learn of the life and mission of Joseph Smith. We have the view of the beautiful Nauvoo Temple right outside our windows. We are taught by intelligent and inspired people. We are able to come together in unity and celebrate the life of one of the Lord's choice servants, Joseph Smith. We have the example and influence of several couple missionaries surrounding us and inspiring us. Our testimonies and spiritual experiences are shared daily and are encouraged. We live together, we pray together, and we grow together. This experience has strengthened my testimony more than any experience I have ever had. I know and can testify that Joseph Smith was a prophet called by God to restore this gospel on the earth today. I know that he did in reality speak to and see God the Father and Jesus Christ. It was by the power of God that he translated the Book of Mormon. Through its pages we can come to know our Savior and His love for us. I am so grateful for being blessed with this incredible experience and for the unforgettable legacy that the wonderful early Saints left us. I know these things to be true and I say them in the name of my Lord and Savior Jesus Christ. Amen.

### Sarah White

Since I've been here at the Joseph Smith Academy, I've heard the question, "So, why did you come to Nauvoo?" almost as many times as I've heard the question, "What's your major?" My answer to the first question is that everything



fell perfectly in line for me to come to Nauvoo, so I knew this is where I needed to be. Then, Brother Andrus asked me, "Are you happy you came?" Of course. Why?

Being at the Joseph Smith Academy has taught me to love. I've learned to love myself, my family, my friends, Jesus Christ, my Father in Heaven, Joseph Smith, the early Saints, and learning. My time in Nauvoo has combined all of these different aspect of my life. My testimony has been strengthened and I have learned things about myself that I never thought I would learn.

The thing that has taught me the most hasn't been a certain speaker or assembly or field study. I have learned the most from the special spirit that resides within these walls and the City of Nauvoo. There has never been a time in my life when I have been so in tune with the Spirit all the time. Each class begins with a prayer, each meal begins with a prayer, and each special gathering begins with a prayer. In my classes, I have gained a greater appreciation and love for Joseph Smith because I have been taught by the Spirit. In the temple, the Spirit has taught me to love my family and my ancestors with a greater love. The Spirit I feel as I study for classes has increased my already great love of learning.

I enjoy going to classes here at the Academy more than I've ever enjoyed going to classes anywhere else. In Church History, I learned of the great sacrifices the early Saints made for the Church and for me. They worked hard so that I might enjoy the blessings of the Gospel in my life today. In United States History, I learned that our Father in Heaven has a purpose in everything. I am always amazed to sit in class and have the Spirit whisper that because of a certain event, the Gospel was able to be brought back to the earth. In Teachings of the Prophet Joseph Smith, I learned that Joseph truly was a prophet of God. He did see God the Father and His Son, Jesus Christ. I believe that with all my heart. In Doctrine and Covenants that knowledge was strengthened. Joseph Smith received revelations on how to lead the Church, and our prophet today, Gordon B. Hinckley, also receives those revelations. In Pioneer Life I learned (well, a little bit) of what it was like to be a pioneer. I guess I could say my love for modern technology and conveniences has increased. I am grateful that I will never have to get lye under my fingernails again, that's for sure.

My three favorite parts of Nauvoo are: The Nauvoo Temple; the flats, and the Mississippi River. I love the peace I feel as I look at each of these things. I am so grateful for the many opportunities I have had to be inside the temple. I am grateful for the history and the spirit of the Saints that surrounds the homes on the flats. I love the missionaries who serve there and their love for JSA students. I love the beauty of the Mississippi River. I have never seen such beautiful sunsets.



I now understand why the Saints had such a hard time leaving this wonderful place. I am experiencing the same emotions and I've only been here 3-1/2 months. I thank my Heavenly Father every day for the opportunity I've had to be here and feel of the special Spirit that resides here. I will forever hold the people, places and experiences in Nauvoo near to my heart, and I will cherish them throughout my life. I feel so blessed that my Father in Heaven loved me enough to provide me with this life changing experience. I know this Church is true, I know Joseph Smith was a prophet of God, and I know the Book of Mormon was translated by the power of God. I say these things in the name of my Savior, Jesus Christ. Amen.

### Kelly Elizabeth Wight

Being born in the Church, attending church every Sunday, participating in four years of seminary, and taking part in religion classes at BYU, I felt like I had a respectable understanding of the gospel of Jesus Christ and its history, principles and doctrines. However, after attending BYU-Nauvoo, I soon discovered that I was wrong. As I entered the classrooms at the Joseph Smith Academy, I was blown away at the doctrine I was being taught and the profound knowledge of my professors. Their deep understanding of the gospel was not only astonishing, but almost intimidating. Nevertheless, I soon learned their greatest desire was to share their understanding and knowledge of the gospel and their intent was not to discourage me. As I studied at the academy a great love developed between my professors and I, and this love reminded me so much of the love my Father in Heaven has for me and the desires he has for all of his children to come to this earth and to be taught, to learn of his ways and his gospel. He wants so much for us to succeed and to become like him, Gods and Goddesses of Celestial glory. I could truly feel the love of the Lord when I was taught by these faithful men. Living in the "City Beautiful" is and will always be one of my most cherished memories. Walking the streets of Old Nauvoo and attending the Nauvoo temple are feelings that cannot be reciprocated anywhere else. I know that the ordinances that are performed within those sacred walls are eternal and everlasting. Because of the opportunity to spend four months living and studying in Nauvoo, I grew so much closer to my Savior, my testimony of him blossomed and his life has become a part of mine. I know that the servants that he has chosen to restore and guide his Church are lead by the spirit of revelation and are truly called of God.

I had the most magnificent opportunity on the banks of the Susquehanna River to be taught by one of these servants, one of the Lord's Apostles, Elder David A. Bednar. The spirit that he carried and the words which he spoke testified to me of the truthfulness of this gospel and its eternal blessing. Just like



in the times of Christ, we too have apostles and prophets that teach and guide us to help us return home. I believe Joseph Smith to be one of the greatest men and the greatest servants of God that has ever graced this mortal world. He was a man of poor temporal knowledge, but yet was able to carry out one of the most important events in this world's history because of his humility and faith in the Lord. I know that he saw God the Father and his son Jesus Christ and I know that he translated an ancient record, now known as the Book of Mormon. I know this book to be true because I have read, pondered, and prayed about it and the spirit of revelation has testified of its truthfulness. I cannot wait for the day I get to stand before my brother Joseph and thank him for all the trials and sacrifices he endured for the sake of the Church; but most of all I cannot wait to kneel at the feet of my Savior and bathe his feet with my tears; the man who is responsible for sending Joseph Smith to this earth; the man who suffered greater than any other man who has walked upon this earth, but also the one who overcame death and now bridges the gap of death and everlasting life. I know that Christ lives, I know that this is his church. I have faith that he will return once more to this earth and will reign triumphantly.

### LeAnn Yancey

It has been said that Nauvoo may not have needed me, but I needed Nauvoo. Oh, how true this is in my life. When I came to Nauvoo in January, I felt like a woman who was lost and at the bottom rung in the ladder of life. Six months earlier, I was married, about to graduate from college, and seemingly had a plan for my life. Adversity has touched my life since then and I came to Nauvoo, divorced with my life in shatters, not knowing where I would go when the semester was over, where I could be safe, or what I would do with my life. I still do not know where my life will take me as I stand at what seems to be the bottom rung of the ladder, but through being here in Nauvoo, I have come to realize that the ladder that I am at the bottom of is of worldly relation. I may not know what my vocation will be, where I will live, or if I will marry again, but I have come to learn during my time in Nauvoo that my Heavenly Father is aware of me and my struggles and needs. The spirit in Nauvoo is one of faith and virtue that has changed my life. As I compare my struggles to those of the early saints who lived in this great city, I realize that my struggles are so simple compared to leaving new homes time after time, constantly faced with persecution, death, and sorrow. Though my trials are simple in comparison, Heavenly Father has blessed me and knows of my suffering just as intimately as He knew of the suffering of the saints through their tribulations.

I came here thinking that I was on the bottom rung of a ladder, and as I leave I haven't made much progress up that ladder, but I have come to the realization



that this ladder isn't nearly as important as the one leading to my heavenly home. I feel like I have climbed so high on this spiritual ladder. I have come to know my Heavenly Father and Jesus Christ personally. I came here knowing the story of Joseph Smith and the restoration; I am leaving living the principles taught in the story. Instead of just hearing stories of Joseph Smith, I know him as a brother, Brother Joseph. He is real, as were all the saints who suffered for the progress of this Gospel. This city of Nauvoo has come to life for me, and has given me my life back in the process. I am so grateful for the opportunity I have had to be a participant in this life-changing program.

### Anonymous

Dear Guys (young men) of the JSA,

The letter you are about to read was written by just one of the girls here, but I know that each young woman here feels similar, if not the same, as I do. So, please just think of this as a "thank you" from all of the girls at JSA.

First, I want to thank you for your diligence in going to the Temple so often, and especially for going willingly and with a positive attitude. Your dedication and enthusiasm about Temple work encourages all of us so much, and without you the work couldn't be done. Thank you so much for your example.

I also want to let you know that I admire you for the way in which you honor your Priesthood. It is such a sacred and special gift, given specifically to the men of the Church for a reason. You have a unique role. We draw strength from you, and depend on you to keep honoring this great authority that has been given to you from God. Please continue to keep yourselves worthy of it. We, as women, need you to do this, and so does the world.

Lastly, I want to thank you all for the way you have shown respect to me (all of us). I don't know if you men realize how many times the little things have made a difference in my opinion of you. Every time you hold open a door, give up your chair, or the way you took such good care of Katie [Oberan] while she was sick, all these things have made me want to jump up and hug you! (Too bad I can't. 😊) Every day I am here, I am humbled in your presence, recognizing that I am one of the few lucky (blessed) girls in the world who feels that I am actually valued. The small things make such a difference. We do notice and are so grateful for the way you treat us.

You have all renewed a hope in me that I will find an eternal companion someday who will honor and cherish me as a woman, along with the Priesthood he holds. I cannot thank any of you enough for this. I am proud of all of you and feel honored to have spent four months with you. Keep it up, guys.

Love, The girls at JSA (but especially ME!)





## APPENDIX MATERIAL

Journey the Trail of Joseph Smith  
Student Handbook (Winter 2006)  
Student Lists (2003 - 2006)  
Course Schedules  
Semester Calendars  
BYU Nauvoo Thursday Assemblies  
Pioneer Life Class Projects  
Pioneer Life Reading Material  
Student Goals  
Orientation  
Van Policies  
Student Government  
Faculty Meetings  
Church History Sites Visits  
Field Studies  
Variety Show  
Messiah Sing-along  
Illinois Nauvoo Mission Talent Showcase  
Nauvoo Exodus Fireside  
Many Are Called but Few Are Chosen  
Lead Kindly Light  
Let the Morning Come  
Joy to the World Christmas Chorale  
Our Times and Zion's Chronicles (Student Newspapers)  
Student Evaluations  
Closing the Nauvoo Program  
Diagrams and Maps





## *Journey the Trail of Joseph Smith*

\* \* \* \* \*

A History of the BYU Semester at Nauvoo  
from Fall Semester 2003  
through Winter Semester 2005

Written by A. Glen Humpherys, Ph.D.

Each semester, students are encouraged by friends and family, as well as being lead by the Holy Spirit, to come to Nauvoo, the city founded and developed by Joseph Smith. The students enroll for college credit by registering in the BYU Semester at Nauvoo program. Living in the Joseph Smith Academy across the street from the restored Nauvoo Temple, students are profoundly influenced by new ideas, new eternal insights, and the new religion that flowered in the frontier city on the Mississippi River. Joseph Smith is buried in this temple city. A journey of discovery and spiritual enlightenment recurs each semester. In a full semester of college classes students discover anew the original contributions to American history by Joseph Smith, Jr., the American prophet. The swirl of events surrounding Joseph Smith and the followers of the restored religion are both learned in class activities and discovered in walking on historic places. Field studies, classes and faculty mentoring rediscover for each participant the spirit of the mass movement that started in New York and spilled across the world.

### Music Programs

Life at the Joseph Smith Academy is shaped by music presentations that involve the community, academic classroom study, historic field studies, and student life and community involvement.

The music programs each semester invited the missionaries, local ward members and neighbors to student talent shows, a sacred music concert and a Christmas or Easter concert. Don Castleton conducted the chorale in both Fall

2003 and Winter 2004 semesters. Duane Huff conducted the chorale in both Fall 2004 and Winter 2005 semesters. Marilyn Humpherys assisted both Faculty members in the productions.

Each semester started with a public program of student talent. Auditions were held to select the best singers, dancers, piano players, magicians, and jump rope teams. The nature of the program was shaped by the talent students had ready to present as they came to Nauvoo. The performances were polished and combined into a show. The challenge was to raise the level of student performance from a very informal high school assembly to a unified show that presented talent in a professional public performance manner. Students learned that many artists come to Nauvoo and have a high standard of performance. This is a new growing experience for students to tell jokes, introduce acts, perform in a good sound and light show that displays their talents. The public acceptance is high with good attendance in the JSA auditorium each semester.

Midway through each semester the chorale prepared a program of serious or sacred music. The program featured four to eight chorus numbers the students had learned during the first half of the semester. Then student solos and duets and quartets added to the program. Near the end of each Fall semester a christmas-oriented concert was presented. In the Winter semester the final concert involved sacred music appropriate to an Easter theme. The great success of the music performances is the development of singing voices by students who had little experience before coming to Nauvoo.

### Classes

Academic classes were held for sixty-minute periods with three classes in the morning and three class periods in the afternoon. BYU credit was issued for successful completion of each of the following classes. Two classes were required from each student, Church History and Teachings of the Prophet Joseph Smith. In addition either United States History to 1877 or American Literature was required. Students chose from the following instructors and classes: Computer Science for beginners taught by Evan Ivie and Peter Ivie; American Literature taught by Neil Lambert; United States History to 1877 taught by A. Glen Humpherys; Journal Writing taught by Jean Porcaro; University Chorale conducted by Don Castleton the first two semesters and by Duane Huff the last two semesters and each was assisted by Marilyn Humpherys; Family Life taught by Neil Flinders; Church History taught by Paul Smith and Duane Huff; Teachings of the Prophet Joseph Smith taught by Gilbert Scharffs; Nauvoo Life, taught by Ann Lambert and assisted by Judy



Scharffs, Lola Castleton, Pat Pinegar, and Jean Porcaro; Missionary Preparation taught by Ed Pinegar; and Doctrine and Covenants taught by Don Castleton.

Other assignments at the Academy included Robert Porcaro as Assistant Director for Student Services, Lola Castleton and then Patricia Huff as Librarian, Betty Jo Ivie and Gail Smith as Office assistants. Peter and Nichole Ivie kept the computer system operating.

### Faculty

Evan Ivie serves as Director and teacher of Introduction to Computers. Betty Jo Ivie is the Office Manager.

Don Castleton, Director of the Joseph Smith Academy Chorale Fall 2003 and Winter semester 2004. Don recently taught Institute at the Weber State University Institute, where he also directed choirs. He also taught at the Boise, Idaho and Tallahassee, Florida Institutes of religion. Don earned his Bachelor's degrees in English and a minor in Music from Utah State University. At Brigham Young University he received a Masters and Doctor's degree. Don is married to Lola Nelson and they are the parents of seven children 5 girls and 2 boys. They also have 16 grandchildren.

Lola Castleton served as the library director. Lola graduated from South Cache High School in Hyrum, Utah. She graduated with a Bachelor's degree in elementary education and child development. Lola served in the New England States Mission. Recently she worked for 10 years in the Office of Human Resource Development at Weber State University.

Elder Neil Flinders taught Marriage and Family Life Fall semester 2004 and Winter semester 2005. Elder Flinders is a full-time missionary in the Illinois Nauvoo Mission. Sister Joan Flinders also served full time in the Nauvoo Mission. They are parents of 4 boys and 3 girls. They are grandparents of 37 grandchildren. Elder Flinders recently taught Marriage and Family classes at BYU Provo. He earned his BS, MA and Ph.D. degrees and also taught with the Church Education System.

Douglas Heiner researched the death and cemetery records of Nauvoo in the 1840's during Winter semester 2004. He is an M.D. and recently taught on the faculty of the UCLA Medical School. Prior to that he taught at the University of Utah Medical School and the University of Arkansas Medical School. His research results detailed the deaths from malaria, typhoid fever, black cancer [noma], and tuberculosis. He is married to Joy Heiner who assisted in the research.

Duane Huff taught chorale and Church History during Fall semester 2004 and Winter semester 2005. Duane was recently employed at the Utah State University Institute of Religion where he regularly conducted an institute chorus. Duane also helped direct and produce the pageant at Clarkston, Utah about Martin Harris, as well as being the assistant director of the Hill Cumorah pageant, and directing the Mormon Battalion pageant in San Diego, California. He previously taught at Adams State College in Alamosa, Colorado. Duane received a BS degree in Music and secondary education. He married Patricia Huff and they are parents of 8 children and 16 grandchildren.

Patricia K. Huff was the Library director for Fall semester 2004 and Winter semester 2005. She recently served as Utah State University advisor for the Master's program in Rehabilitation Counseling. Pat earned a BS degree in Home Economics and an MS degree in Child Development from BYU.

A. Glen Humpherys taught United States History from Fall 2003 to Winter semester 2005. Glen took his history classes to visit the Civil War battlefield at the Battle of Athens State Park, Athens, Missouri. Recently Glen taught at Guangdong University of Foreign Studies in Guangzhou, Peoples Republic of China. He also taught at Jiao Tong University, Shanghai, P.R. China. For 24 years Glen served as Curator-Director of the Wheeler Historic Farm Museum in Salt Lake County. He married Marilyn Stanley of Heber City, Utah. They are parents of 3 sons and grandparents of 9 grandchildren. Glen received a BS degree in history and an MA degree in Western American History from BYU. He earned a Ph.D. degree in Latin American History from the University of New Mexico, Albuquerque, New Mexico.

Marilyn Humpherys taught voice lessons and assisted in the performances of the talent shows, and chorus concerts. Marilyn sang with the Tabernacle Choir for 20 years, taught voice lessons at BYU and at Ricks College. She performed on stage at the Promised Valley Playhouse, Salt Lake Opera Company, and Hale Center Theater. Marilyn taught English as a Foreign Language at Jiao Tong University, Shanghai, P.R. China and at Guangdong University of Foreign Studies, Guangzhou, P.R. China.

Peter Ivie was Computer Assistant Instructor of Introduction to Computers from Fall semester 2002 to Winter semester 2005. Peter received a BS degree in Computer Science from BYU. Peter married Nichole Ziegler from Kalispell, Montana. They are parents of a new daughter Jessica.

Neal E. Lambert taught American Literature from Fall semester 2003 to Winter semester 2005. Recently Neal taught English at BYU where he also served as associate Academic Vice-President and English Department Chairman. Neal received a BA and a Ph.D. from the University of Utah. Neal



married Anne Johnson of Springville, UT and they are parents of 9 daughters and have 29 grandchildren.

Anne Lambert taught Nauvoo Life classes from Fall semester 2003 to Winter semester 2005. Anne played violin in the Utah Symphony Orchestra and encouraged music education her daughters.

Ed J. Pinegar taught missionary preparation and presented fireside programs from Fall semester 2004 to Winter semester 2005. Recently Ed taught at the Orem Institute and the BYU Religion Department. He earned a degree in Dentistry and was in private practice in Orem and Provo. He served as Mission President in the London South Mission and as President of the MTC. Ed married Patricia Peterson and they are parents of 8 children and have 34 grandchildren and 4 great-grandchildren.

Patricia Pinegar presented firesides and assisted in the Nauvoo Life class from Fall semester 2004 to Winter semester 2005. Recently Pat served as General President of the Primary and previously a counselor in the Young Women General Presidency.

Robert R. Porcaro served as Associate Director for student affairs from Fall Semester 2003 to Fall Semester 2004. Recently he taught seminary for 37 years in Provo, Orem, Highland and Tooele seminaries. Robert earned an AA degree from Los Angeles Valley College, a BS from BYU, and a Master's of Religious Education with a secondary teaching certificate from BYU. Robert married Jean Stonebraker and they are parents of 12 children, grandparents of 34 grandchildren and 3 great-grandchildren.

Jean Porcaro served as the local instructor of the telecourse English 220 Writing Family Histories class. Jean also taught guitar classes and helped with the Nauvoo Life class. Recently Jean served at the Family History Library in Salt Lake City where she specialized in records of the United States and Canada.

Gilbert W. Scharffs taught teachings of Joseph Smith from Fall 2003 to Winter semester 2005. Recently Gilbert taught for 37 years with the Church Education System. He taught seminary at South and West high schools in Salt Lake City and taught institute classes at the University of Arizona Institute in Tucson, Arizona and at the University of Utah Institute in Salt Lake City. Gilbert earned a BA in Marketing from the University of Utah. He earned a MS degree in Retailing from New York University. While in New York City he worked for Bloomingdales, Lord and Taylor, Macys, and a large Manhattan advertising agency. In 1959 Gil married Virginia Smith and they are parents of 4 children and grandparents of 12 grandchildren. Virginia had many health problems and passed away April 14, 2000 at the age of 64. In June 2001 Gilbert married Judy Short, a Utah Sate University graduate.

Judy Scharffs assisted with the Nauvoo Life class and assisted in the library. Judy was in charge of student activity evenings and dance instruction. Recently Judy taught health, physical education, dance and math for 25 years in the Jordan and Granite School Districts where she coached gymnastics and swimming. She also served as advisor to cheerleaders and drill teams. Judy earned a BS degree in Health and Physical Education from Utah State University. Judy has been a licensed cosmetologist for 25 years. She did graduate study and is a licensed Certified Nursing Assistant, licensed Certified Medical Technician and is licensed to work on a Community Emergency Response Team.

Paul Smith taught church history from Fall semester 2003 through Winter semester 2005 and plans to return for another year. Paul also served as Assistant Director for the Semester at Nauvoo. Recently Paul served for 37 years with the Church Educational System teaching in California, Florida, and Utah, most recently at the University of Utah Institute. Paul graduated with a Bachelor's degree in secondary education and also a Master's degree in education from BYU. Paul has also worked at Disney World in Florida and at This is the Place Park in Salt Lake City, Utah. Paul is married to Barbara Gail Smith and they have 9 children and 10 grandchildren.

Gail Smith served as Secretary for the JSA from Fall semester 2003 to Winter semester 2005. Gail was born in Lafayette, Alabama and raised in Florida. She also attended BYU where she and Paul were married.

### Food Services Missionaries

Food Services is an essential part of the academic life at the Joseph Smith Academy. BYU Food Services calls missionaries to provide the food.

Elder James and Sister Pat Childs are Directors of Food Services at the JSA. Other missionary/volunteers include:

Elder John and Sister Ruth Nichol.

Elder Reed and Sister Jean Hayes. Sister Hayes directed Food Services Winter and Fall 2003.

Sister Arehart is best known as Grandma.

Elder Howard and Sister Lila Nichols.

Sister Shirley Cole.

Elder Jon and Sister Elsie Lawson.

Elder and Sister Millburn.

Elder Joe and Sister Delma Vancil.

Elder Max and Sister Myrna Raisor.



## Nauvoo Activities

Activities in Nauvoo filled much of the semester. All Church History students visited historic sites in old Nauvoo, taking photographs for scrapbooks and listening to history presentations. Most students each semester had a temple recommend. Frequent temple sessions for endowed students and many baptism groups filled the Temple regularly with BYU students. Three students who were elders and returned missionaries were set apart as Ordinance Support Temple Workers during Winter 2005.

A Saturday morning handcart trek through the fields north of Nauvoo each semester provided an exodus from Nauvoo reenacting experience. Quotes from diaries given at various places along the trek provided insight into the 1840's and 1850's experiences of church members doing extraordinary things. While everyone realized handcarts were used in the 1850's to go from Missouri to Salt Lake and were not a Nauvoo activity, handcarts did teach activities associated with the doctrine of gathering.

A plowed furrow across the Illinois prairie connected Nauvoo with the county seat in Carthage during the 1840's. The historic route was about 18 miles. Today, the Carthage walk takes students along country lanes that follow section lines. Walking along rectangular section line roads, the modern walk or run crosses the historic furrow path in many places. Most students and faculty walked or ran the 24 miles to touch the historic Carthage Jail.

Five bus tours added to the field studies learning experience beyond the classrooms. The five tours were the Nauvoo environs; Mark Twain's birthplace at Salt River and Hannibal, Missouri; Abraham Lincoln's home, law office, and old statehouse in Springfield, Illinois; Western field studies across Iowa and Nebraska, together with sites in Missouri; and the Eastern field studies to New York, Pennsylvania, and Ohio.

# **Student Handbook Brigham Young University Semester at Nauvoo Winter 2006**

## **WELCOME**

Welcome to the Joseph Smith Academy. You are here because of significant sacrifice—either your own or someone back home. But you are here also because of the Prophet Joseph Smith who envisioned not only a temple, but a university for this special place. Now, the temple has been rebuilt and once more those sacred ordinances are performed in Nauvoo. And now as well, just across the street from that temple, classes are taught and university courses are offered again on this sacred ground. As in entering the temple, enrolling in the Academy is a sacred privilege. It is a privilege earned not just by the payment of fees and tuition, but by an ongoing dedication to the ideals of the university that Joseph saw. The Lord gave us the requirements: He “requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion.” Our real “tuition” then, is our heart, our mind, and our obedience. Anything less than that would be unworthy of Joseph Smith and his vision for this place.

It is now our privilege to be here. As we listen to the temple bell, as we watch the light change on the magnificent river, we hear and see in fact what, 161 years ago, Nauvoo was. And as we walk these halls and enter these classrooms we are bringing to pass in significant ways what Joseph Smith saw that Nauvoo could be. By our presence here, we have, whether we intended to or not, become part of the God-given, on-going destiny of this place. We must not fail.

The Lord knows that we are here. He has brought us here to do His work and to prepare and bless us. So He is deeply interested in the outcomes of this semester. He cares what each of us does, and whether or not we work hard, and how well we follow the rules of the Academy. He wants to and will aid us in miraculous ways. If we live the special life He asks for in this special situation, He will, by His Spirit, teach us things beyond our greatest expectations. Out of all the world, we few have this great opportunity.

What follows, therefore, in these pages are some necessary matters: guidelines, rules, policies and procedures which experience shows will help establish an atmosphere that invites the Spirit of the Lord to be with us. Paying close attention to these details will bring order and peace to our lives, making it possible, even in our unusually close quarters, to live together and learn together as Nephi’s people “after the manner of happiness”.

-----BYU-Nauvoo Faculty and Staff, Winter 2006



## **BASIC INFORMATION**

**Address:** BYU-Nauvoo  
165 Wells Street, Box 215  
Nauvoo, Illinois 62354

**Internet Address:**  
[www.byunauvoo.com](http://www.byunauvoo.com)

**Email Address:** We recommend that each student set up an email address to communicate with family and friends. Assistance in doing this will be provided in the computer rooms.

**Mail Services:** Mail is placed on a table in the cafeteria each day about noon. Packages will be just outside the mail room on the first floor (JSA Student entrance). There is a mail slot at the mail room for outgoing mail, or take to the Post Office at Barnett & Mulholland.

**Academy Phone:** 217-453-2860 or 217-453-2233

Extensions: Academy office: 401, Director's office: 400, Student office: 404

Dorm: First floor – 411, Second floor – 421, Third floor – 431

Fax: 217-453-6143 (In an emergency the director's home is 217-453-6289.)

**Use of Phones:** There are wall phones on both ends of each floor and in a phone room in the middle of each floor. Local calls, 1-800 calls, and phone-card calls can be placed on these phones. They should not be used from 8 AM to 5PM during weekdays because of the conflict with NRI, Mission and Academy business use. Student use of these phones should be from 5 to 11 PM weekdays and anytime on weekends before 11 PM.

## **YOUR NEW HOME**

**Dorm Rooms:** First and second floor dorm rooms are designed for two people. Those on the third floor are generally double size for 4 people. You have a box spring and mattress, a desk, a closet, drawers, a storage area and maybe a sink in your room. The second and third floors are off limits to young men and the first floor is off limits to young women.

You are responsible for keeping your room clean and presentable, both at room inspections and **between** inspections. Dumpsters for trash are just outside the cafeteria door. Cleaning trays - in the laundry room. Vacuums- in the phone room. For room repair or light bulb replacement, fill out a "Service Request" with your Floor Parent.

**Dorm Room Keys:** You will be issued a room key when you arrive. This key will also open the JSA Dorm Front Entrance door. We are depending on you to lock this door if you have unlocked it. There will be a \$25 replacement fee charged if you do not turn the key in at the end of the semester. We recommend that you lock your room door if you will be away for an extended period of time.

**Room/Door Decorations:** Select **edifying** and **uplifting** posters, pictures and decorations suitable to a dedicated building purchased and maintained by the tithes of the Church and directly across from the Temple.

**General-Use Areas:** Hallways, lounges, the game room, the gym, the cafeteria and other general use areas will be vacuumed and/or mopped on a regular basis by the custodial staff. However, we expect you to do your part in keeping these shared areas clean as well. Furniture and fixtures are not to be moved in these general-use areas. No personal belongings are to be left in general-use areas.



**Bathrooms:** Please clean up after yourself, conserve hot water, and close the window drapes and shower curtains. Showers, washing machines, and the cafeteria dishwashers all require large amounts of hot water. Please schedule your clothes washing and showering so that everyone will have sufficient hot water when they need it. Plungers are available to unplug drains. Please report anything that needs repair.

**Cafeteria:** We have a wonderful cafeteria staffed with dedicated food services missionaries. It is for students and faculty. If you have family visitors, make prior arrangements with the food service supervisor before inviting them to the cafeteria. The cafeteria is closed for student use between meals. Food throwing (even a little) may result in loss of the privilege of eating in the cafeteria. Take what you want and eat what you take. No food or utensils are to be taken from the cafeteria.

***Breakfast is from 7:45 to 8:30 AM Mon.-Fri. (Sat. from 8:30 to 9:30 AM)***

***Lunch is from Noon to 12:45 PM (Sunday brunch is from 12:00 to 12:45 PM)***

***Dinner is from 5 to 5:45 PM (except Fast Sunday when it is from 4:00 to 4:45 PM)***

**Laundry:** Every floor has a student and a faculty laundry. If you do not have laundry experience, and do not know the dangers of overloading the machines, or using too much soap, etc. make sure you get instructions from a reliable source. Do not use the faculty laundry. Do not use the laundry during morning shower time or after 11 PM (quiet time). Do not move someone else's laundry from a washer to a dryer. Use the baskets provided and return them promptly.

**Lounges:** There are many lounges and other areas to gather with friends. Please avoid using stairwells that echo and carry sound throughout the dorms. The two main lounges have cable TV, Satellite (BYUTV), video and DVD players. Please watch only wholesome movies. Even some PG movies are unacceptable. Also, DO NOT disconnect or change the wires connecting these devices. (Some videos/DVD's are available for use in the Library and the Student Office (2<sup>nd</sup> Floor Stairwell).

**Parking:** Personal cars at the JSA have been a continuing distraction and hindrance to the academic performance of the students who have them. Register your car at the Academy Office and park in the parking lot northwest of the dorm

## **RESPECT FOR SELF AND OTHERS**

**Quiet Time:** A big concern we have at the JSA is the noise level in the evening. The 11 PM quiet time is enforced so that others can study, read the scriptures, write in journals and sleep. Windows, doors and walls are far from sound-proof, and loud talking, even in your room, can disturb others. Also, phones, the laundry room, the exercise room (in Joe Hall), the bowling alley and other game room facilities are not to be used after 11 PM.

**In-Room or In-Study Room Time:** The Doctrine and Covenants instructs us to "retire to thy bed early that ye may not be weary; arise early, that your bodies and your minds may be invigorated." (D&C 88:124). The BYU-Nauvoo program is academically, intellectually and physically challenging. It is critical that students get enough sleep so they can keep up with the program. To this end everyone is to be **in his or her room**, or in a study room on that floor by midnight. Because Quiet Time is so important, violators are subject to probation or expulsion.



**Social Relations:** Dating, pairing off, and familiarities such as hugs, kisses, boy-girl back rubs are not permitted. Except for lounges, the second and third floors are off limits to young men, and the first floor is off limits to young women.

**The Honor/Dress Code:** The same set of modest dress and morality standards adhered to by BYU students is adhered to at BYU-Nauvoo. Pajamas are inappropriate attire for classrooms, the cafeteria, the game room, the lounges and other mixed-use areas.

**Kindness:** A sure indicator of a follower of Christ is kindness. Living close together for a long period of time can test anyone's patience. Please do your very best to be pleasant and positive with others. Avoiding practical jokes is important. **"Be inclusive not exclusive."**

**Advice and Friendship:** A special bond of friendship develops each semester between the students and the faculty, staff and their spouses. Please look on us as "mentors" and let us help with your problems. Of course, ecclesiastical issues need to be discussed with the Branch President and other Church leaders.

## **ACADEMIC PROGRAM**

**Classes:** The central focus of BYU-Nauvoo is the academic program. Students should not plan personal trips not related to the Academic program or away from campus. Students are expected to attend every class and to be on time. BYU-Nauvoo is for full-time students (12 or more total credits). All classes carry full BYU credit and are held in the Administrative Building. Please use the Courtyard or bottom (first) floor and the tunnel to get to classes. Do not use the floor housing the Temple Visitors Center, Family Waiting Room, and the NRI business offices (floor 2), as they are not part of the Academy.

**Field Studies:** You will spend 15 days on field studies. Field studies are not vacation trips but are an integral and essential part of the JSA academic program. They are not optional. There will also be van trips to selected sites scheduled by specific classes.

**Field Study Equipment:** A headset and receiver will be assigned to you for the field studies. These will enable you to better hear the information provided at each site. It will be your responsibility to return your headset and receiver (cost \$225) at the end of the semester. If the battery goes dead because you did not unplug the headset, you should replace the battery on your own.

**Library:** We have a small library on the first floor of the Administrative Building (Room 101). You will find books relating to the classes that are offered and some general reference books.

**Study Hall:** The study hall is for serious individual study and is not intended for group study or other purposes. Group study can be done in a lounge or classroom.

**Computer Labs:** The Academy has two large computer labs in the basement of the Administrative Building for the support of the academic program. There are additional computers available on each of the dorm floors. Students will be provided a login and can use these facilities to do word processing, spreadsheet creation, Internet research, etc. for their classes. In addition, students may use these labs for e-mail to friends and family, for



journal writing, for digital picture processing and for other academic uses. Any person using the labs who illegally copies music or other copyrighted material or accesses pornographic material or chat rooms will be placed on probation or sent home.

**Copies and Supplies:** The making of Xerox copies and the use of computer supplies (floppies, CD's, photo paper, transfer paper, etc.) is on the honor system. Sign the sheet where the supplies are available, and pay the specified amount at the Academy office before the end of the semester.

## **ACTIVITIES**

**BYU Devotionals:** Tuesdays at noon in the two large lounges. Students are expected to attend all Devotionals and Assemblies.

**Assemblies:** Thursdays from 2:40 to 3:40 PM in the auditorium.

**Nauvoo Second Branch:** Students are invited to attend the Nauvoo Second Branch from 9 AM to Noon each Sunday. The Student Branch meets in the Nauvoo Room of the JSA. Dale Jacobs is the Branch President – 217-453-6798.

**Nauvoo Temple:** The Nauvoo Temple is a unique and fulfilling part of the JSA experience. Group baptism-for-the-dead sessions can be arranged anytime the temple is open. During the winter (Nov.1 to Apr.24) endowment sessions are Tuesday 11 a.m. – 3 p.m., Wednesday to Fri. 2-6 p.m. and Saturday 8 a.m.-6 p.m. on the hour. The temple opens with longer hours during the summer months.. Please call the temple for schedules and to arrange group baptisms -- 453-6252

**Dances, Sports Events and Other Student Activities:** All events involving the full student body or a sizable portion thereof should be coordinated with the student officers, approved by the Faculty Advisor and Director, and the room scheduled with N.R.I.

**Van Trips:** Local van shopping trips to Wal-Mart in Keokuk, Shop-Ko in Fort Madison, and Burlington (Bridge toll is \$1) are arranged with Brother Winters. Each van holds 12 people (**minimum of 6 per trip**) and needs a certified BYU van driver. Drivers are responsible for keeping the gas tank full. The BYU credit card is for filling the van and car washes; the receipts must be kept with the card. After each trip return the keys to Bro. Winters immediately – not to another student. Vans must return in time for Floor Prayers. Vans are for BYU academic and student shopping. **Other use must be approved by Bro. Winters and Ivie.** Vans are not available for personal use during class time.

**Other Activities:** The game room has bowling, pool, ping pong, and foosball. Basketball, volleyball and other activities are available in the gym. There are two tennis courts at the base of the hill. The Student Office has many games and puzzles that you can check out. The Library and student office have a number of videos that can be checked out.

**Student Travel:** All travel beyond the Keokuk, Ft. Madison, Burlington area requires that a "Student Travel" form be completed and approved by the Floor Parents, who will approve it and send it to the Director. This approval must be given in advance of the proposed travel.



## **SAFETY**

**Danger from Predators:** NEVER leave the Academy to run or walk alone after dark. Close your bedroom drapes and shower curtains at night. It is a good precaution to lock your bedroom door when you go to sleep. Be polite, but cautious, with strangers and report any problems to the faculty.

**Fire:** In case of fire, leave your room by the nearest exit and go to the northwest parking lot (near the cafeteria doors). Once there, group yourselves by floor and room so that everyone can be accounted for. No candles, fire or incense is to be used in the Dorm or other parts of the Academy.

**Storm/Tornado:** The most protected places in the building are the tunnel or some place in the basement away from windows. In the event of a serious storm, go down one of the stairwells to the bottom floor from your room or from a classroom and proceed to the tunnel. You may want to take a blanket, shoes, and flashlight if circumstances warrant it.

**Nuisance Items:** Skateboards, scooters, motorcycles, roller blades, BB guns, pellet guns, sling shots, etc. all have a certain level of danger and may bring some negative attention to the JSA program. Such items, should be checked in at the Academy Office, and picked up when you depart. Also, bicycles cannot be ridden or stored in dorm rooms, lounges, or hallways of the JSA. The Joseph Smith Academy is a school of learning and is founded upon strong principles and high values. After years of experience, we find these items cause more problems in the school/community than we care to deal with.

## **MISCELLANEOUS**

**Name Tags:** Please wear your name tags for the first two weeks of the semester and on all field studies. In fact, it would be a good idea to wear them throughout the semester since you are serving as friendship missionaries to the community.

**Lost and Found:** Take items that you find to the lost-and-found table in the cafeteria. (Take valuable items to the Academy offices.) Check there for things that you are missing.

## **COMMUNITY SERVICES**

**Nauvoo Police or Fire Department:** 911 or 217-453-2221

**Physicians:** Dr. Rahman, Nauvoo Clinic office: 217-453-6802, cell: 309-221-0268  
1370 Mulholland (across from Duck's Market)  
Office hours: Mon.-Fri. 7 AM to Noon, Thurs. 4-7 PM.

**Hospitals:** Keokuk Hospital Emergency Room: 319-524-7150  
1600 Morgan St., Keokuk – Turn north on 16<sup>th</sup> off Main.  
Fort Madison Hospital Emergency Room: 319-372-6530 or 376-2000  
4509 Avenue O -- Far south end of town on Highway 61.

**Dentists:** Dr. Max Rodeffer: 217-847-3000  
911 Broadway Street, Hamilton

**Pharmacies:** Nauvoo Pharmacy 217-453-2717 1384 Mulholland Street  
Wal-Mart Pharmacy 319-524-4071 3476 Main Street, Keokuk  
Walgreen Pharmacy 319-753-1639 1215 Main Street, Keokuk

**Bank:** State Bank of Nauvoo: Mulholland and Bluff - 453-2515  
They will cash your checks and they have a 24-hour ATM

**Grocery Store:** Duck's: On Mulholland between Page and Barnett - 453-6526

## STUDENT LISTS

Fall 2003

Ames, Brian Craig  
Anderson, Heather Calire  
Anderson, Joshua David  
Anderson, Peter Carl  
Armstrong, Marenique  
Ashton, Amanda Jane  
Ashton, Sunny D.  
Aston, Katheryn Lynn  
Bean, Jeffrey Loring, Jr.  
Bingham, Ginger Lee  
Bird, Janalyn  
Boyle, Haley  
Bradshaw, Heidi Marie  
Bradshaw, Justin Brent  
Bybee, Emily Marie  
Calkins, Matthew Don  
Call, Merideth  
Camacho, Aaron Tyler  
Chard, Mia Norma  
Chipman, Chelsea E.  
Christiansen, Jill  
Combs, Karl  
Cook, Stephanie Kaye  
Corless, Kelly Ann  
Crockett, Kimberly Kaye  
Curdy, Rebecca Jean  
Cutler, Katharine  
Dahl, Spencer Ashton  
Davies, Danielle  
Deaver, Matthew  
Dellastatious, Karen L.  
Dickman, Kimberlee  
Dietrich, Tanner M.  
Distelhorst, Mark David  
Dunford, Bethany Marie  
Durrant, Jake Larry

Edwards, Chelsea Brooke  
Elder, Jessie Alexis  
Farrell, Jonathan Ray  
Feller, Christin  
Fillmore, Anna Rebekah  
Gale, Joseph James  
Gardner, Emilie Anne  
Gardner, Megan Leigh  
Gardner, Nathan Thomas  
Garlock, Andrew Arthur  
Gauchay, Collette  
Gleave, Tori Le  
Gormley, Kristi Ann  
Graff, Sarah Renee  
Green, Bret Reece  
Gubler, Elise  
Gulliver, Heather Marie  
Gurr, Natalie Sue  
Hadfield, Jennifer Lynn  
Hancock, Lindsay  
Hansen, Amber Lynn  
Hardy, Cherylyn Mae  
Harris, Kayace Lynn  
Hendryx, Eliza Della  
Hill, Amy Joyce  
Hill, Amy Rosa  
Hill, Emily May  
Hill, Richard Alexander  
Hollingsworth, Amanda  
Michelle  
Hughes, Krystal Breanne  
Hunt, Marin L.  
Hyatt, Amy  
Jackson, Amber Leigh  
Jacobs, Julie Ann  
Jewett, Tami Lynn



Jones, Brian Lindley  
Jones, Cheri Michelle  
Jones, Elizabeth  
Jones, Kelly Marie  
Kaiser, Meggin Marie  
Kapple, Erika  
Keller, Rebecca  
Kenney, Carol  
Kuebitz, Bernhard D.  
Lamoure, Jaaz Alan  
Lewis, Ashley  
Lillywhite, Meredith Kristine  
Lucynski, Anna Kathleen  
Lyman, Mary  
McKay, Kyle Benjamin  
McKay, Tiare Marie  
Mella, Jennifer Lynne  
Memory, Mary-Catherine  
Mortenson, Jena Anne  
Murri, Wayne Dale, Jr.  
Naegle, Paula  
Neeleman, Erica Lee  
Nef, Tammy Lynne  
Nelson, Beth Joanne  
Nielsen, Daniel S.  
Nielson, Wendy Nicole  
Nomiya, Noelani  
Ohlwiler, Jordan Craig  
Olson, Ashley Marie  
Ord, Stephen John  
Oswald, Jeffrey D., Jr.  
Palsson, Bret Edmund  
Petersen, Amelia Maree  
Peterson, Brooke Marie  
Peterson, Lauri Beth  
Pleshek, Clarissa Kay  
Porter, Erica Mae  
Reynolds, Daniel John  
Roddick, Rachael Christine

Roddick, Stefanie Louise  
Rowley, Stefene  
Ryan, Mary Pauline  
Safford, Sariah R.  
Shadel, Kara Lynn  
Shaw, Morgan  
Shelton, Nadine  
Shirts, Janneke  
Simonsen, Shannon  
Smith, Brittney Elizabeth  
Smith, Israel Daniel  
Smith, Jennifer  
Stauffer, Sara Elizabeth  
Stephens, Jarrett Oen  
Stephens, McCall B.  
Stewart, Bethany  
Stokes, Amy Karol  
Stratton, Keven John  
Styers, Kyla Jo  
Summers, Valorie Kim  
Teichert, Violet Rose  
Thomas, Justin David  
Tikalsky, Lori Ann  
Todd, Elizabeth  
Umphrey, Clancy Allen  
Vail, Emily Elise  
Van Dyk, Gerritt  
Van Natter, Emily Kate  
Vineyard, Christy M.  
Wallace, Heather Kristen  
Walton, Alan Arthur  
Weese, Kelli  
Wight, Jennifer Renee  
Windham, Christopher Clayton  
Woodland, Jennifer Lynn  
Youngblood, Kara Marie  
Zamora, Justin Paul  
Zarbock, Sarajane

## Winter 2004

Alvstad, Racheal Serene  
Andersen, Stephanie  
Anthony, Mike K.  
Bailey, Amanda Ann  
Barnes, Kiama Lashel  
Barrett, Kyle Jeffrey  
Bowden, Joseph C.  
Braithwaite, Ashley Marie  
Buchanan, Jenna Lynn  
Burk, Katie  
Cavanaugh, Crystal  
Clarke, Scott Sterling  
Coats, Haylie  
Cochran, Brandon  
Collett, James Zachary  
Dibble, Sarah  
Donnell, Cynthia Marie  
Douglas, Stephen  
Dunkley, Juliann  
Edmondson, Bryce Marlow  
Falk, Tanya E.  
Fillmore, Kelly Amanda  
Fink, Valerie Susan  
Freitas, Natalie Anne  
Gibbons, Tara Elizabeth  
Ginn, Emily Joan  
Grampp, Allison Erin  
Griesemer, Miriam Lynette  
Grow, Emily Amanda  
Grow, Rachel Rebekah  
Gummow, Shari Ann  
Hales, Kaylee  
Hansen, Paula C.  
Hanson, Anna L.  
Haugen, Erika B.  
Hawkins, Hawley  
Hawkins, Rebecca  
Hazen, Anne

Higley, Lindsay Joanne  
Jackson, Cami  
Johnson, April Dawn  
Johnson, Rachel Mae  
Johnson, Rebekah  
Jones, Jennifer  
Kempe, Angela  
Knudsen, Patrice  
Lauritzen, Cherly Lynn  
Logie, Kara Ann  
Lovell, Teresa  
Martin, Kimberly  
Mastrobuono, Anna Marie  
Mays, Alison Ann  
Merrell, Julie Anne  
Mikesell, Megan Danice  
Miller, Camille Beth  
Miller, Jacob  
Moore, Barbara  
Osburn, Seth Randall  
Packer Janine Renee  
Paulsen, Janea O'Connor  
Pollard, Emily Margaret  
Pond, Rachel  
Redder, Kara Camille  
Richards, Stephanie  
Skeem, Juliana  
Smith, Jaimie-Lyn C.  
Smith, Stephanie  
Staheli, Stacey  
Stinson, Allison  
Tanner, Sarah Louise  
Thiele, Nicholas Bryan  
Twiggs, Samantha  
Walker, Kirsten  
Warner, Christianna Rose  
Wright, Ethnie Anne



## Fall 2004

Anderson, Eva Alicia  
Anderson, Heidi Leigh  
Ault, Brandon Christopher  
Averett, Shealee  
Baer, Megan M.  
Bailey, Chelsea Don  
Baird, Cassandra  
Balaguy, Theresa  
Barton, Jennifer  
Benson, Megan  
Bond, Jenna Marie  
Bonner, Thomas Clifford  
Boshell, Laura  
Broadbent, Elizabeth Ann  
Brown, Mindy McCall  
Burningham, Katie  
Burns, Brenda Lynn  
Call, Melissa  
Cashmore, Stacey  
Christley, Tina Elizabeth  
Cone, Jessica Elizabeth  
Cone, Kimberly Lauren  
Cook, Megan  
Cooke, Angela  
Crossley, Ali  
Crossley, Macquel  
Davenport, Elizabeth  
DeMille, Spencer James  
Doty, Paige  
Doxey, Rachel Jane  
Doxey, Richmond Scott  
Dunn, Alison  
Dyer, Colton Lineback  
Fairbanks, Jordan Gifford  
Fallon, Jessica Louise  
Ferrell, Tawnya  
Franz, Nicole Marilyn  
Frates, Erika Lynae

Frost, Lauren Jolyn  
Funkhouser, Jennifer Lynn  
George, Whitney  
Gerke, Elizabeth  
Goodwin, D. Andrew  
Greer, Lindsey Jane  
Hair, Megan Kay  
Hair, Nicole Lynn  
Harper, Annalyn  
Hatch, Ivy Michelle  
Hayes, Joanna Michelle  
Hazlett, Crystal Ann  
Herger, Julie Anne  
Heusser, Jessie Nicole  
Huffaker, Jessica Rose  
Jackson, Holly  
Jackson, Lisa Christine  
Jackson, Natalie  
Jensen, Gregory Aaron  
Johnson, Sara Beth  
Jorgenson, Nathan K.  
Kelly, Michelle Marie  
Killpack, Amy Lin  
Lee, Kamarie  
Lybbert, Devin Casper  
Mason, Shelby K.  
McKay, Kirt F.  
McMurray, Melissa Ann  
Miles, Stephanie Lee  
Mitchell, Laura Jane  
Mix, Marisa Kaye  
Montano, Jake M.  
Moss, Lindsay Brooke  
Murray, Anna Louise  
Muse, Sara Ashley  
Neilsen, Nick S.  
Nielson, Diana Kristine  
Nowell, Emylee April

Olsen, Christina Marie  
Parker, Molly Kay  
Parsons, Lauralee Beth  
Penry, Alicia Marie  
Peterson, Laura Emily  
Platt, Brittany Gibbons  
Platt, Richard Daniel  
Plessman, Kristy Ryan  
Prince, Amanda Leigh  
Pykles, Cameron Tobias  
Ririe, Jennifer Rose  
Rose, Heidi  
Rothlisberger, Jenna L.  
Rothlisberger, Jordan D.  
Rothlisberger, Meagan  
Rowbury, Anna Elizabeth  
Shaw, Christopher Bruce

Sitton, Michael Scott  
Smith, Ashley Allesen  
Smith, Hans Stewart  
Smith, Jamie L.  
Smith, Kimberly Noelle  
Smith, Sarah Ilene  
Smith, Seth Adam  
Snell, Kerry Grant  
Taylor, Stacey Lynn  
Thacker, Alyson  
Tueller, Jodee  
Valdivieso, Jade Navarre  
Walker, Sara Nichole  
Welch, Megan  
Wilks, Brittany Malia  
Willis, Kelsey Lee  
Workman, Winn Wade



## Winter 2005

Anderson, Ashlee  
Bailey, David  
Barton, Shanda  
Bender, Jacob  
Bohn, Valeria  
Booth, Joshua  
Brady, Afton  
Brown, Alicia  
Bulloch, Jana  
Clayson, A. J.  
Clayson, Jacob  
Cluff, Angela  
Cowan, Robert  
Crane, Michelle  
Davenport, DaNae  
Dennis, Kim  
Gale, Hillary  
Gauger, Shanna  
Gillespie, Brianne  
Gillespie, Cornelius  
Gillis, Benjamin  
Gordon, Grace  
Guest, Kristen  
Hales, Adam  
Hamilton, Aaron  
Harris, David  
Homer, Randy

Hurst, Kristen  
Ivie, Robert  
Janssen, Becky  
Johnson, Stephanie  
LaDow, Stephan  
Lassen, Joshua  
McDaniel, Sloan  
Mickelsen, Jenna  
Miller, Mary  
Morgan, Laureen  
Olson, Angela  
Peterson, Whitney  
Pike, Kelley  
Plowman, Christopher  
Quitberg, William  
Sharp, Robert  
Sherwood, Cam  
Shurtleff, Michelle  
Smith, Amanda  
Swain, Nicole  
Thompson, Cami  
Torgrimson, Wes  
Treft, Amy  
Walker, Sawyer  
Walser, Laura  
Wilton, Kyle  
Wiscombe, Kiley

Fall 2005

Adam, Angela Joyce  
Alley, Elizabeth  
Ashton, Anna Sophia  
Ashton, Molly Kate  
Bailey II, Rick  
Bast, Andrea  
Bast, Lauren  
Beck, Whitney  
Bench, Colby  
Bingham Allison  
Bingham, Karen  
Bingham, Vicki  
Blaisdell, Susan  
Briggs, Matthew  
Briggs, Rachel  
Brimhall, Brindee  
Brinton, Christian  
Buell, Nikki  
Burnette, Polly Anna  
Burrup, Janae  
Camp, Jikll  
Carpenter, Camette  
Christensen, Ashley  
Christiansen, Julie  
Davenport, Joel  
Davenport, Rebecca  
Davies, Erin  
Decker, Kayli  
Dickson, Christine  
Dorrough, Rex  
Dransfield, Christie Ann  
Erekson, Stephanie  
Erikson, Kami  
Ferguson, Mary Carol  
Foell, Halie  
Frisch, Abbie  
Gale, Heather  
Gardner, Jason

Gray, Sterling  
Greer, Matthew  
Gregory, Stacy  
Griggs, Stephanie  
Groesbeck, Paul  
Gush, Katherine  
Hansen, Jameson  
Heavilon, Alisha  
Hendrickson, Brittany  
Henrie, Danielle  
Hicks, Benjamin  
Hicks, Kari Lynn Smith  
Hinckley, Joseph  
Hinman, Lindsay  
Hobbins, Brianna  
Holland, Courtney  
Huber, Jared  
Hughes, Lauren  
Hutchens, Kaylene  
Jackson, Kelsi  
Jensen, Kristin  
Jensen, Laura  
Jensen, Brant  
Jensen, Tori  
Johnson, J. Kyle  
Johnson, Lindsay  
Joner, Michelle  
Kittleson, Rebecca  
Klein, Alicia  
Klein, Chelsie  
Knudson, Meagan  
Larsen, Douglas  
Lee, Sadie  
Lee, Tiffany  
LeFevre, Marc  
Liddiard, Delaney  
Mackley, Amanda  
Mathews, Laura



Miller, Lauran  
Munk, Whitney  
Newbold, Stephanie  
Nicholson, Nell  
Olsen, Chelsea  
Owens, Celeste  
Palmer, Cheryl  
Petersen, Trevor  
Phipps, Aaron  
Proudfit, James  
Ramsey, Sierra  
Reidhead, Katie  
Robinson, Kate  
Robinson, Matthew  
Rogers, Megan  
Rogers, Natalie  
Roundy, Blair  
Rowbury, Nathan  
Runyan, Megan  
Sanderson, Emily  
Shirley, Jessica  
Sperry, Diane Iona  
Stevenson, Jared W.

Steward, Andrew  
St. Jeor, Rachelle  
Stratton, Zackary  
Swift, Edith Genevieve  
Thompson, Ryan  
Topham, Trina Joy  
Townsley, Adam  
Trujillo, Angie  
Turner, Emily  
Van der Horst, Amy  
Wade, Michael  
Walker, Spencer  
Washburn, Jessica  
Wasiura, Mike  
Wight, Kelly  
Williams, Ashley  
Williams, Jenny  
Wilson J. Devan  
Winegar, Melinda  
Wittwer, Joshua  
Workman, Zachary  
Zimmerman, Emily

## Winter 2006

Aamodt, Alyssa  
Alder, Launie  
Anderson, Shawnne  
Armistead, Jason  
Ashby, Erin  
Bair, Kimberly  
Bambrough, Erin  
Bangerter, Suzy  
Bell, Douglas  
Benedict, Emily  
Blackburn, Dana  
Burton, Amy Hope  
Call, Michele  
Casalou, Candace  
Choules, Christina  
Conway, McKenna  
Cook, Camilla  
Coons, Spencer  
Davis, Bethany  
Davis, Rachel  
Dowse, Jayni  
Ellison, Tara  
Ewen, Nicole  
Fawson, Joseph  
Folsom, Lily  
Gibbs, Stephanie  
Hagge, Ryan  
Hansen, BreeAnna  
Hansen, Sheryl  
Haws, Karen  
Hazard, Tyson  
Hearne, Spencer  
Heaton, Jenna  
Hughes, Meaghan  
Humphreys, Chelsea  
Hustead, Amanda  
Jex, Matthew  
Jones, Allyson

Jones, Jenny  
Jones, Talon  
Kaiser, Ashleigh  
Kelly, Kerrah  
Killian, Jessica  
Kilpelainen, Kirsi  
Knowlton, Katie  
Linton, Lauren  
Matthews, Brad  
Mayberry, Stacey  
Metcalf, Whitney  
Moncur, Breckann  
Moore, Camille  
Mower, Brittany  
Murray, Alexander  
Murtha, Andrea (Ange)  
Nash, Chelsea  
Nelson, Andrea  
Nyman, Brian  
Oberan, Katie  
Olsen, Sarah  
Park, Benjamin  
Pelo, Kara  
Peterson, Ashley  
Pickett, Marci  
Politis, Rebecca  
Redder, Katelyn  
Rowley, Jessica  
Saltsgiver, Kyra  
Schoffield, Shelby  
Shardlow, Jessica  
Smith, Ardis  
Smith, Kelsie Karon  
Spaulding, Alexis  
Stratford, Denae  
Symes, Stacy  
Ware, Jonathan  
Warner, Amber



**Webb, Krista**  
**West, Julia**  
**Westover, Andrea**  
**White, Sarah**  
**Whitehead, Tara**

**Williams, Meagan**  
**Wilson, Meagan**  
**Wood, Sara**  
**Yancey, Leann**  
**Young, Mikelle**

13 July 2005

# BYU SEMESTER AT NAUVOO

## Class Schedule – Fall 2004<sup>5</sup>

Name \_\_\_\_\_

Date Completed \_\_\_\_\_

Please carefully circle the classes for which you are pre-registered with BYU. Be sure to include your section choice. If you are adding or dropping a class, please use "CHANGE OF REGISTRATION (DROP/ADD)" form.

Time	Monday	Tuesday	Wednesday	Thursday	Friday
8:30	Ch.Hist.-340-1 (Room 304)	Faculty Mtg. (Room 303)	Ch.Hist.340-1 (Room 304)	Rel.391R (Room 302)	Ch.Hist.-3 (Room 30)
	Art 100/103 (Room 301)		Art 100/103 (Room 301)		Art 100/10 (Room 30)
9:40	Ch.Hist.340-2 (Room 304)	Rel.390(TJS)-1 (Room 304)	Ch.Hist.340-2 (Room 304)	Rel.390 (TJS)-1 (Room 304)	Ch.Hist.34 (Room 30)
	CS100 (Room 303)		CS100 (Room 303)		CS100 (Room 30)
10:50	Eng. 235 (1) (Room 301)	Rel.390(TJS)-2 (Room 304)	Eng. 235 (1) (Room 301)	Rel.390(TJS)-2 (Room 304)	Eng. 235 (1) (Room 30)
	Hist.220 (1) (Room 304)	Rel.324 (D&C) (Room 301)	Hist.220 (1) (Room 304)	Rel.324 (D&C) (Room 301)	Hist.220 (1) (Room 30)
		Rel.325 (D&C) (Room 303)		Rel.325 (D&C) (Room 303)	
12:00 Noon	Lunch	BYU Devotional Lunch	Lunch	Lunch	Lunch
1:30	Ch.Hist.340 - 3 (Room 304)	Rel.390 (TJS)-3 (Room, 304)	Ch.Hist.340-3 (Room 304)	Rel.390(TJS)-3 (Room 304)	Ch.Hist.34 (Room 30)
	Eng.235 (2) (Room 301)		Eng.235 (2) (Room 301)		Eng.235 (2) (Room 30)
2:40	Hist.220 (2) (Room 304)	Eng. 220 (Room 303)	Hist.220 (2) (Room 304)	JSA Assembly (Auditorium)	Hist.220 (2) (Rom 304)
3:50	Mus.311 (Room 102)	Mus.311 (Room 102)	Mus.311 (Room 102)	Mus.311 (Room 102)	

**REGISTRATION RECAP:**

Rel. 340 (Ch. Hist) Sec. \_\_\_\_ 3 hrs.

Rel. 390 (TJS) Sec. \_\_\_\_ 2 hrs.

Rel. 391R (Nauvoo Life) 2 hrs.

Rel.324 (D&amp;C) 2 hrs.

Rel. 325 (D&amp;C) 2 hrs.

Religion Total: \_\_\_\_\_

Eng. 235 (Am. Lit.) Sec. \_\_\_\_ 3 hrs.

Hist.220 (Am. Hist.) Sec. \_\_\_\_ 3hrs.

CS 100 (Fund.Comp) 3 hrs.

Eng.220(Pers.Hist.) 3 hrs.

Mus. 311 (Chorale) 1 hr.

Art (VAStu 100/103) 3 hrs.

Non-Religion Total \_\_\_\_\_

**Total Credits:** \_\_\_\_\_



## CALENDAR FOR FALL 2005 SEMESTER - 18 August 2005

August 30 (Tues)	Travel Day
August 31 (Wed)	Orientation (8:30 a.m.—JSA Auditorium)
September 1 (Thurs)	Classes Begin
September 3 (Sat)	Nauvoo Grape Festival
September 17 (Sat)	Flatboat to Montrose
September 24 (Sat)	Field Study to (Nearby Settlements)
October 6-12 (Th-W)	Eastern Field Study (NY/PA/OH)
October 15 (Sat)	Handcart Trek – Cabin Raising
October 22 (Sat)	Field Study (Hannibal-Mark Twain)
October 29 (Sat)	Nauvoo Halloween Celebration
November 2-5 (W-S)	Western Field Study (MO/IA)
November 12 (Sat)	Carthage Walk
November 19 (Sat)	Field Study (Springfield-Lincoln)
November 24 (Thurs)	Thanksgiving
December 2 (Fri)	Last Day of Classes
December 5-8	Final Exams
December 9 (Fri)	Clean, Pack, Check Out
December 10 (Sat)	Return Home

# BYU SEMESTER AT NAUVOO

## Class Schedule – Winter 2006

Name \_\_\_\_\_

Date Completed \_\_\_\_\_

Please carefully circle the classes for which you are pre-registered with BYU. Be sure to include your section choice in the Registration Recap at the bottom. If adding or dropping a class, please use your Route Y account, and also submit a note to Sisters Ivie/Smith in the JSA Office.

Time	Monday	Tuesday	Wednesday	Thursday	Friday
8:30	Ch.Hist.-340-1 (Room 304)	Rel.390(TJS)-1 (Room 304)	Ch.Hist.340-1 (Room 304)	Rel 390(TJS)-1 (Room 304)	Ch.Hist.-340-1 (Room 304)
9:40	Ch.Hist-340-2 (Room 304)	Rel.390(TJS)-2 (Room 302)	Ch.Hist.340-2 (Room 304)	Rel.390(TJS)-2 (Room 302)	Ch.Hist.-340-2 (Room 304)
	CS 100 (Room 303)	D&C 324 (Room 304)	CS100 (Room 303)	D&C 324 (Room 304)	CS100 (Room 303)
10:50	Hist.220 – 1 (Room 304)	Fac. Mtg JSA Office	Hist.220 - 2 (Room 304)	Pioneer Life (Nauvoo Rm)	Hist.220-1 (Room 304)
	Eng. 235 (Room 302)		Eng. 235 (Room 302)		Eng. 235 (Room 302)
12:00 Noon	Lunch	BYU Devotional Lunch	Lunch	Lunch	Lunch
1:00	VA 100/103 (Room 301)		VA 100/103 (Room 301)		VA 100/103 (Room 301)
2:40	Hist.220 (2) (Room 304)	Eng. 220 (Room 303)	Hist.220 (2) (Room 304)	2:40 Assembly	Hist.220 (2) (Room 304)
	Eng 325 (2) (Room 302)		Eng 325 (2) (Room 302)		Eng 325 (2) (Room 302)
3:50	Mus.311 (Room 102)	Mus.311 (Room 102)	Mus.311 (Room 102)	Mus.311 (Room 102)	

**REGISTRATION RECAP:**

Rel. 340 (Ch. Hist) Sec. \_\_\_\_ 3 hrs.

Rel. 390 (TJS) Sec. \_\_\_\_ 2 hrs.

Pioneer Life ----- 2 hrs.

Rel. 324 (D&amp;C)----- 2 hrs.

Eng. 235 (Am. Lit.) ----- 3 hrs.

Hist.220 (Am. Hist.) Sec. \_\_\_\_ 3hrs.

CS 100 (Fund.Comp) 3 hrs.

Mus. 311 (Chorale) 1 hr.

Eng.220(Pers.Hist.)----- 3 hrs

Art (VA 100/103) ----- 3 hrs.

Total Credits: \_\_\_\_\_



# CALENDAR FOR WINTER 2006 SEMESTER

January 9 (Mon)	Travel Day
January 10 (Tues)	Orientation
January 11 (Wed)	First Day of Classes
January 22 (Mon)	Blood Drive
January 27 (Fri)	Talent Show
January 28 (Sat)	Field Study – Nauvoo Environs
Feb 3 Feb 10 → February 18 (Sat)	Exodus Field Study – Hannibal (Twain)
February 26 (Sun)	Sacred Music Fireside
→ Gracia Jones March 4 (Sat)	Carthage Walk
March 8 – 11 (W-Sat)	Missouri/Winter Quarters
→ Jeff O. Discro March 17 (Fri)	Author of Hyrum Smith Relief Society Re-enactment
March 18 (Sat)	Handcart Trek
March 25 (Sat)	Field Study – Springfield, IL (Lincoln)
March 31 (Fri)	Spring Concert
April 1-2 (Sat/Sun)	General Conference
April 5 (Wed)	Last Day of Classes
April 6-7, 10-11	Final Exams
April 12 (Wed)	Clean rooms/send stuff home/pack
April 13-20 (Th-Th)	Field Study – New York/Ohio
April 21 (Fri)	Travel Home

**Student Orientation  
BYU Semester at Nauvoo  
January 10, 2006**

**Welcome to Nauvoo (9-10 AM):**

- Introduction to Program
- The Temple - President and Sister Wirthlin
- The Mission - President Ferguson
- Nauvoo Restoration Incorporated – Ross Schmid
- The Nauvoo Second Branch - President Jacobs
- The Community – Ruston Lippencott (*Director of Tourism, non-LDS*)
- BYU – Wayne Lott

**Faculty and Staff (10-11 AM):**

- NRI – Ross Schmid, Elders Berger and Call
- Cafeteria – Childs
- Introduction of Faculty and Classes

**Registration (11:00-12:00 <sup>PM</sup> AM):** (All of Faculty)

- 11:00 A-B, 11:10 C-F, 11:20 G-J, 11:30 K-M, 11:30 N-S, 11:40 T-Z
- Registration form check
- Picture taken
- Meet Faculty and pick up textbooks

**Welcome to BYU - Samuelsons (12:05 -1:00 PM):**

- Broadcast live from Provo in Lounges

**Lunch (1:00-1:45 PM):** (Cafeteria)

**Introduction to Nauvoo (2:00 to 5:00 PM):**

- Walk to Visitor's Center
- Half of students watch a film, half take wagon ride, then swap
- (Thursday at 7 PM we will have a special showing of the new film just for students)

**Dinner (5-5:45 PM):** (Cafeteria)

**Floor Meetings (7:00 yo 8:00 PM):** Floor Parents

**Get-Acquainted Activity (8:00 to 9:00 PM):** (Christians)



**FACULTY MEETING - PRAYER AND THOUGHT**  
**Winter Semester 2006**

5 January 2006

Jan. 6, 2006 - Evan Ivies

Jan. 17, 2006 - Smiths

Jan. 24, 2006 - Huffs

Feb. 7, 2006 - Rusts

Feb. 14, 2006 - Hanks

Feb. 21, 2006 - Winters

Feb. 28, 2006 - Andruses

Mar. 7, 2006 - Gracia/Ivor Jones

Mar. 14, 2006 - Childs

Mar. 21, 2006 - Peter/Nichole Ivie

Mar. 28, 2006 - Christians

Apr. 4, 2006 - Evan Ivies

# **BYU-Nauvoo Assemblies** **Thursdays at 2:40 PM** **Nauvoo Room**

January 12, 2006	Elder Holland's Welcome to BYU Students - Ivies
January 19, 2006	Getting the Most from Your Nauvoo Experience - All
January 26, 2006	Student Assembly to create bonding and build rapport - Huffs
February 2, 2006	President and Sister Lewis – Andrus
February 9, 2006	President and Sister Wirthlin – Hanks
February 16, 2006	Jerusalem & the Jerusalem Center (Clark Christian) – (?)
February 23, 2006	Religion in Nauvoo (Nauvoo Ministerial Association) - Ivies
March 2, 2006	Joseph's Family – A Family of Religions (Gracia Jones) - Ivies
March 9, 2006	Western Field Study – no assembly
March 16, 2006	Hyrum Smith – Brother of the Prophet (Jeff O'Driscoll) – Paul Smith
March 23, 2006	The Gift of Creativity (Nate Winters) – Rusts
March 30, 2006	Focus on Students (talent show, awards, memories, ...) - Huffs
April 6, 2006	Finals – no assembly
April 13, 2006	Eastern Field Study – no assembly
April 20, 2006	Farewell Assembly – last evening in Nauvoo (PPT's) - Huffs

## Other Possible Assemblies or Firesides:

Temples (Paul Smith)

Lewis and Clark (Alyn Andrus)

Martin Harris (Duane Huff)

The Book of Mormon as Literature (Richard Dilworth Rust)

Life and Death in Nauvoo (Evan Ivie)

Polynesia (Paul Hanks)

Durrel Nelson, Charles Allen, Mike Trapp, Hugh Pierce, Chuck Scholtz, Jeff O'Driscoll, Gracia Jones,



**BYU-Nauvoo First Assembly**

**January 12, 2006 2:40 PM**

**Nauvoo Room**

(each presentation to be 5 minutes or less)

(skits, costumes, posters, stories, charts, PPT's – anything to make memorable)

**Opening Song, Prayer & Introduction:** (Evan Ivie)

This generation, talents, balance in life, academics

**Student Organization:** (Huffs)

Describe student organization, introduce student body officers, explain committees Resident Assistants, Floor Parents, activities, participation

**Physical Health:** (Christians)

Exercise, walks, sports, intramurals, enough sleep, to bed early, breakfasts, good food, snacks, weight, personal hygiene, cold weather/flu/colds, wisdom/caution in actions (e.g. Zach, Devan, ...)...

**Intellectual Health (Good Study Skills):** (Rusts)

Good study habits, regular time and place, use of time, TV time, taking notes, underlining, seeking the significant, study groups, memorization- flash cards

**Spiritual Health:** (Hanks)

Temple, baptisms for the dead, Branch meetings and positions, service, scripture study, meditation, devotionals, firesides, the spirit of Nauvoo, TV/movies/books, language/dress

**Social Health:** (Winters)

Goal of 85 friends, plus faculty and staff, no pairing off, participation in activities, time in Nauvoo vs. traveling, vans, community relations, consideration of others (quiet time), gossip

**Remembering Nauvoo:** (Andrus')

Creating a permanent record, journal, notes, scrapbook, post-semester contact, (History of the JSA)

**Gospel Scholarship:** (Smiths)

Field Studies, taking notes, listening on the bus, walking on sacred ground, preparation for site visits, seeking the truth, being a Gospel scholar

**Use of Technology:** (Peter Ivies)

JSA computer and networking facilities, logins, email, learning the system, chat rooms, pornography, digital cameras/pictures, shared files, recordings, videos

**Closing:** (Evan Ivie)

Our challenge, UN

Closing song and prayer

January 7, 2006

**BYU- Nauvoo Pioneer Life**  
**Thursdays at 10:50 AM**  
**Nauvoo Room**

January 12, 2006	Plans for Pioneer Life class – Evan Ivie Soap and Candle Making – Betty Jo Ivie Pottery – Brother Fletcher
January 19, 2006	Pottery then and now – Brother Fletcher Quill Pens and Carving – Sister Kooyman Nauvoo Database, LDS Cousins.com
January 26, 2006	Life and Death in Old Nauvoo – Evan Ivie
February 2, 2006	The Exodus on Feb. 3 <sup>rd</sup> and 4 <sup>th</sup> – Paul Smith
<del>February 9, 2006</del>	<del>The Pony Express on the March 8<sup>th</sup> – Alyn Andrus</del>
February 16, 2006	Hannibal & Mark Twain on the 18 <sup>th</sup> -- Dilworth Rust
February 23, 2006	Pony Express/ Lewis and Clark – Alyn Andrus
March 2, 2006	Carthage Walk on the 4 <sup>th</sup> -- Paul Smith The Smith Family – Gracia Jones
March 9, 2006	Western Field Study – no class
March 16, 2006	Handcart Trek on the March 18 <sup>th</sup> – Duane Huff
March 23, 2006	Springfield & Lincoln on March 25 <sup>th</sup> – Alyn Andrus
March 30, 2006	Review of tests & projects – Prep for Displays on Mar. 31 <sup>st</sup>
April 6, 2006	Finals – no class
April 13, 2006	Eastern Field Study – no class
April 20, 2006	Eastern Field Study – no class

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March 8, 2006	Western Field Study Preparation (8-9 PM)
April 12, 2006	Eastern Field Study Preparation (8-9 PM)



**Possible Service Projects**  
**Joseph Smith Academy**  
**September 12,2005**

**Family Living Center** (Sponsored by Sister Orchard)

September 15 and September 20, 2005 6pm weeding

**Mission RV Park** (Sponsored by Elder Thompson)

Cleaning the areas between the RV slabs

**Temple Grounds** (See Mike Rogers at Temple)

September 26 to September 30 7-10 AM

**Blood Drive** (See Red Cross email)

Needs to be scheduled

**David's Chamber** (Sponsored by Chanber of Commerce)

September 24 or September 30, 2005 for town

**Nauvoo Pumpkin** Walk (Sponsored by Chamber of Commerce/Durrel Nelson)

October 28,29 carving pumpkins, corn stalk decorations

**Food Collection/Donation** (Sponsored by Nauvoo Food Pantry)

Nov. 14-23 -- Collection of food for the needy.

**Religion 391R: Pioneer Life Class Projects**  
**Fall 2005 -- Joseph Smith Academy**  
**"The 200<sup>th</sup> Anniversary Semester"**

**Pioneer Writing**

Mentor:

- Option 1: Write a *letter* to a friend or family member using a quill pen.
- Option 2: Make a quill *pen* using a turkey or goose feather. Use the pen.
- Option 3: Make some pioneer *ink* using black walnut, soot or inkberry. Use it.
- Option 4: Practice the art of calligraphy and create a document with a quill pen.

**Wood Carving**

Mentor: Sister Kooyman (Conservation Room)

- Option 1: Carve a wooden spoon and eat with it.
- Option 2: Carve a Christmas tree ornament.
- Option 3: Carve a wooden doll
- Option 4: Carve a simple animal or other object.

**Ceramics**

Mentor: Brother Fletcher

- Option 1: Make and bake a cup, plate, vase or other object.

**Candle Making**

Mentor: Senior Missionary at Family Living Center

- Option 1: Make a candle and read James 1 by its light.
- Option 2: Make a candle and write a letter by its light.

**Soap Making**

Mentor: Betty Jo Ivie

- Option 1: Make a bar of soap and use it to wash yourself.
- Option 2: Make a bar of soap and use it to wash an article of clothing.

**Sewing**

Mentor: Sewing Room Sisters?

- Option 1: Make an article of pioneer clothing (shirt, dress, bonnet, etc.) and wear it.

**Quilting**

Mentor: Betty Jo Ivie, Sister Nyman

- Option 1: Spend an hour at a quilting bee helping to make a quilt
- Option 2: Make some squares that are included in a quilt

**Knitting**

Mentor:

- Option 1: Knit a hat/cap and wear it.
- Option 2: Knit a scarf and wear it.
- Option 3: Knit some other article and use it.

**Weaving**

Mentor:

- Option 1: Weave a rug or other item.



## **Log Cabin Erection**

Mentor: David Hardle

Option 1: Erect a log cabin as part of a group of 20 students. Use it to chat or study in.

Option 2: Make a roof for a cabin as part of a group.

Option 3: Improvise for a door and window for a log cabin.

## **Split Rail Fence Construction**

Mentor:

Option 1: Split a log into at least two rails and use it as part of a fence.

## **Flatboats**

Mentor: Ray Ivie

Option 1: Assist in the assembly of a flatboat

Option 2: Ride on a flatboat to Montrose and back

## **Handcart Trek**

Mentor:

Option 1: Go on the Handcart Trek

## **Carthage Walk**

Mentor:

Option 1: Walk 23 miles to Carthage – from Joseph/Hyrum statue to the Jail.

## **Pioneer Dancing**

Mentor:

Option 1: Learn a pioneer dance and participate in a dance activity.

Option 2: Teach a pioneer dance to a group of students

## **Pioneer Games**

Mentor: (no one yet)

Option 1: Become reasonably skilled in a pioneer game.

Option 2: Make a pioneer game for you and others to play

## **Pioneer Musical Instruments**

Mentor:

Option 1: Learn how to play a harmonica and play a number for others.

Option 2: Ditto for other instruments (tin whistle, flute, ...)

Option 3: Make a simple pioneer musical instrument and use it.

## **Pioneer Music**

Mentor:

Option 1: Compose a hymn askin to an early Mormon hymn

## **Pioneer Cooking:**

Mentor:

Option 1: Bake a loaf of bread and eat some of it.

Option 2: Make some Johnny (journey) cake and try it.

Option 3: Make some dried fruit or dried vegetable and try it.

## **Fishing**

Mentor:

Option 1: Obtain an Illinois fishing license and spend an hour fishing.

## **Birds and Animals**

Mentor:

Option 1: Visit the Nauvoo State Park or Wildlife Refuge & identify 20 birds/animals.

### **Trees, Shrubs and other Plants**

Mentor:

Option 1: Visit the Nauvoo State Park or Wildlife Refuge & identify 20 trees/ plants.

### **Nauvoo Sites – More In-depth Study**

Mentor:

Option 1: Spend additional time at any one of the following sites, learning additional information or participating in what is done at that site:

Blacksmith, Wainwright, Tin shop, Bakery, Pharmacy, Gunsmith,  
Brickyard, Print shop, shoe maker, or one of the historic homes.

### **Community and Other Service:**

Mentors: Pumpkins, stalks-Durrell Nelson, Comprehensive Plan-Gary Ziegler, ...

Option 1: Carve a pumpkin for the Nauvoo Pumpkin Walk

Option 2: Decorate Mulholland Streets with corn stalks

Option 3: Help in clean-up of Nauvoo after Grape Festival (Sept. 5, 2005)

Option 4: Assist in implementation of Nauvoo Comprehensive Plan

Option 5: Lover's Glen Community Cleanup (Pam Knowles)

Option 6: Cyclists Convention (September 14)

Option 7: Find ways to assist Methodists in construction of community Center

Option 8: Paint house of widow or elderly couple

### **Smith Family**

Mentor: Gracia and Ivor Jones

Option 1: Identify your ancestors who knew the Prophet

Option 2: Memorize the account of the First Vision

### **Family History:**

Mentor: Elder and Sister Snow

Option 1: Using the Nauvoo Databank, the Internet and the Land and Records Office, find all you can about a Nauvoo Pioneer (he or she could be an ancestor)

Option 2: Enter 30 Nauvoo Pioneer names into the Cousins program.



## PART 2

### Mid-America North of the Ohio River

#### Lesson 1: Geography

##### Geologic Structure

Mid-America north of the Ohio River comprises the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin. In this lesson, these states will be referred to simply as "Mid-America." Three of these states (Ohio, Indiana, and Illinois) lie directly below Lakes Erie (shallowest of the Great Lakes) and Michigan. The state of Michigan lies between Lakes Erie, Huron, Michigan, and Superior (deepest of the Great Lakes and Earth's largest body of fresh water). Wisconsin lies west of Lake Michigan and south of Lake Superior. The geographic position of all these states, in relation to the Great Lakes, bestows upon them a unique and important part in American agriculture, commerce, industry, and history. The Lakes also figure importantly into the region's climate.

In early geologic time, Mid-America was buried under an extensive body of water. This produced strata of sedimentary rock from marine deposits over an extended period of time (millions of years multiplied by hundreds). Later, during the ice-age (about 1 million years ago) the Great Lakes were formed by continental glaciation as "ice-lobes" enlarged and deepened pre-existing river valleys. These became basins, which filled with ice-melt and river water forced to flow south by glaciers retreating northward.

The strata of sedimentary rock, under several feet of loamy soil, sheds snow melt during springtime and rain water during summer months into rivers and streams flowing south, southwest, and west into the Ohio and Mississippi Rivers. In Nauvoo this phenomenon is particularly evident in the "flats" lying west of the "bluff," on which the Temple stands. Ground water, several miles east of Nauvoo, percolates downward and westward toward the Mississippi River. During early years as it descended from the bluff onto more level ground below, swamps, marshes, and marshy-vegetation developed, covering a peninsula around which the River flowed. Today's Nauvoo Temple, in fact, has been "water proofed" against this percolating ground water which, incidentally, rotted away floor timbers in the old Nauvoo Temple. So tightly is the modern Nauvoo Temple protected against ground water, an expressed concern at one time was that the Temple could possibly float.

Further evidence of sedimentary rock underlying prairie soil in and around Nauvoo are stone quarries, from which rock was extracted to build the original

Nauvoo Temple. Such a quarry may be found only 1 mile northwest of today's temple.

A beneficial effect of sedimentary strata under Mid-America soil is that it stops the downward penetration of rainwater into the soil, providing moisture and nourishment for plants without irrigation. Throughout Mid-America even the casual observer may note an absence of man-made water channels to provide water for crop-irrigation. In fact, sprinkling systems, too, are generally absent — they are not needed.

### Land-forms

From the Mississippi River eastward and the Ohio River northward, landscape varies from nearly level prairie (farmland today) to low, undulating hills dressed with natural, lush vegetation. No mountains are evident such as may be noted west of the Great Plains. Where cultivated land is not seen, natural pasture and woodland cover the ground. Native grass, in times past, grew tall. During early periods of settlement, it was sufficiently tall, as to wave in the wind, giving expression to a "sea of grass."

Natural streams are always bordered by woodland. And much of this woodland is composed of hardwoods, difficult for early settlers to cut down, but providing a stunning display of variegated colors during early autumn.

The whole Mid-America countryside gives an impression of productive, rich, and well-watered soil. The panoramic montage is pleasant to behold. Indeed, Jehovah may have been looking at Mid-America when He pronounced His work to be "very good." So conducive to wildlife are the land-forms just described that deer are regularly seen just outside community borders. These animals, prolific in number, roam the countryside at will and frequently pose a traffic hazard. Fast-moving vehicles, especially at night, strike and kill these beautiful creatures as they cross highways from one woodland to another.

### Soil

Productivity of Mid-America soil has already been implied. The soil ranges from loam to clay — generally, it is not sandy, but neither is it extraordinarily heavy and sticky. And in most places where cultivated land can be seen, there is a general absence of rocks. Many Idaho, Nevada, and Wyoming farmers would nurture envious thoughts about the rock-free soil of Mid-America. After all, rocks make soil hard to work. They also wear out farm equipment more rapidly than soil without rocks. Finally, rocky soil does not hold moisture as well as soil with no rocks. In fact, with no rocks to impede undertakings, and with no irrigation concerns to occupy one's mind, western farmers may tend to think that Mid-America farmers "have it made." Perhaps they think there is little to do,



once a crop is in, but to sit under the shade of an old apple tree, drinking apple juice and contemplating substantial profits at the end of harvest-time.

After talking with Mid-America farmers, however, such illusions as expressed in the preceding paragraph are hardly justified. For example, Mid-America does experience drought conditions occasionally. In some places drought may be worse than in others, but when it occurs, regardless of where found, it can be devastating to crop production and ruinous to farmers who may have gone into debt to fund soil preparation and crop-planting. Nevertheless, to travelers crossing Mid-America, farms and farmsteads appear prosperous and well-ordered. This writer wrote in his journal during August 2001:

I was impressed by vast stretches of farmland along both sides of the highway. Thousands of acres of corn and soybeans were visible. There was a marked absence of sprinkler systems and, of course, there were no canals or ditches evidencing flood irrigation. Yet, crops looked healthy and well-watered. And where there were no crops, green grass seemed to be everywhere, even up to the highway.

I was impressed by the absence of large, new expensive houses — there was none along the highway that I could see. People seemed content to live in houses that had been lived in for years. And they were very neat and tidy. I saw no junky yards. Grass was mowed right up to outbuildings and nothing showed but buildings — old but well-kept and painted. All tools and machines were housed in buildings.

With comparatively abundant precipitation (from 30 to 45 inches annually), a multitude of fresh water lakes and streams abound in Mid-America. These were born during recession of the continental glacier once covering the land. Since then, they have been fed by rainwater draining off sub-surface limestone strata previously described.

Throughout Mid-America major rivers emptying into the Ohio and Mississippi Rivers number at least 12. In Ohio, these include the Muskingum, Scioto, and Great Miami. In Indiana they are the East and West Forks of the White, the Wabash, and Tippecanoe. Illinois numbers at least 5 major rivers. These are the Embarrass, Little Wabash, Illinois, Fox, and Rock Rivers.

Rivers may flood during spring months and diminish during autumn. But rivers such as the Ohio, Mississippi, and Illinois provide waterways for commerce nearly the year around. Barges moved by powerful push-boats, along the Mississippi and Illinois Rivers, may be seen from March through November almost every day. Barges typically number 3 across and 5 lengthwise, totaling 15 floating units, all fastened together. As indicated, these are pushed by a powerful



boat. The boat moves through the water at about 5 miles per hour. The barges, when loaded, draw about 5 feet of water, so the main channel through which they move must be about 10 feet deep (a mandated minimum depth is 9 feet). The channel from Keokuk (10 miles downstream from Nauvoo) varies from 20 to 30 feet in depth. However, this channel is not more than 100 yards in width as it parallels the shoreline around Nauvoo. As a matter of fact, much of the River channel, including that which goes around the Nauvoo peninsula, had to be blasted through shallow rapids. Before river-channel blasting, during low water, not more than 4 feet washed over limestone rock in the River. The rapids in this part of the River are known as the Des Moines Rapids.

Today, the Mississippi River is much wider than previously (during early Nauvoo times, the River was 40 percent smaller than today) because a dam was constructed at Keokuk between 1908 and 1914, creating Lake Cooper. The lake was sufficient to cover islands off the Iowa shoreline. Until the dam was built, heavily laden boats would unload cargo at Keokuk or Warsaw (across from Keokuk) where it would be loaded onto wagons and transported to a point north of Montrose, Iowa or Nauvoo. There it would be reloaded onto boats and transported on up river. Today the River, at low water, remains relatively shallow except for the deepened channel marked by buoys.

At Keokuk one may see a lock and, if sufficiently fortunate, may watch a push-boat with its 15 barges go through the lock. The writer and his wife were sufficiently fortunate to watch that 45-minute, but highly interesting procedure. The push-boat and barges were going downstream. They entered the lock. The upstream gate was closed. The downstream gate was opened, and as water lowered in the lock, boat and barges lowered with it until the downstream river level was reached. The boat then gently maneuvered its heavy cargo out of the lock and into the main channel of the River. This was an educational and fascinating experience.

Today, 25 dams with their associated locks discipline the mighty Mississippi between Rock Island, Illinois about 100 miles north of Nauvoo and Saint Louis, Missouri about 180 miles south. These, of course, allow and promote commerce up and down the River through at least 9 months out of 12. Ice during 3 winter months makes river navigation risky.

### Climate and Weather

Climate and weather in Mid-America, particularly in the northern part, are influenced remarkably by the Great Lakes. As air currents pass over lake water they absorb moisture which then falls either as rain or snow, depending on the yearly season. Moreover, lake water during hot summer months produces a cooler climate than elsewhere, though it is a climate characterized by high humidity.



Typically, Mid-America winters are cold and snowy (in northern parts, very cold and snowy). During summer months days typically are warm in northern parts and hot further south, made warmer and hotter by high moisture content in the air. Lightning and thunder storms are usual. These can be spectacular, accompanied by downpours. Also, weather can change abruptly from warmer moist periods to colder dry periods. Rainfall, as indicated, can be irregular, resulting in drought or mini-drought conditions from one geographic location to another. Generally, rainfall is much heavier in the eastern part of Mid-America than in the western part.

Nauvoo, along the Mississippi River, experiences all the phenomena expressed in preceding paragraphs. Days during December can be relatively warm and pleasant. On the other hand, snow and cold temperatures can make life miserable. The Mississippi River may or may not freeze during winter months. When it does freeze, that may happen suddenly. When the first company of Saints left Nauvoo on February 4, 1846, animals and wagons crossed the River by means of large river-crossing rafts. Saints crossed in smaller vessels. Brigham Young and members of the Quorum of Twelve Apostles with their families crossed an ice-free river on February 15. But 10 days later, on February 25, temperatures had turned sufficiently cold that ice formed on the River to a depth of 2 feet, permitting loaded wagons to cross without difficulty. On that day Charles C. Rich walked across the River and hundreds of Saints followed, beginning their long journey west (read *Church History*, Volume VII, pages 580-603).

With regard to departure of the first Saints from Nauvoo, this writer wrote in his journal on February 4, 2002 the following:

This morning at 9:00 full-time Nauvoo missionaries, NRI and Legacy personnel, Academy faculty, staff and students as well as a few townspeople gathered at the end of Parley Street on the east bank of the Mississippi River to commemorate departure of the first wagons (belonging to Charles Shumway) exactly 156 years ago. The temperature at 8:00 this morning was 7 degrees with a wind chill of minus 7. By 9:00 there was no wind and the sun provided some warmth. Nevertheless, one felt cold especially around the face and in the hands. Conditions were remarkably similar to those under which the first Saints left Nauvoo.

The most feared winter weather is ice storms. These are rainstorms turned to ice during nighttime freezing temperatures. Rain which continues to fall throughout the night may turn to snow blanketing slick highways, clinging to

power lines and tree limbs, bringing both to the ground and resulting in wide spread power outages. Driving under such conditions is extremely hazardous.

During summer months, temperatures in and around Nauvoo can be so hot, with such high humidity, that life can be downright uncomfortable. Temperatures above 90 degrees Fahrenheit are not uncommon. And though some relief is afforded by nighttime cooling, a room without air conditioning can be unpleasant.

Summer months along the Mississippi River and throughout Mid-America are subject to tornadoes. A tornado, in fact, destroyed temple walls left standing after fire gutted the building in 1848. Miraculously, Icarian workmen dismantling the walls were not injured by the big wind in its destructive fury. As a safeguard against tornadoes, a tunnel in the Joseph Smith Academy provides refuge.

### Agriculture

Agriculture in Mid-America varies from crop-production to dairying. Historically, dairying has occurred in Wisconsin and Michigan with crop-production in Illinois, Indiana, and Ohio. Principal crops raised in these states are corn and soybeans. Corn is used for cooking oil, cornflakes, and livestock feed. Soybeans provide a substantial substitute for meat protein.

Before the 1950's, farms were relatively small ranging from 80 to 160 acres in size. Since then, a trend toward larger farms has eliminated the "small" farmer and has given birth to farm units numbering thousands of acres. Farmers today maintain bank accounts for operating expenses totaling millions of dollars. Much of this money may be borrowed then paid back after harvest. Worthy of note is that even though the number of farms has decreased, the number of acres farmed has remained about the same.

Illinois has been one of the most important agricultural states in the Union. During past years, it has ranked fourth behind California, Texas, and Iowa. Corn and soybeans have accounted for 75 percent of crop income. In fact, Illinois has been the nation's leading producer of soybeans. Other crops grown in Illinois are hay, oats, rye and wheat.

Eighty percent of income from livestock has come from beef cattle and hog sales. Chicago, of course, historically is famous as a livestock center. Here animals were butchered and their meat prepared for market. So famous was Chicago, that Upton Sinclair chose it as the setting for his famous novel, *The Jungle*.

In addition to large cash crops, Illinois produces apples, cherries, grapes, peaches, pears, plums, strawberries, and vegetables. Grapes in and around Nauvoo became the main money-maker during the last decades of the Nineteenth Century and the first decades of the Twentieth. These were harvested for wine. And for a time Nauvoo was known nationally as a producer of fine wine.



In the Colusa-Nauvoo area, cash crops are corn and soybeans. These are harvested in late autumn and are trucked through Nauvoo to large silos along the Mississippi River northwest of Temple Block about 1 mile. Here these crops are loaded onto river barges to be shipped downstream for processing and marketing.

At anytime during the year, one may readily observe Nauvoo to be an agricultural community. But this is especially apparent during harvest-time. Nauvoo is a small rural community, dependent primarily on agriculture.

### Commerce, Minerals, and Heavy Industry

Natural resources and their geographic location in relation to the Great Lakes have helped make Mid-America the national leading region for commerce and heavy industry. Early in America's history, fur-bearing animals provided a wealth of furs harvested by fur trappers and Indians. These furs were transported over lake-waters to eastern ports and on to Europe. Later, this water-based commerce was enhanced, expanded, and extended by developing the Erie Canal with its system of locks. The Canal terminated at Buffalo, New York in 1825, making possible comparatively cheap shipment of farm produce and other products from Mid-America to eastern markets. Migration of settlers into Mid-America during early decades of the Nineteenth Century accelerated with completion of the Erie Canal and its promise of relatively cheap water transportation.

Discovery of iron ore deposits near Lake Superior's western extremity during the 1880's brought new wealth and importance to the Great Lakes region. Accessibility to immense coal beds throughout the region (bituminous coal underlies Illinois making it the greatest coal reserve in the Nation), encouraged exploitation and shipment of iron ore to smelting plants in which coal served as fuel for blast furnaces and ore was turned into steel. Both raw materials and finished products were shipped over lake-waters. All ingredients for prosperous heavy industry were present — ore, fuel, and water for cheap transportation.

Today the Great Lakes Seaway (lakes with connecting channels) constitutes one of the world's busiest waterways, carrying tremendous amounts of cargo during an 8-month ice-free season. Part of this waterway is a channel (27 feet deep with a system of locks) that has been dug around rapids in the Saint Lawrence River above Montreal, permitting access to Mid-America by ocean going vessels.

With iron ore deposits, coal beds, smelting plants, and steel mills, cities along lake shorelines became important as centers of production and sea ports. Cities such as Duluth (Minnesota), Superior (Wisconsin), Milwaukee (Wisconsin), Chicago (Illinois), Gary (Indiana), Detroit (Michigan), Toledo (Ohio), and Cleveland (Ohio) are famous among Americans. They and the regions they serve



have constituted the “manufacturing belt” of the Nation. In fact, during past years industrial output of either Illinois, Indiana, Michigan, or Ohio has exceeded that of all mid-western states combined west of the Mississippi River.

Chicago is, undoubtedly, the most famous of all these cities. Known initially for its stockyards, slaughter houses, and meat packing industries, it has developed into Mid-America’s business and cultural center. It is found along the southwestern shoreline of Lake Michigan. It is located in the extreme northeastern part of Illinois.

Of course, industries in addition to heavy industry (the manufacturing of steel and motorized vehicles) are to be found throughout other parts of Mid-America. These include beer, chemicals, drugs, paper, and rubber products.

## Lesson 2: History

### Indians

The first human inhabitants of Mid-America during historical time were Indians. These “People of the Lakes” were, from east to west, the Potawatomi, Sauk, Fox, Kickapoo, Shawnee, Miami, Illinois, Winnebago, and Menominee. They were descendants and sub-tribes of the Algonkians, enemies of the Iroquois whose lands lay east of Lake Erie. These tribes were also known as the “Calumet Indians,” named after the “calumet” or “peace-pipe” smoked to ratify treaties. They were more or less sedentary and peaceful people who not only hunted for meat and fished with nets, but grew corn, vegetables, and gathered wild rice. They constructed birch-bark canoes and thatched houses, numbering from 300 to 400 in a village. They had no horses, but sought game and fought battles on foot. Men married plural wives, but were faithful to those whom they married. Marital infidelity merited severe punishment including death. When they died, their remains were hoisted on scaffolding, a symbolic elevation, perhaps, toward the Great Spirit. Finally, they have been memorialized in Henry Wordsworth Longfellow’s *Hiawatha*.

Ancestors of these Indians were the “mound builders,” the most famous of whom lived east of present-day Saint Louis, Missouri near Collinsville, Illinois. The historical site which preserves the remaining mounds of these Indians is known as Cahokia Mounds State Historic Site. It is a 2,200 acre tract enclosing 68 ancient grass-covered mounds and a modern museum with fascinating artifacts. The Cahokia Indians (Cahokia is a French word) numbered about 20,000 at their peak and lived on about 4,000 acres of land between 700 A.D. and 1400 A.D. They built 120 earthen mounds, the largest of which is Monk’s Mound at 100 feet elevation. The mounds were built by Indians transporting soil in baskets strapped to their backs. Large “barrow pits” are evident from which 50 million cubic feet



of soil was removed for mound-building. The mounds typically had flat tops on which ceremonial buildings rested along with houses belonging to an Indian elite. Some mounds were used for burial, but most Indians were buried in cemeteries, not in mounds.

Mound-builders diminished in number and disappeared from history primarily as a result of change in climate. Apparently, these sedentary Indian farmers, increasingly, were unable to grow sufficient food to accommodate their number. Disease and sickness, encouraged by malnutrition, diminished the population. The birthrate declined. And younger generations dispersed until by 1400 A.D. Cahokia was history.

A short journey from Saint Louis to the Cahokia Mounds is well worth both effort, money, and time expended. This writer and his wife have been there.

### Explorers

People of the Lakes, or the Calumet People, were contented enough with their life in Mid-America until Frenchmen came to disturb their peace. The first French explorer to penetrate lands of the Calumet was Samuel de Champlain, a bright and adventurous fellow who not only explored wilderness areas, but founded settlements and wrote accounts of his adventures and achievements. Champlain's most renowned settlement was Quebec along the Saint Lawrence River. Quebec was founded in 1608. Three years later (1611), Champlain founded Montreal. Subsequent exploration (1611-1615) included most of present-day New York state and the Great Lakes region to Green Bay on Lake Michigan. All country through which Champlain passed, and all country drained by the Great Lakes and Saint Lawrence River, was claimed by him for France. In 1627, he was appointed governor of New France and died at Quebec in December 1635.

Following Champlain into the North American wilderness were Jesuit Priests. These French missionaries came to New France in 1625 and for the following 40 years were practically the only ones permitted by French government to penetrate the Continent's vast western reaches. Other Frenchmen were needed to defend Saint Lawrence River settlements. Besides, in the American wilderness most men became a law unto themselves, forgetting their national allegiance and undermining monarchical authority. Priests were not addicted to wine, women, or wealth-getting — they were much more disciplined and loyal to France through the Catholic Church.

During Jesuit exploration, North America was officially claimed for France. This was done with ceremony and pageantry, involving 14 Indian tribes, at Sault Saint Marie between Lakes Huron and Superior in 1671. The French realized, however, that more than a piece of paper and a verbal proclamation were

necessary to insure possession of a continent. Consequently, in 1673, Fathers Jacques Marquette and Louis Joliet explored the Mississippi River sufficiently to determine that it emptied into the Gulf of Mexico. Nine years later, Rene Robert Cavalier, Sieur de LaSalle, stood at the Mississippi's mouth and claimed its drainage basin for France. This, of course, included all land west to the Continental Divide and all land east to the Appalachian Mountains — the whole heartland of what is now the United States.

But Frenchmen who did more, perhaps, than all others to spread French influence throughout this newly-claimed land, and to exploit its natural wealth from fur-bearing animals, were the Coureur de Bois, or "Rangers of the Woods." These fur-trappers and traders, if married, left wives and children to answer adventure's call. By 1680 more than 800 of them ranged forests and wilderness lands, trapping fur-bearing animals, buying furs from Indians, marrying Indian women, fathering children, and teaching Indians another lifestyle — a lifestyle featuring guns, steel-headed hatchets, knives with steel blades, and liquor. Soon all these items became Indian necessities, especially liquor. Perhaps liquor, more than any other offerings by Europeans, changed and debauched the Indian way of life. One historian has written:

The forest rangers made a specialty of brandy, so easy to carry, so valuable in trade. This was the dark side of the picture, for in 1718 a French official grumbled: "The Savages no longer think of hunting in order to clothe themselves but only to get drink. Brandy is making them poor and miserable. Sickness is killing them off (Ruth M. Underhill, *Red Man's America*, page 131).

In exchange for superior weapons, tools, and liquor, Indians offered Frenchmen birch-bark canoes, deerskin clothing, and snowshoes. Birch-bark canoes and snowshoes have been used almost unchanged to the present time.

### Colonization

Following exploration came colonization, although in New France settlements were few and far between. Frenchmen were not colonizers like Englishmen. Englishmen came to America to colonize. Frenchmen came to convert Indians to Christianity and to exploit America's natural resources. Englishmen tended to come as families. Frenchmen came as individual males. France, to encourage settlement, sent boat loads of women to America for French bachelors to marry. The experiment, however, did not meet expectations.

While England planted colonies and settlements along the eastern seaboard, France, as already indicated, planted settlements along the Saint Lawrence River.



To these were added military posts such as Fort Duquesne in the Ohio River Valley. Eventually this was captured by England and renamed Fort Pitt. Ultimately, it became Pittsburgh, Pennsylvania.

Of course, France planted trading posts as well as military posts. These stretched westward among the Great Lakes and southward along the Wabash and Mississippi Rivers. Perhaps the best known of these Mid-America posts, which developed into frontier settlements, were Cahokia (Illinois), Kaskaskia (Illinois), and Vincennes (Indiana). Thus, while England pushed gradually westward, France pushed westward through Mid-America then southward along the Mississippi River. Spain, at the same time, pushed north from Mexico and north from the Caribbean across the Gulf of Mexico. The early history of America spotlighted a contest between these European powers for mastery of the North American Continent.

### Conflicts

The first major contest for power in North America began in 1756 and endured through 7 years of global war, involving England, France, and Spain. In North America this conflict was known as the French and Indian War because the French and a powerful Indian confederation opposed the English. In Europe the conflict was known as the Seven Years War. It ended in 1763 with France defeated and England the new master of all that had belonged to France in North America.

During the French and Indian War, France persuaded Spain to join with her against England, but the two countries together were unable to defeat the English. Therefore, in the Peace of Paris which concluded the war, England acquired Canada and all territory east of the Mississippi River which had belonged to France, except for New Orleans at the mouth of the Mississippi. England returned to France 2 sugar-producing islands taken during the war. England also returned to Spain, Cuba and the Philippine Islands which she had taken during the war. For returning these islands, Spain gave England Florida. Finally, France gave Spain New Orleans for having persuaded Spain to enter the war on her side.

Before the French and Indian War began, France persuaded the Indians to fight for her, promising to drive Englishmen into the sea. After war's end, not only was France driven from North America, Indians were now at the mercy of their victorious enemy. Under authority of Sir William Johnson, superintendent of all northern Indians, the Calumet People were forced to surrender all captives, even their "white wives." Of course, they received nothing for their sacrifices during the war. They were broken in spirit, stricken with shame, afflicted with depression, hate, and drunkenness (the temporary remedy for defeat and depression).



Born of Indian depression and frustration was an ambitious, foolish, and violent reaction led by Chief Pontiac, an Ottawa war leader. During 1763, Pontiac attempted to avenge Indian losses to England by organizing a mini-United Nations composed of 6 Indian tribes, then declaring war against Englishmen (American colonists) in the American frontier, and leading Indian warriors in successful attacks against English frontier forts. But Indians were not sufficiently disciplined to prosecute lengthy military campaigns, especially after Jeffrey Amherst, England's high-ranking military authority in America, retaliated by trading smallpox-infected blankets among the Indians. Thousands of them contracted the dread disease and died. With their ranks thinning, the Indian confederation began to fracture, and Pontiac, after smoking the Calumet with Sir William Johnson, was murdered by a Kaskaskia Indian in a "drinking bout."

Pontiac's rebellion stimulated England's parliament to pass the Proclamation Act of 1763. This act established an eastern boundary along the Appalachian Mountains for an Indian preserve. The western boundary for this preserve was the Mississippi River. The southern boundary was Florida. The northern boundary was the Great Lakes. The idea was for white settlers to stay out — all this territory was set aside exclusively for Indians. But keeping ambitious, fearless, and independent American colonists from emigrating into choice lands of the American west was like trying to dam flood waters of the Mississippi River with a hand shovel.

As Americans (English colonists in America) crossed the Proclamation Line to settle the Ohio River Valley, England grew angry and frustrated. Freedom-loving American colonists refused to be controlled or intimidated by their mother country, regardless of her political power and military might. Consequently, agitation between England and the American colonies grew until war erupted in 1775. This was the American Revolutionary War, or the War for American Independence.

The Colonies, as United States, declared their political independence in 1776, and after 8 years of fighting established that independence by the Peace of Paris (1783). The peace treaty transferred to the United States all land previously claimed by England between Florida in the south and Canada in the north (actually a line dividing Canada from the United States ran through the Great Lakes). The Indians now had yet another master.

During the War, George Rogers Clark, brother to William Clark of the Lewis and Clark Expedition, led a specially-trained army of 175 men down the Ohio River and captured, without loss of life, the French settlements of Kaskaskia and Cahokia before they fell into British hands. Subsequently, after a march of incredible hardships, he captured the British-held fort of Vincennes. With these conquests, Clark enabled the United States, during peace negotiations in 1783,



to claim all territory comprising Mid-America. Until this territory was divided into states, it was called the Northwest Territory.

One more major conflict relating to the Northwest Territory, was the War of 1812. This war was fought between England and the United States. It is known by some as "America's Second War for Independence." It was brought on, in part, because English traders, in English trading posts on the American frontier, continually stirred up Indians against American frontier settlements. Americans felt, with some justification, that the "Indian problem" could not be solved until English traders were gone.

The opening confrontation in the War of 1812 occurred on August 16 of that year. It determined who would control Fort Detroit. The English intimidated the American commander, William Hull, into surrendering without a battle. Fort Detroit became an English possession, and Hull was court-martialed for cowardice.

During the war, victories alternated between English and American forces. Indians too became involved in the fray. In 1813, Fort Madison, a military post along the Mississippi River — 15 miles upriver from Nauvoo — was attacked and soldiers were killed. Under cover of night during September 1813, the remaining soldiers packed their gear, set fire to the fort, and escaped down river in boats. Indians, then, claimed this victory, but only until 1833. In that year, the town of Fort Madison was founded near the fort's location.

In connection with the War of 1812, the most stunning defeat for the English, and most popular victory for the Americans, came in defending, successfully and decisively, New Orleans. This was on January 8, 1815. Ironically, this battle was fought and won 2 weeks after the Treaty of Ghent was signed on December 24, 1814. This Treaty ended the war and stipulated that all conquered territory be returned to its original owners. Thus, Fort Detroit was returned to the United States, and the United States gave back territory claimed by a victory at the Thames River, between Lakes Erie and Huron, fought on October 5, 1813. One reason why the battle of the Thames River is important concerns an Indian chief named Tecumseh.

Tecumseh, a Shawnee, whose name meant "Crouching Tiger" was one of the great Indian chiefs in American history. Though not a large man, he possessed a commanding presence. He was an orator of the first rank. He was generous and humane in dealing with others, including whites. And he was a fearless and able war chief. His intent was to unite "all the Red Men." He and his brother, The Prophet (a "medicine man"), settled at Tippecanoe (Indiana) where they began assembling a congregation of Indian tribes in preparation for resistance against invading white settlers. Before Tecumseh could achieve his intent, he was killed in the Battle of the Thames River while fighting for the English against the

Americans. Alexander Thom has written an interesting biography of this famous Indian. It is entitled *Panther in the Sky*. To read it would be worth anyone's time who might be interested in Indian history.

During years following the War of 1812, English traders evacuated the Northwest Territory, leaving Indians and Americans to settle their differences without foreign interference. In settling their differences, Indians were either defeated in battle and lost their lands or they were bought off, giving up their lands for less-sought-after territory further west. Two examples of Indian defeat featured Anthony Wayne and William Henry Harrison. In the battle of Fallen Timbers, fought on August 20, 1794, Anthony Wayne forced Indians to cede what became Ohio to the United States. In the battle of Tippecanoe Creek (Indiana), William Henry Harrison defeated Indians on November 7, 1811. This defeat popularized Harrison sufficiently that he was later elected President of the United States. The defeat forced Chief Tecumseh to seek England's help. Otherwise, Tecumseh would not have been killed in the Battle of Thames River.

In buying off Indians, the United States Government, over time, paid the Calumet people in excess of

\$15,000,000 in money and goods. In addition, they received land owned by the government but set aside as reservations where they might live free of real estate taxes. Also, some \$50,000 was spent for education, mostly through the churches. The young and unformed America, itself in need of funds, should have credit for an attempt at friendly dealing seldom shown by conquerors to the conquered. True, the payments made to Indians were usually wasted by a people unused to handling money, and the assumption that warriors and hunters should settle down to farming proved a mistaken one. The tribes stagnated and dwindled (Ruth M. Underhill, *Red Man's America*, page 137).

One of the last feeble Indian thrusts against white settlers, protected by military forts along the Mississippi River, involved Chief Black Hawk of the Sauk Tribe. In 1832, he and his people refused to be restricted to a reservation, claiming they had not participated in the treaty approved by other tribes. Black Hawk and his warriors were finally defeated and nearly 90% of his people were slaughtered brutally as they attempted to cross the Mississippi River. Only 150 out of 1,000 tribal members survived. Black Hawk was imprisoned, then paraded in chains throughout the United States for display.



## Territories and Statehood

With all territory north of the Ohio River under United States jurisdiction following the Peace of Paris (1783), settlement proceeded rapidly. Indians, of course, were a continuing problem but, as already indicated, that problem was solved with passage of time.

Aiding in settlement of the Northwest Territory were 2 national ordinances, or laws, passed by Congress in 1785 and 1787. The first of these, the Land Ordinance of 1785, enabled the Northwest Territory (and other blocks of territory acquired later) to be surveyed and managed for the American public in an orderly manner. Land would be surveyed into townships of 36 square miles. Each square mile would be called a section, and would comprise 640 acres of land. Section 16 within each township would be set aside for public education within an organized territory. In time, sections 16 and 36 were set aside. As a matter of fact, about 4 of our arid western states have 4 sections of land within each township reserved for public education. Of course, these lands could add up. For example, when Idaho became a state in 1890, its school lands totaled in excess of 2,000,000 acres. Since that time, the State has administered those lands for her public schools by renting, leasing, and in some cases, selling them, then depositing the money in an endowment fund which is invested. Interest from the investments is used by Idaho's public schools. Of course, as time has passed, costs of public education have far exceeded interest earned by the Endowment Fund. But the idea behind the whole procedure is what is important. It represents federal aid to education. The government of this nation did not have money to give public schools so it gave what it had the most of — that was land. And the whole idea was that every person in this country should be guaranteed a public education. That is the real contribution of the Land Ordinance to American heritage. That is, the contribution was not land, or money which came from land, but an idea, an intent on the part of our founders.

The second of the two national ordinances, or laws, mentioned above was the Northwest Ordinance of 1787. This law provided a plan of government for territories that might be carved out of the Northwest Territory. But as new territory was subsequently acquired and added to the United States, the Northwest Ordinance applied to that territory as well. Basically, provisions of the Ordinance were as follows:

1. When a territory belonging to the United States was organized, the president would nominate a governor and 3 judges to preside over and conduct territorial business. The senate would ratify the nominations.
2. When the population of a given territory reached 5,000 free male inhabitants, the voters could elect their own territorial legislature.



3. The territory would be represented in congress by a non-voting delegate.
4. When the territory had a population of 60,000 inhabitants, it could apply for statehood, and when admitted to the Union, it would enjoy an "equal footing" with the original 13 states.
5. Slavery was forbidden in the territory.

Point number 4 is particularly important because it promoted the idea that the original 13 states were not to have an advantage over the other states, and were not to dominate the government. All states were to enjoy the same political advantages. That was another significant contribution to our American heritage.

Under these national laws, then, the Northwest Territory was divided, over time, first into territories, then later each territory was admitted to the Union as a state.

Ohio was the first territory carved out of the Northwest Territory. This occurred in 1799, with the territorial capitol located at Cincinnati. Ohio Territory was admitted as the seventeenth state to the Union in 1803. Its capitol eventually was moved to Columbus.

Indiana was the second territory carved out of the Northwest Territory. This occurred in 1800, one year after Ohio became a territory. William Henry Harrison, the hero of the battle at Tippecanoe Creek, was appointed Indiana Territory's first governor. The Territory was admitted to the Union as the nineteenth state in 1816. Its first capitol was Vincennes. Its capitol today is Indianapolis.

Michigan was the third territory carved out of the Northwest Territory. This occurred in 1805. William Hull was its first governor (this was 7 years before his ignominious surrender to English forces at Fort Detroit), and Detroit was its capitol. Michigan was admitted as the twenty-sixth state to the Union in 1837. Today, its capitol is Lansing.

Illinois was the fourth territory carved out of the Northwest Territory. This occurred in 1809. Its first capitol was Kaskaskia. The Territory was admitted to the Union as the twenty-first state in 1818. Its capitol was moved to Vandalia, where the old state house still stands. Later, (in 1837) the capitol was moved to Springfield where Abraham Lincoln practiced law, and from which he left to serve as President of the United States. Lincoln's dead body was returned to Springfield in 1865 where it was entombed and has since become a sacred popular place for tourists to visit.

Wisconsin was the fifth territory carved out of the Northwest Territory. This occurred in 1836 with the capitol located at Belmont. The capitol was changed to Madison in 1838. Wisconsin Territory was admitted to the Union as the thirtieth state in 1848.



## Mid-America: Its People, Culture, Religion, and Way of Life

The 13 English Colonies in North America, ethnically speaking, were pluralistic. That is, people from various countries in Europe and Africa comprised the population of these colonies. For instance, by 1765 the following percentages of people by country prevailed in the colonies:

English	65% to 70%
Scots and Scots Irish	12% to 15%
Germans	6% to 5%
Irish	3% to 5%
Dutch	3%
All others	3% to 5%

Out of a total population of 1,850,000, probably 400,000 were Blacks (Davis and Wooden, *Conflict or Consensus in American History*).

In the information above, nothing is indicated about Indians. Indians, too, were a part of American society — at least they influenced American society profoundly, especially during its early history. Certainly, they were here before anyone else came. They were, in that sense, the only native Americans.

As the Colonies developed into the United States, their population remained pluralistic. In fact, during the Nineteenth Century, immigrants poured into the country from all over the world. So in a real sense, the United States was then, and is today, a country of immigrants — a pluralistic society. Nevertheless, we are also Americans, with our own culture, subcultures, attitudes, expectations, values, and work-ethic.

There is no particular physical characteristic that defines the typical American citizen such as black hair and dark eyes, or blond hair and blue eyes. We are simply a mixture of races, and a combination of physical characteristics. Consequently, we are a dynamic society held together, in the final analysis, by mutual toleration of each other, a tendency to compromise our differences, and a commitment to the United States Constitution under which we live. After all, the Constitution not only allows us to be pluralistic, but encourages it, promising freedom of choice to all who come here. If we ever refuse to accept each other, or to compromise our differences, we will cease to be the great nation we have been. As a matter of fact, we once refused to compromise over the issue of slavery, and the result was a devastating civil war.

Now, what we say about pluralism and the Nation, we can also say about pluralism and Mid-America. Mid-America is as pluralistic as the Nation, except

in Mid-America Indians played a major role, perhaps more so than in other regions, as contributors to its history and culture. Indian names throughout Mid-America are plethora, reminding us of the early presence of these native Americans throughout the region. For example, the names of all Mid-America states are Indian words. Keokuk (Iowa) was an Indian chief; Mississippi was Algonquin meaning "Father of Waters." Moreover, Mid-America history sites and museums abound, featuring early Indian culture.

Other names indicate a pluralistic society composed of people from foreign nations. Vincennes, indicates French influence, as does Saint Louis, across the Mississippi River from Cahokia. On the other hand, Springfield (Illinois), Gary (Indiana), and Kirtland (Ohio) suggest the presence of Englishmen. Nauvoo is a Hebrew word meaning "beautiful place," although, Nauvoo is not a Jewish city. In addition, Irishmen, Germans, and eastern Europeans came to settle. And today, Asians, Blacks, as well as Orientals, also call Mid-America home.

Any attempt to identify in this story the unique culture from which all these ethnic groups have come would be awkward, meaningless, and not necessary. As already indicated, regardless of where Mid-America citizens may have come from, they are now Americans.

Mid-Americans historically have been farmers, industrialists, meat-packers, miners, steel workers, stevedores, shippers, union men, and business entrepreneurs intent on building fortunes in money and wealth. Today most live in large metropolitan centers of activity, many of which are nationally known for universities, scholarship, professional sports, and car-racing. But many still live in rural settings and on large agricultural acreages. These carry on the determined, freedom-loving, independent attitude that characterized their Mid-America fore-bearers. They work hard. They love their freedom and independence. But they are also responsible neighbors, always ready to help those who need help.

For the most part, Mid-Americans are worshipers of Christ. They are Catholics, Latter-day Saints, and Protestants. Some are Jews. Others are Moslems. A few may adhere to Oriental religions. In Nauvoo (Illinois) active churches, currently, are the Church of Jesus Christ of Latter-day Saints, the Reorganized Church of Jesus Christ of Latter-day Saints (Community of Christ), the Reorganized Church of Jesus Christ of Latter-day Saints (Restorationists), the Christ Lutheran Church, Saints Peter and Paul Catholic Church, the United Methodist Church, the Presbyterian Church, and the Baptist Church.

Mid-Americans love to dance, sing, engage in competitive activities, argue politics, pursue scholarship, and defend their country when called upon to do so. They are like Americans in other regions. They love life. They love their



country. They love their families. They love their God. They are, along with others like them, the backbone of this nation.

Alyn B. Andrus

April 15, 2005

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## Lesson 3: Before Nauvoo

The material for “Lesson 3: Before Nauvoo” is taken from a book written by Janath Cannon, the title of which is *Panoramic Nauvoo*. The narrative which follows is hers. (ABA)

### BEFORE NAUVOO

#### The Land and the River

Before Joseph Smith named it “Nauvoo,” or ambitious Connecticut speculators created it on paper as “Commerce City,” or an early group of houses was called “Commerce,” or the first white settler named his new post office “Venus” — even before it was called simply “the head of the rapids” and Indian children grew up in their village of “Quashquema” — the land was there with the great river bending around it.

Tumbling in formidable rapids, the river swept around a broad eight-mile curve of land. Eons earlier, ancient seas teeming with calcite-producing organisms had laid down layers of limestone. Advancing and retreating glaciers had left rich deposits of sediment. Finally the great river, offspring of the inland sea and the glaciers, had carved a channel through the limestone and built up a bed of sediment on the curving land. Here generations of decomposing plants enriched the sandy deposits, creating a marshy lowland, overgrown with trees and brush, watered by the river and springs from the land above.

Less than a mile inland from the river’s bend a gentle rise of about sixty feet led to a bluff and level grasslands stretching eastward. The prairie and fertile flats would one day support farms, vineyards, and gardens for an industrious people. Clay deposits would provide bricks for handsome homes. Limestone dug from quarries at the river’s edge would rise block on block into a temple soaring above the land and the river. But first there was the land itself.

#### The First People

When the Indians first came, no one knows. No certain record of their arrival has been discovered in this place, although stone-lined graves have been found near Niota to the northeast [of Nauvoo], and ancient burial mounds abound in other parts of Illinois. Melodious tribal names survive from more recent times — the Pawnees, Shawnees, and Ottawas may have passed through; the Menomnees, Winnebagos, and Pottawattamies came, then the Sac (or Sauk) and Fox, who were part of the larger Algonquin tribe. The Illini tribe left their name to make the Territory of Illinois and the state that followed. The



Algonquins (some say the Ojibwas) gave the river its name — “Father of Waters” — Mississippi.

Eventually the river would become a border to be crossed in America’s westward expansion. But it was first, and would always remain, a highway for navigation north and south. Even the migratory birds used it as a flyway.

Explorers and traders went up and down the Mississippi. Hernando De Soto claimed it for Spain in 1541 and made it his grave the following year. Over a hundred years later Father Jacques Marquette, the intrepid French cleric, explored it with his fellow Frenchman, Louis Joliet. Another French explorer, Sieur de LaSalle [Rene-Robert Cavelier], reached the mouth of the river in 1682 and claimed all the lands it drained for France.

A century later, across the ocean and a world away, Spain, France, and Great Britain used the river and its bordering lands as pawns in their struggle for power on the European game board. But the real winner was the infant United States, independent of Great Britain since 1776 and already heir to the lands east of the river. President Thomas Jefferson’s purchase of the huge province of “Louisiana” from Napoleon in 1803 gained most between the Mississippi and the Rocky Mountains for about four cents per acre.

The first white men who settled on the land at the head of the Des Moines rapids found it inhabited by Indians of the Fox and Sac tribes who had come down from the north, possibly Canada. Their largest settlement in what would later become Hancock County, Illinois, was a village called Quashquema. Their dwellings — bark roofed rectangular or oval lodges built of reed-flags and poles — were capable of housing twenty or more families. The village, which may have included dwellings on the other side of the river, was said to contain from four to five hundred wickiups. It was the first forerunner of “Nauvoo.”<sup>1</sup>

The peoples of the Sac and Fox were vigorous and religious. As they passed by the hillside caves, they left gifts of tobacco to please the spirits living there. They prayed twice daily, at sunset and sunrise. Their symbol of the Good Spirit was the sun, that of the Bad Spirit was the snake. A sympathetic chronicler described their daily life:

The Indian men hunted, fished, made canoes and dugouts, as well as saddles for their ponies. They brought in buffalo hides, deer meat, wild turkeys and fish. The women planted maize and prepared hides for market. Their food consisted of hominy, maple syrup, honey, wild

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<sup>1</sup> See Mary H. Siegfried, introduction to *History of Hancock County, Illinois*, Illinois Sesquicentennial ed. (Hancock County, Ill.: Board of Supervisors of Hancock County, 1968,) page 2, (hereafter *Hancock County*).

grapes, plums, gooseberries, melons, wild rice, smoked fish, and sausage wrapped in dough cooked in deep fat in a large kettle.<sup>2</sup>

Two Indian chiefs, Black Hawk and Keokuk, left their names to history: Black Hawk to the last wars between the Indians and early settlers in Illinois, Keokuk ("the watchful fox") to the Iowa community where he is buried and honored with a handsome statue overlooking the Mississippi River just twelve miles south of Nauvoo.

On August 9, 1805 an American explorer, Zebulon M. Pike, reached the land at the head of the Des Moines rapids (located between Keokuk and Nauvoo) and found it already inhabited by a fellow countryman, William Ewing. The United States government had taken an interest in teaching scientific agriculture to the Indians of Quashquema and had sent Ewing to set up an agency there. Pike's estimate of Ewing as an Indian agent was bluntly uncharitable: "Utterly unqualified."<sup>3</sup> Ewing and his agency were housed in a log house that would later pass to Captain James White.

Captain White bought at least some of his land on the river's bend from Rufus Eastin of St. Louis, who had received his deed in 1819 from the French trader and landowner Dennis Julien "of the Rapids of the river Mississippi" — possibly the "French interpreter" mentioned by Zebulon Pike.<sup>4</sup> One tradition has it that in 1824 the Sac and Fox Indians made a different bargain with Captain White. Under an oak tree that came to be known as the Trading Oak, they exchanged their village of Quashquema for two hundred sacks of corn and moved to the other side of the river.

Another tradition holds that "Mr. James White bought from a Spaniard a Spanish claim, one mile square, upon which Nauvoo now stands"; but when a descendant filed suit to claim the land, the judgment was that "the Spanish government herself had annulled all Spanish claims as soon as they were left vacant by their subjects."<sup>5</sup>

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<sup>2</sup> Ida Blum, *Nauvoo — Gateway to the West*, (Carthage, Ill.: Journal Printing Company, 1978), page 2 (hereafter Blum, *Gateway*).

<sup>3</sup> David E. Miller, "Westward Migration of the Mormons," report to the National Park Service, University of Utah, Salt Lake City, 1963, page 4; bound typescript in Nauvoo Restoration, Inc. (NRI) library, Nauvoo, Ill. (hereafter Miller, *Migration*).

<sup>4</sup> Miller, *Migration*, pages 5-6.

<sup>5</sup> *Nauvoo Independent*, 14 Nov. 1923; quoted in *Hancock County*, page 393.



In any case, Captain White's purchase of land was legally recorded in 1824, and in 1829 he settled in a handsome two-story stone house on the southern bend of the river. One historian credits Davidson Hibbard as the builder of the stone house, another cites John Waggoner, whose son married White's daughter Mary.<sup>6</sup> However, Captain White is generally acknowledged as being the first permanent white settler.

White and his three sons — Alexander, Hugh, and William — farmed, ran a ferry across the Mississippi, and traded goods for the Indians' furs. (Hugh acquired the Ewing log house.) Captain White was also a justice of the peace, and the First Circuit Court of Hancock County (founded August 3, 1829) met at the stone house. According to local lore, Abraham Lincoln was once in charge of the court.

Captain James White was known as a peaceful, practical man who treated the Indians fairly. When his son Hugh married Emmaline, the daughter of neighbor Davidson Hibbard, Chiefs Black Hawk and Keokuk came to the wedding. A Nauvoo historian recorded an example of White's eventually fruitless peace-keeping efforts during the Black Hawk War:

The Captain called a meeting of the Sac and Fox to talk things over in his home with a group of white folks. The meeting was held on the second floor and as they looked out over the shore line, they saw a U.S. Cavalry troop approaching. Thinking they had been tricked, the Indians jumped off the two-story porch and fled into the woods nearby.<sup>7</sup>

The porch was indeed a feature of the well-built stone house, which survived until after the Keokuk dam down river backed up the water in 1913 and undermined its old foundations. Oddly enough it was not the imposing stone house but the little log house that would eventually become famous. As Joseph Smith's first Nauvoo home it would be restored to its original form.

Other houses appeared on the peninsula as a few families joined the Whites: Isaac Campbell, Isaac Waggoner, Joseph B. Teas, Davison Hibbard, Luther Whitney, and Wesley Williams were among them. White's neighbor a half-mile to the northeast, George Cutler, became the postmaster of the first post office in Hancock County. The date was March 13, 1830 (only nine years before the

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<sup>6</sup> See "The Davidson Hibbard Home," Nauvoo Historical Society, 1969, (Nauvoo: NRI Nauvoo Visitor's Center library typescript), page 3; see also Blum, *Nauvoo — An American Heritage*, pages 3-4.

<sup>7</sup> Blum, *Gateway*, page 3.

Saints arrived). At that time the tiny settlement on the bend of the river officially received the poetic name "Venus." A few years later the name was changed to the more businesslike "Commerce." After George Cutler's death on September 11, 1834, his wife Mary Ann became the postmistress.

Meanwhile, two other names that would later become famous had been added to the list of settlers at the bend of the river: Hiram Kimball and Daniel H. Wells.<sup>8</sup> Hiram Kimball, twenty-seven and a bachelor, arrived in 1833 and bought considerable land on both the bluff and the flats by the river. A New Englander, Hiram was a successful merchant as well as a real estate dealer.<sup>9</sup> By the time he married Sarah Melissa Granger in 1840, he was the proprietor of a store by the river and a prosperous member of the community. Unmarried, Daniel arrived in 1834 and acquired the title "Squire" after being elected a constable and justice of the peace. He soon wed the daughter of a local farmer and acquired eighty acres.

Another name on the program of the unfolding drama is that of Isaac Galland. His title of "Doctor" was evidently self-bestowed and his past was in doubt, but his career in land speculation has given him a measure of historical immortality. Two of his investments are significant to our story: purchases of land in the Half-Breed Tract (a controversial 119,000 acres set aside for half-breed Sac and Fox Indians in southeastern Iowa) and land acquisitions by Commerce, Illinois, where Galland was residing in the winter of 1838-39.<sup>10</sup> The home he had bought there was James White's stone house.<sup>11</sup> Land speculation was a siren song in Illinois during the 1830s, drawing investments in "paper towns" through promoters who had often never seen the land they touted. Although Illinois had been a state since 1818, it was still part of America's frontier, where land was plentiful and freewheeling dealing was unrestrained. Between 1830 and 1838, the few original landholders in Commerce were busy shuffling their holdings among themselves and a network of eastern speculators.<sup>12</sup>

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<sup>8</sup> Daniel H. Wells (1814-1891), a New Yorker, came to Nauvoo in 1834. Mormons bought several acres from him, and he donated the land upon which the temple was built. He later joined the Church, went west with the Saints, and was president of the Manti Temple.

<sup>9</sup> The Church and its members bought several hundred acres from Hiram Kimball. He and his wife later joined the Church and moved west with the Saints.

<sup>10</sup> The Church bought nearly 20,000 acres of land in both Iowa and Illinois from Isaac Galland at very generous terms. Joseph Smith considered Galland a "Mormon benefactor."

<sup>11</sup> See Lyndon W. Cook, "Isaac Galland — Mormon Benefactor," in *Brigham Young University Studies* 19 (Spring 1979): 261-84 (Provo: Brigham Young University Press, 1979).

<sup>12</sup> See Miller, *Migration*, pages 17-22 for details.



On April 28, 1838, "Commerce City" appeared on paper as a legal entity. It was platted just north of Commerce, which had been laid out in 1834 by Joseph Teas and Alexander White. Until his death in 1836, town activity centered around Alexander's home, store, and tavern.

The financial panics of 1837 and 1839 dampened enthusiasm for investments, and the disadvantages of the remote, unhealthy location stunted the hoped-for growth of both Commerce and Commerce City. The land speculators were disappointed.<sup>13</sup>

When Joseph Smith arrived in May 1839, the picture was bleak:

There were one stone house, three frame houses, and two block houses, which constituted the whole city of Commerce. Between Commerce and Mr. Davidson Hibbard's [to the south], there was one stone house and three log houses, including the one that I live in, and these were all the houses in the vicinity, and the place was literally a wilderness.<sup>14</sup>

At that time the whole peninsula was often referred to as "Commerce," but history would not remember it by that name, nor by "Venus" or "Quashquema" or "the head of the rapids." The man who gave it the name by which it would be known was Joseph Smith, prophet and President of The Church of Jesus Christ of Latter-day Saints. Without him, the land on the bend of the river would never have become "Nauvoo."

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<sup>13</sup> When Israel Barlow and D.W. Rogers went to Commerce in January 1839 to assess the opportunities for resettlement of Latter-day Saint refugees, Rogers reported "in the towns of uper [sic] and lower Commerce about 40 empty dwellings" (Miller, *Migration*, pages 36-37). The number of dwellings is much larger than other sources indicate, but the term "empty" may be significant.

<sup>14</sup> Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, 7 vols. (Salt Lake City: Deseret Book Co., 1978), 3:373 (hereafter cited as *History of the Church*).





## Lesson 26

### NAUVOO AFTER THE MORMON ERA

#### Introduction

The following material has been gathered from various sources of information, as indicated throughout. However, to facilitate ease in reading and understanding, a thread of consistency was woven into the basic format and style of composition. This was accomplished by undertaking relatively minor modifications, none of which changed the accuracy of any information offered — particular attention was given to preserving the integrity of that information. (ABA)

#### The Icarians

Approximately 3 years after expulsion of the Saints from Nauvoo, on March 15, 1849, another group of persecuted people landed in Nauvoo, hoping to make it their home. Their sight/unseen purchase of land in Texas proved to be unhealthy and uninhabitable so, following the recommendation of President-Elect Zachary Taylor, this small band moved up the Mississippi River seeking a place to establish a utopian community. These were followers of the twice-banished Frenchman, Etienne Cabet (pronounced cah-bay).

The Icarian movement was not a religious organization, but rather a “utopian” political and social commune. Once established in Nauvoo, the Icarians, as they came to be called, had a following of 300, with a high in 1855 of 500. In spite of their uniqueness, a lack of interest in local politics and their small size allowed the initially uneasy local residents to welcome the commune to town. When Cabet purchased remains of the Mormon temple, half of the purchase funds for the property came from their Hancock County neighbors.

When Cabet, himself, had seen the nearly abandoned city, he became fascinated with ruins of the Mormon temple, and determined to purchase the property even though many of his followers felt it too extravagant and expensive. Cabet had dreams of restoring the structure as a dining and lecture hall. Just as it had once been an Upper Mississippi marvel as a monument to Mormon industry, Cabet wanted it to be a grand memorial to the success of Icaria. Consequently, reconstruction of the temple commenced.

On June 27, 1850, a group of carpenters was at work in the remains of the temple when a tornado struck, causing the structure’s north wall to collapse inward on the party. In spite of the large number of workers on the job and virtually no advanced warning, no one was harmed.

Prospects for reconstruction of the temple now being crushed, Cabet called his people together and convinced them to construct another building on the block, one they could use for the same purposes. Although not nearly as large or grand as the Mormon temple, the Icarian School stood for more than 100 years, being used variously as a schoolhouse, apartments, dance hall, theater, and visitor's center. Emblazoned on walls of the new school was the Icarian motto: *From each according to his talent, to each according to his needs.*

Hoping to create a community that would be completely self-reliant, the Icarians established farms and developed factories, manufacturing shoes, boots, harnesses, and wagons. Woodworkers and carpenters filled their numbers as did tailors, coopers (barrel makers), vintners (wine makers) and printers. Women of the community took in washing, sewing, and were engaged in linen making, and ironing. The commune was never able to meet all of its needs, however, and Cabet was often absent on fund-raising tours.

During May 1851, Cabet learned that he had been indicted in France for swindling money from Frenchmen who had invested in the commune. So he left Nauvoo, determined to clear his name. After 2 days in a French court, Cabet had proved his innocence.

While in France, Cabet involved himself in politics again. In a December coup, he was arrested as a political agitator and was imprisoned. A few months later, he was again banished from France and returned to Nauvoo, arriving there a little over one year following his departure.

Cabet's absence and financial difficulties often caused rifts regarding how the commune should be governed. Difficult financial circumstances meant that food became scarce — at one point an Icarian wrote that pork and beans were staples of the group. The attrition caused by these circumstances brought a rapid turnover in membership. Each boat bringing new Icarian members to Nauvoo departed with an equal number of former members.

In December 1855, Cabet saw he was losing power and influence in the commune. He sought an amendment to the Icarian Charter, allowing the president to be elected to a 4-year term instead of an annual one. This proposal opposed many of the Icarian ideals. Consequently, in an election of officers, during February 1856, Cabet was voted out. Immediately, he offered to drop his proposed amendment. The community welcomed his humility, and the next day cast another vote, electing Cabet back into the president's chair.

Peace, in the society, however, did not last. Additional disagreements and charges of mismanagement brought the dissident party into control of the governing board during August 1856. But Cabet refused to allow new board members to take their seats. The dissidents then called on Nauvoo Mayor E.



Kimball for assistance. Only by support from the town marshal were new board members able to obtain the office to which they had been elected.

The next 2 months were a time of great struggle in Icaria. As the society began to break up, scuffles ensued over work details, arguments occurred in the meal lines, and children fought at school. Finally, Cabet told his minority followers that they should refuse to work, but continue to eat community meals. After 3 days, the new leadership of Icaria told the minority to begin working or not eat. Challenging the majority, Cabet led his followers to the dining hall which they found locked. Returning with axes, they broke open the doors and a bloody fight ensued. At last, the majority prevailed. Cabet and his followers were forced to take up residence elsewhere in Nauvoo. In being ousted from the Icarian apartments, Cabet took with him all of the society's account and record books.

During October 1856, the Icarian General Assembly expelled Etienne Cabet, founder of Icaria, from the society. His hopes now dashed for the Nauvoo society, Cabet retreated with a few of his most loyal followers to Saint Louis where the brokenhearted leader died on November 8, 1856.

Back in Nauvoo, Jean Baptiste Gerard was elected to replace Cabet as president, and immediately set about to solve the commune's financial woes. Fighting during the previous year had caused a complete work stoppage in Icaria, and neglected fields that summer now yielded very little. Orders for Icarian products went unfilled, and merchants were forced to take their business elsewhere. Then in 1857, another financial depression occurred, and creditors demanded payment of the society's debts. Unable to pay, the dream of utopia in Nauvoo was vanished. In August 1858, all Icarian property there was sold at auction.

Many members of the Icarians in Nauvoo relocated to other settlements in Iowa or California, but some remained. Among those who remained were Emile Baxter and family. Baxter had come to Nauvoo in 1855. In 1857, he planted his first vineyard for wine production. Subsequently, Icarian vineyards grew to some 500-600 acres, and the area became famous for its wines. Later, even prohibition could not slow the desire for wines produced in Nauvoo. The Baxter winery today is the oldest winery in Illinois. Baxter eventually produced his own variety of grapes, called Noah or Nauvoo Grapes. Today, tours are conducted involving the wine cellar.

Among other Icarians who remained in Nauvoo was the architect for the Illinois and Iowa State Capitol buildings. Also, the Dadant family were Icarians who remained in Nauvoo. Specializing in honeybees, the Dadants saved many of the United States varieties of honeybee during a great blight in the 1930's, and founded what is now the largest beekeepers' supply business in the world.



Today, memory of the Icarian movement is kept alive through the National Icarian Society, and through tours of the Icarian Living History Museum in Nauvoo. Western Illinois University in Macomb (50 miles east of Nauvoo) has taken up the task of gathering all Icarian documents, and has established the Center for Icarian Studies, making all of the society's information available in one location to researchers. (Consult [www.visitnauvoo.org/site](http://www.visitnauvoo.org/site) printed 03/07/05.)

### Nauvoo: The Most German Speaking Town in Illinois

Nauvoo's history tells of German-speaking immigrants. From inception of pioneering in the area to the present, there is hardly a piece of Nauvoo history that has not been touched by these people. However, not all German-speaking people who came to Nauvoo were from within the borders of modern Germany. Many Swiss, Belgian, and French immigrants were numbered among them, and their religions played no small part as motives for settling in Nauvoo. Once settled there, the social life that developed as a result of their influence contributed to Nauvoo's culture.

The first wave of German immigrants came to Nauvoo during the Mormon period. Orson Hyde and Orson Pratt, two Mormon apostles, had labored as missionaries among German-speaking people, and had enjoyed a good deal of success.

Many of these early German converts to the faith came to Nauvoo in the early 1840's, establishing the first German-speaking (foreign-speaking) congregations in Nauvoo. These converts had such an influence on Joseph Smith that he began to study the German language, even using Luther's Translation of the Holy Bible in some of his sermons. While such is not known for certain, some believe the first appearance of a Christmas tree in Nauvoo occurred during the Mormon sojourn, in the home of a German-speaking convert.

While German-speaking Mormons were gathering to Nauvoo, Catholics settled there as well. To see that their religious needs were met, a young Jesuit priest named Johann Allerman was assigned to serve.

In 1846, after the last Mormons left Nauvoo, a Methodist congregation was organized in the Mormon-built Seventies Hall. Under the guidance of Reverend Jacob Haas, this congregation was filled with German-speaking natives who soon outgrew their meeting space. So they built a church building of their own near the present day Icarian Museum on Winchester Street. Emma Smith, widow of the Mormon Prophet, was married to her second husband, Lewis Bidamon, in this building during 1847 by Reverend Haas. She attended this congregation for many years. Although an English-speaking congregation was established in 1853, Nauvoo's German Methodists maintained their independence until 1904, when



the two merged under a compromise. The compromise was that services would be held in the English language, but in the German church house.

In 1851, German-speaking Lutherans organized their congregation in a building of the Mormon period known then as the New York Store. This congregation was organized under the direction of Reverend Christian Veitz, a native of Switzerland. Services continued in the German language until 1915 when the congregation merged with the English-speaking one. Services continued to alternate in English and German until 1918 when German reluctantly was given up.

The First Presbyterian Church was organized as a joint English and German-speaking congregation. Reverend Matthew Waldenmeyer oversaw the foundation in 1855, but in 1869 the German speakers felt their needs were being neglected. They then formed their own congregation. The next year a settlement was reached, after which services were conducted alternately in English and German. This practice continued for more than 30 years, until 1903, when members agreed that all services should be held in English.

Between the 1850's and 1915, German was more commonly spoken in Nauvoo than English. In fact, at the end of the Nineteenth Century, Nauvoo was known as "the most German speaking town in Illinois." By the end of World War I (1918) most of Nauvoo's native-German speaking residents stopped using German in public, and by the beginning of World War II (1939), German ceased being spoken altogether.

While no astonishing events took place during this period of German-speaking settlers, these 'silent heroes' helped Nauvoo to be the Nauvoo we know today. They brought stability and progress to the area. They preserved many Mormon homes, adding to and preserving much of Nauvoo's culture. And they built most of Nauvoo's business district. Finally, this period of Germanic immigration developed a solid economic base in Nauvoo for future generations. (Consult [www.visitnauvoo.org/site](http://www.visitnauvoo.org/site) printed 03/05/05)

### Industry and Prohibition: Nauvoo Wine and Cheese

The rich soils of west-central Illinois have long been revered as some of the best in the world. This special soil brought about Nauvoo's first industry, agriculture, and chief among the agricultural products in the early days were grapes. Often when the word Nauvoo is mentioned, one of the first things thought of is wine.

Nauvoo today has the oldest winery in Illinois, dating back to 1857 and Emile Baxter. But before Baxter planted his first vineyards, there had been private production of wine in Nauvoo for more than a decade — back to the Mormon period of Nauvoo's history. According to the established beliefs of The Church



of Jesus Christ of Latter-day Saints, they were to make their own wine for sacramental purposes, not trusting that production to others, so we know wine was produced among them.

Tradition suggests that grape-growing may have begun in Nauvoo with Catholic Father, Johann Allerman. Allerman may have brought grape roots with him to plant during Nauvoo's early history (perhaps during the late 1830's). And previous to Allerman, Native Americans undoubtedly gathered wild grapes that still grow throughout the area.

The first documented vineyard for commercial production was in 1851, when John Sillar and Alois Rheinberger both planted vineyards. Rheinberger's vineyard continues to grow today, and is one of the oldest continuously used vineyards in the United States.

The Icarian immigrant, Emile Baxter, joined the growing league of commercial Nauvoo vintners in 1857. By the time the Illinois Horticultural Society met in Nauvoo during 1863, there were more than half a dozen wineries in Nauvoo. At that time, there were 63 different varieties of grapes exhibited from Nauvoo, and 180 acres of vineyards. In 1870 there were 65 people whose main occupations were "vine dressers."

Some of these numbers began to decrease as technology made its way into the vineyards, and by 1886 there were only 35 people in Nauvoo who were full-time vintners. As production was streamlined, winemakers were able to produce as never before, turning out 60,000 gallons of wine each year. In 1887, Nauvoo was predicted to become the grape growing center of America. Every available piece of land was snatched up for grape production. By the end of the century there were more than 40 different wine cellars in Nauvoo to age the wine for local and national consumption.

Early years of the Twentieth Century brought more good times for Nauvoo grape-growers. In 1906, ninety-seven railroad cars were loaded with Nauvoo-grown grapes and sent to wine makers and merchants across the country.

In 1913, the Nauvoo Fruit Growers and Shipping Association was formed to help vintners and other fruit producers get their merchandise distributed. From Nauvoo that first year, they sent out more than 200 railroad carloads of grapes.

Then catastrophe struck. An epidemic of grape blight swept through Nauvoo, destroying hundreds of acres, pushing many vineyards to the breaking point. Just when the situation seemed to turn and promise better times, the blight returned and winery after winery closed their doors. Adding to these troubles, in 1918 the Eighteenth Amendment to the United States Constitution outlawed production of alcoholic beverages. With this, seemingly, the grape-growing and wine-producing days of the past were over. Although Prohibition was repealed in



1933 by the Twenty-First Amendment, the damage had been done. Recovery never occurred.

However, as a reminder of those memorable years, when local citizens constructed the Nauvoo-Colusa High School 4 miles east of Nauvoo, windows in the building were designed to look like wine glasses about “4 fingers” full of the pleasing liquid. The high school is one of its kind, well worth the drive to behold.

Days of grape-growing and wine-producing were history, but in the mid-1930's, a professor at Iowa State University, Oscar Rohde, experimented with a new recipe for bleu cheese. Rohde needed a place to age his cheese properly, and Nauvoo's history with wine production quickly came to mind. He went to Nauvoo, where initial experiments with cheese making were so successful that he purchased an abandoned brewery then converted it into the Nauvoo Blue Cheese Factory, opening for business in 1937.

To help Nauvoo's wine and cheese industries, Mayor Lowell Horton organized a Grape Festival in 1938 to celebrate their impact on the town. Rohde and others in Nauvoo had become familiar with the history of bleu cheese in Roquefort, France, and the decision was made to conduct a pageant similar to one put on there. Nauvoo then would have its own “Wedding of Wine and Cheese.” In 1941, this “wedding” first took place with the Grape Festival which, over time, developed into a pageant and beauty contest, featuring both a king and queen, as well as attendants.

Nauvoo's particular brand of cheese was known for its smooth, creamy texture and clean, fresh and slightly piquant flavor. The delicate blue-green veining provided a perfect, “one-of-a-kind” touch to many meals and snacks around the world. Nauvoo Blue was even awarded the Best Blue in several national and international competitions.

As years passed, the Nauvoo Blue Cheese Factory continued to be run by the Rohde family until it was purchased by other larger companies. It became the second largest producer of bleu cheese in the nation, enjoying the reputation that every third purchase of bleu cheese in the United States was of cheese made right here in Nauvoo.

In 2003, sad news came to Nauvoo. A new purchaser was interested in the cheese factory, but wanted only the brand name under which the cheese was sold and distributed. Accordingly, on May 20, 2003, the factory was closed. (Consult [www.visitnauvoo.org/site](http://www.visitnauvoo.org/site) printed 03/05/05)

### Restoration of Old Nauvoo

In 1903, Mrs. James Browning wrote a letter to Joseph F. Smith, president of The Church of Jesus Christ of Latter-day Saints in Salt Lake City, offering to sell her home. This was no ordinary home. It was the old county jail in Carthage



where Joseph and his brother, Hyrum Smith (Joseph F.'s father), had been murdered in 1844. President Smith readily agreed to the purchase, and the eyes of the "Restorationists" began to turn again to their heritage in Nauvoo.

At the World Conference of the Reorganized Church of Jesus Christ of Latter Day Saints (RLDS) in April 1917, a call came over the pulpit to protect and preserve the Nauvoo home of Joseph Smith, "the Martyr." Answering the call were 3 families: John and Ida Layton, the Clyde Fusselman family, and the August Lee family. They came with the mission to help stop ravages of time on the former Smith family properties. This project was well-timed, for the Mansion House of Joseph Smith was nearing a point where it would have to be demolished if something were not done.

The construction of a dam at Keokuk, Iowa (13 miles downstream from Nauvoo) compounded concern relating to the Mansion House. Rising water had covered approximately 50 linear feet on the south side of the Nauvoo peninsula, dangerously encroaching on the Smith properties. In December 1927, a decision was made to locate the remains of Joseph, Emma, and Hyrum Smith then re-inter them in a safe location from the rising river waters. The project was immediately undertaken, and within a month the remains had been found and re-interred in their present location near the Homestead.

The Smith family properties turned out to be quite an attraction for visitors. In 1923 the first of an annual Nauvoo Reunion involving the RLDS Church was held, where members of the faith could gather together and renew old acquaintances and make new ones.

In 1933, a marker was placed by the LDS Church at the site of Joseph Smith's Red Brick Store, commemorating organization of the Female Relief Society. This Society, with some interruptions, has continued to grow since its founding in 1842 to become the largest women's organization in the world.

Nine years after re-interment of the remains of Joseph, Emma, and Hyrum Smith, a Salt Lake City man named Wilford C. Wood purchased a large portion of the original Temple Block. This was on February 20, 1937.

During the following 20 years, more and more people came to Nauvoo desiring to see the properties of "Joseph the Prophet." In 1944, a memorial service was held on the centennial anniversary of the martyrdom of Joseph and Hyrum Smith. This event, where both the LDS and RLDS Churches were in cooperation, proved to be a successful bridge between the two faiths, and continues to this day. By 1956 there were so many visitors coming to the sites that major improvements were made to many of the RLDS sites over the next few years.

Nauvoo Mayor Lowell Horton was also instrumental in creating the Nauvoo of today. Horton owned a service station on the corner of Robinson and



Mulholland Streets, where it was often said, "At Horton's you get a tank full of gas and an ear full of Nauvoo." As a tireless promoter of Nauvoo and the town's potential, Horton worked to organize event after event, bringing in all interested parties to insure success.

Chicago artist Lane K. Newberry was one of those enchanted by Horton's vision for Nauvoo. With Newberry's high profile, contact was made with Bryant S. Hinckley, President of the Northern States Mission of the LDS Church, with headquarters in Chicago. Together these visionaries (Newberry and Hinckley) created successful events celebrating centennial anniversaries of Nauvoo's Mormon past.

In 1939, commemorating the Mormon arrival in Nauvoo (1839), there was a special meeting of LDS Church members on Temple Block, at which Newberry declared his hope that the edifice (the Temple) would one day be reconstructed. Then in 1944, for the Martyrdom anniversary (1844), a memorial service was held at the graves of Joseph and Hyrum Smith. And in 1947, for the arrival of the Mormon Pioneers in the Salt Lake Valley (1847), a Centennial Caravan was organized with Sons of the Utah Pioneers, who drove Chryslers dressed as wagons instead of oxen.

With interest growing, a Salt Lake City doctor, J. LeRoy Kimball, purchased his great-grandfather's home in 1954 as a summer vacation home. While he was restoring the property he was overwhelmed with visitors who wanted to see the home of the famed Mormon Apostle Heber C. Kimball. Seeing that he would never be able to sleep a night in the home, Kimball donated the property to the LDS Church and began a quest to have many of the old Mormon sites restored. Using his many contacts in Salt Lake City and Williamsburg, Virginia, Kimball organized Nauvoo Restoration Incorporated (NRI) on July 27, 1962.

NRI immediately set out to acquire as much of the Nauvoo Flats as possible not already under its ownership. NRI not only purchased properties, but began extensive archaeological excavations, restorations of still existing buildings, and reconstruction of some of the more significant structures in LDS history. For a time, it was even proposed that the southwest corner of the Nauvoo Temple be rebuilt, up to where the stone portion had reached, to be used as a viewing platform for visiting tourists. That idea was soon dropped and plans for a new visitors center were developed instead. This new center, called the Historic Nauvoo Visitors Center, was dedicated on September 4, 1971. For the occasion Maughan McMurdie and R. Don Oscarson wrote a pageant of the Mormon sojourn in Nauvoo entitled "City of Joseph." Although the pageant was performed prior to completion of the visitors center, it was performed by a 35-member cast inside one of the new center's theaters. Over the next few years, this pageant was performed on special occasions, until in 1976 an outdoor

amphitheater was constructed just to the north of the center, which became the “City of Joseph” pageant’s official home.

In preparing for the sesquicentennial anniversary, celebrating founding of the original Mormon faith by Joseph Smith in 1830, a new statue garden was constructed at the Historic Nauvoo Visitors Center in 1978. Then on the anniversary date, April 6, 1980, the RLDS Church dedicated a reconstruction of Joseph Smith’s Red Brick Store on Water Street. Less than a month later, they were also able to dedicate a new visitors center, the Joseph Smith Historic Site Visitors Center, further east on Water Street.

In 1989, for the sesquicentennial of the Mormons coming to Nauvoo (1839), the LDS Church restored and dedicated several more historic sites, including a complete renovation of the Carthage Jail and the block on which the historic structure sits. In 1994 for the sesquicentennial of the deaths of Joseph and Hyrum Smith (1844), presidents of both the LDS and RLDS Churches came to Nauvoo for several memorial services. Finally, in 1996, two wagon trains — this time with actual wagons — left Nauvoo to commemorate the great Mormon Exodus in 1846.

At the final service of the 1999 April LDS General Conference, President Gordon B. Hinckley, son of Bryant S. Hinckley, announced that the Nauvoo Temple would be rebuilt on the original Temple Block. Ground was broken shortly thereafter, and in June 2002, the reconstructed Temple was dedicated. (Consult [www.visitnauvoo.org/site](http://www.visitnauvoo.org/site) printed 03/05/05)



## REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS/COMMUNITY OF CHRIST

### Introduction

The following material was taken from sources indicated in its concluding paragraphs. However, to clarify meaning in various phrases, sentences, and paragraphs, and to give a point-of-view consistent with Community of Christ, and The Church of Jesus Christ founded by Joseph Smith Junior, modifications were undertaken. These, I believe, add to rather than subtract from the original material. (ABA)

### Years of Confusion and Disorganization (1844-1860)

The death of Joseph Smith Junior, for a brief time, left the church he had organized without clear leadership. There were those who believed that Joseph had designated his son, Joseph Smith III, to be his successor. However, “Young Joseph” was only 11 years old when his father was murdered.

Some decided, therefore, to wait until “Young Joseph” grew old enough to take his rightful place as a leader. Others followed leaders with varying claims to leadership, doctrinally and religiously scattering in all directions. A few decided they were no longer interested in Mormonism and joined other religious congregations.

As years passed, many who had left Nauvoo as dissidents began gathering together. They had tried to find leaders who followed the original doctrines revealed to Joseph Smith, but concluded that none could be found. So, they banded together in a loose affiliation called the New Organization.

Jason Briggs and Zenos Gurley were two leaders in this organization. Briggs had been involved in other splinter groups, but found disappointment in each. In 1851, he had a “spiritual experience” on his prairie farmland that gave him new hope for recovering the spirit, beliefs, purpose, and structure of the original church. He recorded his experience and began to share it with friends. Although some had questions about his authority to receive a revelation for the entire group, they prayed and received what they felt was testimony of its truthfulness.

Zenos Gurley had a similar experience. In 1851, he had a “visionary experience” in which he was told that God would raise up a prophet. Eventually he received a copy of Briggs’ revelation, and the two groups joined together in 1852 to await a descendant of Joseph Smith who would become their prophet.

### Joseph Smith III (1860-1914)

As indicated, Joseph Smith III was only 11 years old when his father was murdered. After that experience, he had nothing to do with any of the splinter



groups that left Nauvoo, nor did he have any interest, initially, in joining with the New Organization. When Briggs and Samuel Gurley visited him in 1856, inviting him to become church president, Joseph was not flattered. His initial reaction was to reject, strongly, their invitation. After further reflection, he told them that before he could accept their invitation, he would need a testimony of his own.

During the next 4 years, Joseph struggled with this decision, finally receiving, during the fall of 1859, what he felt was a testimony that “the call” was right. Accordingly, he and his mother, Emma, attended the 1860 conference in Amboy, Illinois, where he shared a statement about his struggle, then was presented to the people and unanimously accepted as their “prophet, seer, and revelator.”

Early in his administration, Joseph faced pressures from those who had differing viewpoints about the need and desire to gather together in community. He remembered previous developments resulting, seemingly, from what he considered to be inadequate preparations. Accordingly, he encouraged members to be patient and wise in future decisions. Rather than seeing the building of Zion as a short-term enterprise, Joseph sensed that building the kingdom of God would be a difficult and long-term undertaking. Helping members understand this became high priority.

Another problem Joseph faced dealt with the church’s economic needs. Among several significant factors, a primary one concerned no clearly defined and accepted organization for gathering and administering funds. The Presiding Bishopric took over that responsibility and tithing, thereafter, was understood as the giving of one-tenth of what was left after necessary needs were met.

Since members of the New Organization had come from many different splinter groups, they obviously brought with them varying beliefs. They were not shy about expressing these either in their preaching or in the church’s publications, and this resulted in major conflict. As a matter of fact, Briggs and Gurley, who had been instrumental in putting together the New Organization, eventually were brought before the church on charges which ultimately resulted in their resignation as members. That was in 1886.

As education had been important in the early church, it continued to be under Joseph III’s leadership. After much discussion about its purpose, a proposal for a liberal arts college in Lamoni, Iowa, was adopted in 1888. Opening in 1895, Graceland College (now Graceland University) was designed to be a place open to members of all denominations, both students and instructors. It was to be a place for students and instructors to encounter differing viewpoints. Although Graceland had financial difficulties during its early years, it continued to operate, graduating its first class (of 1 student) in 1898.

Joseph Smith Junior had worked on a “New Translation” of the Bible during the 1830’s, but it was never published during his lifetime. His wife, Emma Smith



Bidamon, kept the manuscript following her husband's death and gave it to the church after her son, Joseph Smith III, became its leader. Editing of the manuscript began in 1866, and it was published in 1867.

#### Frederick M. Smith (1915-1946)

Frederick Madison Smith, son of Joseph Smith III, served as prophet-president of the church from 1915 to 1946. While his father had stepped into leadership of a pluralistic group of people representing divergent backgrounds, Fred M. took over a church that had weathered many controversies involving doctrine and theology and had melded into one fairly cohesive body.

Fred M. led the church through the challenges of the Great Depression and World War II. The Depression caused the church to look seriously at its financial structure because it was deeply in debt. To pay off this debt, the 1932 General Conference approved a new financial policy that would allow the church not only to continue, but to create monetary reserves. In 1932, the church had been close to financial insolvency; by 1942, that prospect had disappeared, and the church was in much better financial health.

#### Israel A. Smith (1946-1958)

After Fred M. Smith's death, his brother, Israel A. Smith, became leader of the church. His leadership was more pastoral and focused on reconciliation, allowing time for healing of wounds caused by the divisive issues his brother had dealt with. The church became more united than it had ever been previously.

Israel A. presided over a church that was beginning to see itself as more than merely a United States religious organization. Many members had served in the military and returned with a more global point-of-view. This was to have an increasing impact on the church both then and during future years. Since members had more income than previously, they began to build new meeting houses and repair old ones. They began an increased missionary outreach. In this process, Israel A. recognized a need for improved education of ministers (leaders), and an appropriate curriculum was developed.

Construction on an auditorium in Independence, Missouri resumed under Israel A.'s leadership. This building, begun under Fred M. in 1926, was designed to serve as a headquarters building for the church with office space and a large chamber for holding biennial conferences. Although its construction had been delayed during the Great Depression and World War II, Israel A. was able to see the building resumed and progress made toward completion.

Israel A. was unexpectedly killed in a car wreck while he was on his way to visit Lamoni, Iowa in 1958. But the church had learned from its history, and he had plans in place to identify a new leader.



### W. Wallace Smith (1958-1978)

W. Wallace Smith was the third of Joseph Smith III's sons to follow him into leadership of the church. Under his leadership, the church experienced phenomenal growth into non-Western cultures. He also worked to help the church develop a more decentralized form of government.

As the church began to move into foreign cultures, there were "growing pains." Leadership looked closely at history and theology, working to determine what beliefs and practices were only culturally based and which were basic beliefs of the church. W. Wallace appointed a Committee on Basic Beliefs whose task was to develop a creed — useful theological statements on God, Jesus Christ, the Holy Spirit, the gospel, revelation, the church, scripture, and other topics found necessary.

Although the idea of building a temple in Independence had long been a part of church tradition, nothing specific about it had been said or done for decades. W. Wallace brought that concept to the forefront in a document calling for "defining the purpose and selecting the place for erecting a temple."

Especially in the United States, but also in the broader church, women became more vocal regarding ways in which they could be involved in ministries (administrative and leadership positions) of the church. Although women had been active in various ways through most of the organization, their involvement, they felt, had been too limiting. Women began pressing for a voice in hiring practices and who should be ordained to the priesthood.

Unlike earlier prophet-presidents who had served until their deaths, W. Wallace designated his son, Wallace B. Smith, to succeed him as prophet-president after a 2-year period of preparation, beginning in 1976. This took place, and W. Wallace retired, being given the title Prophet Emeritus in 1978.

### Wallace B. Smith (1978-1996)

After serving his period of preparation, Wallace B. Smith was ordained to leadership of the church at the 1978 World Conference. He also presided over building and dedication of the temple in Independence, Missouri. Ground was broken for the building in 1990, and it was dedicated at the 1994 World Conference. Its unusual structure takes its shape from the nautilus shell, a pattern found worldwide. It is dedicated to the pursuit of peace, and a significant ministry (service) offered there is a daily prayer for peace held 365 days a year.

In 1984, the same year in which the call was presented to the church to focus on the ministries (services) that would be offered through the temple, the church faced another challenge. In that same revelatory document, Wallace B. called for opening priesthood ministries to women as well as men. This was a change from the 150-year tradition, and there was both strong agreement and disagreement



from members. Many chose to leave the church, but many more found new opportunities for service and a new life in their congregations.

Continuing in the precedent his father had set, in 1995 Wallace B. indicated that W. Grant McMurray was to be his successor upon Smith's retirement.

#### W. Grant McMurray (1996-2004)

W. Grant was the first non-Smith member to preside over the church in its 170 years. In the year 2000, legislation was brought to the World Conference to change the name from Reorganized Church of Jesus Christ of Latter Day Saints to Community of Christ. It was felt this more adequately represented the church's theology and mission. The name change officially took place on April 6, 2001, the founding anniversary of the original church on April 6, 1830.

McMurray resigned as leader of Community of Christ effective November 29, 2004, citing health, family, and undisclosed "inappropriate choices" he had made. (*Seattle Post-Intelligencer*, Tuesday, March 8, 2005.) Thereafter, for a brief period, 2 remaining members of the First Presidency had the responsibility of presiding over the church. In the meantime, the Council of Twelve Apostles developed a process for selecting succeeding presidents. (Consult [www.cofchrist.org/history](http://www.cofchrist.org/history) printed 03/07/05)

#### Steven M. Veazey (2005 - present )

On March 7, 2005, the Council of Twelve Apostles chose Steven M. Veazey to serve as the church's president and prophet. Veazey had served as president of the Council of Twelve Apostles since 2002. McMurray's failure to name a successor marked the first time a succession decision had been left to the collective leadership of the church.

Generally, Community of Christ church leaders have been descendants of Mormon church founder Joseph Smith Junior, and have served until their deaths. Veazey would be the second person who is not a descendant of Joseph Smith to be president-prophet of the church. McMurray was the first. (Consult [www.seattlepi.nwsource.com/printer](http://www.seattlepi.nwsource.com/printer) Tuesday, March 8, 2005. Printed 03/09/2005)

# Goals---Each Student will:

- Identify if they have any relationship to the Prophet Joseph or Emma Hale Smith's family.
- Learn of Emma's Testimony of the Restoration—what she saw, knew, said, re: Joseph's calling as a Prophet of God; the Book of Mormon; the promise of eternal family relationships, the two-edged sword of her choices—consider our own choices and possible consequences to our future posterity.
- Memorize a segment of the Prophet Joseph's Testimony of his First Vision.
- Memorize a segment of Emma's testimony
- Complete a project—to be described.
- Write a short essay (one or two pages) defining in your own words some aspect of the contribution of these two people to YOUR world.



**Welcome Students!**  
**Joseph Smith Academy \* Orientation Itinerary**  
**31 August 2005**

**Nauvoo Room**

- 9:00 – 10:00**      **The Church's five agencies in Nauvoo.**  
President Samuel J. Park, Nauvoo Mission  
President David Wirthlin, Nauvoo Temple  
Elder Neal C. Lewis, Nauvoo Restoration, Inc.  
President Dale Jacobs, Nauvoo 2<sup>nd</sup> Branch
- Ross Schmid, counselor, pageant presidency  
Elder Berger, physical facilities, Academy Building
- 10:00-10:45**      Introduction of faculty, staff, food services missionaries.

**Study Hall**

Prepare a class schedule, finalize registration, have your directory photograph taken, and pick up your textbooks.

- 10:50**              **A-D**  
**11:10**              **E-J**  
**11:30**              **K-P**  
**11:50**              **R-Z**

- 12:00-12:50**      **Lunch at the Cafeteria**

**Nauvoo Room**

- 1:10-1:45**              Orientation on our site visits and field study journeys.

**Visitors Center**

- 2:00-3:00**              Students with surnames between Adam – Jensen will board the two wagons for a narrated tour of Old Nauvoo. Students with surnames between Johnson and Zimmerman will watch two video presentations and view the displays in the visitors center.
- 3:00-4:00**              The group aboard the wagons will go into the visitors center, while the visitors center group will board the wagons. Following these activities, you are free to continue to browse in the Visitors Center or return to the Academy.
- 5:00-5:45**              **Supper at the Cafeteria**
- 6:30-7:30**              Mandatory meeting with your floor parents. Bring your student handbook. First and second floors, meet in your lounges. Third floor, meet in the project room on the south end of the hall.
- 8:00**                      Get-acquainted activity in the gymnasium!

## JSA VAN RESERVATIONS

In order for students to access one of the Academy Vans, the following conditions must be met:

1. Register with Brother Winters (Rm. 208, class 301, Rm. 237 (his office))
2. Every van driver must have a card certifying completion of the driver training course.
3. Van travel must not overlap any class hours
4. Vans are available on Tuesday, Thursday, and Saturday or by appointment.
5. Vans are not approved for site-seeing, long trips, "cruising Nauvoo"...but can be used to see historic buildings on the flats.
6. Van drivers should be courteous to all passengers, including special needs, destinations, and safety concerns.
7. A van reservation should generally include 5 passengers to justify a trip.
8. Driver and all passengers should keep the van clean, (free of mud, food, and wrappers etc.)
9. Special arrangements can be made through Brother Ivie or Brother Winters.



## Student Government

Student government committees were announced in assembly today. Their titles, joint-student chairmen, and faculty advisors are as follows:

**Activities Committee (Jared Stevenson/Emily Sanderson)**

Sports (Nathan Winters) [Plan, schedule, organize, initiate, and supervise sports activities]

Dances and Socials (Clark/Laurel Christian) [Plan, schedule, organize, initiate and supervise dances and socials]

Student Assemblies (Duane/Patricia Huff, assisted by Peter/Nicole Ivie) [Plan, schedule, organize, initiate, and supervise student assemblies]

Carthage Walk and Handcart Trek (Duane/Patricia Huff) [Plan, schedule, organize and supervise the walk to Carthage Jail and the Handcart Trek north of Nauvoo proper]

**Service Committee (Adam Townsley/Janae Burrup)**

Within the Academy (Evan/Betty Joe Ivie and Monte/Mary Ann Nyman) [Identify, plan, schedule, organize, and initiate ways to serve within the Joseph Smith Academy, the Nauvoo Community, and beautification of Academy grounds]

T-Shirts and Sweats (Duane/Patricia Huff) [Design “sweet sweats” and t-shirts. Take orders from students, distribute orders and collect money for the same]

**Remembering Committee (Aaron Phipps/Susan Blaisdell)**

Newspaper (Dilworth/Pat Rust) [Plan and publish monthly Joseph Smith Academy newspaper]

Bulletin Board (Mary Ann Nyman) [Update a creative display of announcements and current events]

Yearbook CD/DVD (Alyn/Gloria Andrus) [Take and collect pictures of the student-body and student-body activities, then put them together, creatively, on a DVD to be played at a year-end assembly. Produce a paper copy of the year book]

**Web Page (Alyn/Gloria Andrus) [Create and keep a web page up to date with appropriate information]**

**Spotlights (Jean Hanks) [Plan, schedule, organize, and initiate celebrations involving students, faculty, and staff on birthdays, anniversaries, and holidays]**

**Group Picture (Don Ziegler) [Schedule a day, time, and place for a group picture. Inform faculty/staff/students. Take and distribute the picture]**



**BYU-Nauvoo Student Committees**  
**January 17, 2006**

**ACTIVITIES**

Director: Matt Jex

Director: Emily Benedict

**Sports:**

Chairman: Whitney Metcalf

Gym: Rebecca Politis

Jessica Shardlow

Outdoor: Jani Dowse

Jenna Heaton

Game Room: Doug Bell

BreeAnna Hansen

**Socials:**

Chairman: Jessica Killian

Mikelle Young

Breckann Moncure

Kelsie Smith

Kirsi Kilpelainen

Nicole Ewen

Kerrah Kelly

Ange Murtha

**Student Assembly:**

Chairman: Talon Jones

Spencer Hearne

Julia West

Kyra Saltzgiver

Stacey Mayberry

Dana Blackburn

**Carthage Walk:**

Chairman: Erin Bambrough

Stephanie Gibbs

Andrea Nelson

Jason Armistead

**Handcart Walk:**

Chairman: Kimberly Bair

Tara Whitehead

Jessica Rowley

Danae Stratford

**BYU-Nauvoo Student Committees**  
**January 17, 2006**

**SERVICE**

Director: Spencer Coons

Director: Christina Choules

**Within the Academy:**

Chairman: Bethany Davis

LeAnn Yancey

Lily Folsom

Brittany Mower

Candace Casalou

**Community:**

Chairman: Krista Webb

Launie Alder

Sara Olsen

Amy Burton

Allison Jones

**Grounds Beautification:**

Chairman: Jon Wane

Katie Oberan

Ashleigh Kaiser

**T-shirts and Sweats:**

Chairman: Meagan Williams

Floor #1: Brad Matthews

Floor #2: Suzy Bangerter

Floor #3: Amanda Husted



**BYU-Nauvoo Student Committees**  
**January 17, 2006**

**REMEMBERING**

Director: Ryan Hagge

Director: Karen Haws

**Newspaper:**

Editor: Shelby Scoffield

Chairman: Amber Warner

Alysa Aamodt

Ren Linton

Sheryl Hansen

Megan Wilson

Jenny Jones

Ben Park

Joe Fawson (distribution)

Alexis Spaulding

**Bulletin Board:**

Chairman: Sarah White

Chelsea Humphries

Erin Ashby

Katie Knowlton

Rachel Davis

**Yearbook CD/DVD:**

Chairman: Megan Hughes

Jessica Shardlow

Katelyn Redder

Camilla Cook

**Web Page:**

Chairman: Brian Nyman

Alex Murry

Shawnne Anderson

McKenna Conway

Michele Call

**Spotlight:**

Chairman: Kara Pelo

Ardis Smith

Andrea Westover

Chelsea Nash

Stacy Symes

**Group Pictures:**

Tara Ellison

Ashley Peterson

## Activities

rother Winters  
Sports

Bro. and Sis. Hanks/ Huff  
Student assemblies  
Talent assembly

ro.and Sis. Christian  
Socials

ro. and Sis. Huff  
Carthage Walk  
Handcart Trek

## Service

ro. and Sis. Evan Ivie  
Within the Academy  
Community  
Grounds Beautification

Bro. and Sis. Huff  
T-Shirts and Sweats

## Remembering

ro. and Sis. Rust  
Newspaper

Sis. Smith  
Bulletin Boards

ro. and Sis. Andrus  
Yearbook CD/DVD/Awards Assembly  
Web Page

Bro. Don Ziegler  
Group Picture

is Hanks  
Spotlights



**Faculty Meeting**  
**BYU Semester at Nauvoo**  
**8:30 – 10:00 AM**

Opening (5 min.):

Song: Brother Hanks  
Prayer: Evan Ivie  
Thought: Betty Jo Ivie  
Introductions: All

Calendaring:

Today and meeting the students, Orientation, Get-acquainted, First day of classes, First assembly, Winter hours, Add/Drop deadline, First Field Study

Follow up:

Travel reimbursements, status of student leaders, committees, students:

Academic:

Textbooks, classrooms, supplies  
Registration issues  
Grading

Field Studies:

Bus directors  
Friday trips

Support Areas:

Dining Services: Childs  
Library: Sr. Andrus  
Vans: Bro. Winters  
Office: Sisters Ivie/Smith (supplies, ...)  
Computers, networks, laptops: Peter Ivie  
Mail: Sr. Andrus  
Student Pictures: ?  
RA's. TA's, other:  
Need for keys  
Work Requests

Other:

Closing Prayer:

**Faculty Meeting**  
**BYU Semester at Nauvoo**  
**8:30 – 9:20 AM**

**Opening:**

- Prayer and Thought (Smiths)
- Next week: Nymans

**Follow up**

- Arrival of students – Thanks to Huffs and Andrus's
- Orientation – Welcome, services, registration, academic and field studies
- Get acquainted activity
- Assembly: Thursday January 6th – Elder Holland talk
- First three days of classes

**Calendar:**

- Devotionals:
  - Tuesday – Sept. 6 – R. J. Snow (Pol. Science)
  - Sunday – Sept. 11 – Sister Susan W. Tanner (CES Fireside)
  - Tuesday – Sept. 13 – Lee Braithwaite, Biology)
- Add-Drop Deadline (Sept. 12<sup>th</sup>, Monday)
- Rendezvous: Thursday 7 PM 50, 8:15 PM 70
- JSA Temple Night Thursday weekly, 6 PM
- Faculty dinner, faculty study group
- No scheduled events on Saturday (17<sup>th</sup> – flatboat, 24<sup>th</sup> - settlements)
- Assemblies:

**Floor Parents/ RA's**

- Resident Assistants (Matt Briggs, Stephanie Griggs, Whitney Munk)
- RA Training
- Floor prayers?
- Dress/Grooming standards
- Pairing off
- Quiet, Floor times
- Face Cards/games on Sunday

**Student Organization:**

- Student Body Officers (Christian Brinton, Rachel Briggs, Angie Trujillo)
- Committees proposal

**Support Areas:**

- Dining Services: (Childs)
- Physical Facilities (Elder Berger)
  - Work requests
  - Pianos (Wednesday?)
- Library: (Gloria Andrus)
- Vans: (Nate Winters)
- Office: (Sisters Ivie/Smith)

**Other:**

- Picture Directories
- Oral Interview class
- 391R

**Closing Prayer:** Brother Winters



**Faculty Meeting**  
**BYU Semester at Nauvoo**  
**8:30 – 9:20 AM**

**Opening:**

- Prayer and Thought: (Nymans)
- Next week: (Hanks)

**Follow up**

- Assembly: Thursday Sept. 8th – Student Body Officers and Committees
- First two weeks of classes: Attendance?
- Last Week's Devotional: Attendance, Reception
- CES Fireside (Susan W. Tanner)
- Sept. 11 Singing – 8 pm
- Sept. 11 – Commemorative – 10 pm
- Pioneer Projects: Flatboat, Log Cabin, FLC

**Calendar:**

- Devotionals:  
    Tuesday – Sept. 13 – Lee Braithwaite, Biology)
- Add-Drop Deadline (Sept. 12<sup>th</sup>, Monday)
- JSA Temple Night Thursday weekly, 6 PM
- Faculty dinner, faculty study group
- Saturday: ( Flatboat on 17th, Environs on 24th)
- Assembly: Thurs. Sept. 15 – Shannon Tracy

**Floor Parents/ RA's**

- Resident Assistants (Matt Briggs, Stephanie Griggs, Whitney Munk)
- Floor prayers?
- Standards: Dress/Grooming/Pairing Off/ Quiet times
- Pairing off
- Quiet, Floor times

**Student Organization:**

- Student Body Officers (Christian Brinton, Rachel Briggs, Angie Trujillo)
- Committees functioning

**Support Areas:**

- Dining Services: (Childs)
- Physical Facilities (Elder Berger)
- Library: (Gloria Andrus)
- Vans: (Nate Winters)
- Office: (Sisters Ivie/Smith) New Class Rolls on Wednesday

**Other:**

- Picture Directories
- Oral Interview class

**Closing Prayer:**

**Faculty Meeting**  
**BYU Semester at Nauvoo**  
**8:30 – 9:20 AM**

**Opening:**

- Prayer and Thought: (Hanks)
- Next week: (Huffs)

**Follow up**

- Assembly: Thursday Sept. 15th –Shannon Tracey
- Faculty dinner – Sept. 12
- Pioneer Projects: Flatboat – Sept. 17<sup>th</sup>

**Calendar:**

- Devotional: Tuesday – Sept. 13 – Pres. Hinckley)
- Assembly: Thurs. Sept. 22– Smith Family
- JSA Temple Night Thursday weekly, 6 PM
- Saturday: (Environs on 24th)
- Gracia and Ivor Jones and others

**Floor Parents/ RA's**

- Student problems?

**Student Organization:**

- Student Body Officers
- Committees
- Service

**Support Areas:**

- Dining Services: (Childs)
- Physical Facilities (Elder Berger)
- Library: (Gloria Andrus)
- Vans: (Nate Winters)
- Office: (Sisters Ivie/Smith)

**Other:**

- Pictures: Shared area, Brother Ziegler, ...
- Syllabi
- Research
- Oral Interview class

**Closing Prayer: Pat Huff**



**Faculty Meeting**  
**BYU Semester at Nauvoo**  
**8:30 – 9:20 AM**

**Opening:**

- Prayer and Thought: (Huffs)
- Next week: (Christians)

**Follow up**

- Devotional: Tuesday – Sept. 20 – Pres. Hinckley
- Assembly: Thursday Sept. 22 – Smith Family
- JSA Temple Night Thursday weekly, 6 PM
- Saturday – Sept. 24 – Surrounding Settlements
- Fireside: Sunday, Sept. 25 – Smith Family

**Calendar:**

- Devotional: Tuesday, Sept. 27 – David McCullough
- Assembly: Thursday, Sept. 29 – President and Sr. Wirthlin
- General Conference: Fri/Sat – Oct 1,2 (11 am and 3 pm, Pr. 7 pm)
- Eastern Field Study – ~~Wed.~~ <sup>Thurs</sup> Oct. 6-12

**Gracia and Ivor Jones:**

- Pioneer Life class
- Availability for classes, activities, interviews, etc.

**Floor Parents/ RA's**

- Dorm computer rooms: headsets, games, for floor only
- S.E. stairs: girls only? – what about project room, fac. offices and lounges?
- Friday – quiet and on-floor time: move from 1 AM back to midnight
- Vans for entertainment?
- Special Meeting for dress, behavior, quiet time, etc.
- Washing on Sunday

**Student Organization:**

- Student Body Officers
- Committees
- Service: proposed semester service projects

**Support Areas:**

- Dining Services: (Childs)
- Physical Facilities (Elder Berger)
- Library: (Gloria Andrus) (Fines for overdue books)
- Vans: (Nate Winters)
- Office: (Sisters Ivie/Smith) Final section changes

**Other:**

- Pictures: Shared area, Brother Ziegler, ...
- Syllabi – thanks
- Research

**Closing Prayer:** Elder Childs

**Faculty Meeting**  
**BYU Semester at Nauvoo**  
**8:30 – 9:20 AM**

**Opening:**

- Prayer and Thought: (Christians)
- Next week: (Andruses – Oct. 18) )

**Physical Facilities**

- Elder Berger

**Follow up**

- Devotional: Tuesday – David McCullough –(Was not broadcast)
- Assembly: Thursday Sept. 27 – Pres/Sister Wirthlin
- JSA Temple Night Thursday weekly, 6 PM
- Saturday/Sunday – General Conference

**Calendar:**

- Assembly (No Dev.): Tuesday, Oct. 4 – Dance Performance
- Field Study Meeting: Tuesday, Oct. 4, 7 PM
- Assembly: Thursday, Oct. 13<sup>th</sup>
- Eastern Field Study – Wed. Oct. 6-12

**Class Schedule for Winter Semester**

- Options

**Gracia and Ivor Jones:**

- Availability for classes, activities, interviews, etc.

**Floor Parents/ RA's**

- Issues and challenges

**Student Organization:**

- Student Body Officers/Committees
- Service: proposed semester service projects

**Support Areas:**

- Dining Services: (Childs)
- Physical Facilities (Elder Berger)
- Library: (Gloria Andrus)
- Vans: (Nate Winters)
- Office: (Sisters Ivie/Smith) Pick up original copies from box on table

**Other:**

**Closing Prayer:** Sister Smith



**Faculty Meeting**  
**BYU Semester at Nauvoo**  
**8:30 – 9:20 AM**

Opening:

- Prayer and Thought: (Andruses)
- Next week: ( Rusts– Oct. 25) )

Physical Facilities

- Elder Berger

Follow up

- Eastern Field Studies
- Handcart Trek
- Stake Conference - Choir
- Sunday Fireside –“Polly”

Calendar:

- BYU Forum: Tues. Oct. 18 – Edward Friedman
- Assembly: Thursday, **In Auditorium** - Oct. 20<sup>th</sup>
- Mark Twain in Missouri: Sat. Oct. 22
- Sacred Music Fireside – Sun., Oct 23
- Assembly: Oct. 28 – 3:50

Class Schedule for Winter Semester

- Comments

Gracia and Ivor Jones:

- Availability for classes, activities, interviews, etc.

Floor Parents/ RA's

- Issues and challenges

Student Organization:

- Student Body Officers/Committees
- Service: proposed semester service projects

Support Areas:

- Dining Services: (Childs)
- Physical Facilities (Elder Berger)
- Library: (Gloria Andrus)
- Vans: (Nate Winters)
- Office: (Sisters Ivie/Smith)

Other:

Closing Prayer:

**Faculty Meeting**  
**BYU Semester at Nauvoo**  
**8:30 – 9:20 AM**

**Opening:**

- Prayer and Thought: (Rusts)
- Next week: (Peter/Nichole Ivie – Nov.1)

**Physical Facilities**

- Elder Berger

**Follow up**

- Devotional: Tuesday –Edward Friedman
- Assembly: Thursday Oct 20 – President Lewis – Nauvoo Mission
- JSA Temple Night Thursday weekly, 6 PM
- Sat., Oct. 22 - Mark Twain in Missouri
- Sun. Sacred Music Fireside: Legacy of Hope - Choir

**Calendar:**

- Devotional: Tues., Oct. 25 – Timothy Powers
- Assembly: Thurs., Oct. 27 – Nauvoo Ministers
- Activities: Friday, 8:30 – Dance – Gym
- Activities: Sat., 5-9 – Halloween: Pumpkin Walk, Parade, etc.

**Class Schedule for Winter Semester**

- Options

**Gracia and Ivor Jones:**

- 

**Floor Parents/ RA's**

- Issues and challenges

**Student Organization:**

- Student Body Officers/Committees
- Service: proposed semester service projects

**Support Areas:**

- Dining Services: (Childs)
- Vans: (Nate Winters)
- Office: (Sisters Ivie/Smith)

**Other:**

**Closing Prayer:**



**Faculty Meeting**  
**BYU Semester at Nauvoo**  
**8:30 – 9:20 AM**

**Opening:**

- Prayer and Thought: (Peter/Nichole Ivie)
- Next week: (Bro. Winters)

**Physical Facilities**

- Elder Berger

**Follow up**

- Review of Remainder of Semester
- Devotional: Tuesday –Timothy Powers
- Assembly: Thursday Oct 27 – Nauvoo Ministers
- JSA Temple Night Thursday weekly, 6 PM
- Fri./Sat: Pumpkin-Halloween Activities
- Fri/Sat. -Michael Kennedy
- Sat. – Cabin raising and bread baking
- Sun., Oct.30 - Group Pictures
- Flu shots

**Calendar:**

- Devotional: Tues., Nov. 1- K. Richard Young
- ☞Tues. 6:00 a.m. – Field Study Orientation Meeting
- Wed. 7:00 a.m. - Western Field Study  
Review of schedule

**Floor Parents/ RA's**

- Issues and challenges – pairing off

**Student Organization:**

- Student Body Officers/Committees
- Service

**Support Areas:**

- Dining Services: (Childs)
- Vans: (Nate Winters)
- Office: (Sisters Ivie/Smith)
- Attendance, midterms
- Winter Semester: textbooks, schedule, field studies, ...

**Other:**

**Closing Prayer:** Sister

**Faculty Meeting**  
**BYU Semester at Nauvoo**  
**8:30 – 9:20 AM**

**Opening:**

- Prayer and Thought: (Winters)
- Next week: (Jim/Pat Childs)

**Physical Facilities**

- Elder Berger

**Follow up**

- Devotional: Tuesday –Richard Young
- Sun., Oct. 30 – Group Pictures
- Western Field Study: Wally's, Schedules, Sites?

**Calendar:**

- Devotional: Tues., Nov. 8- Carri Jenkins, Univ. Communications
- Assembly: Thurs., Nov. 10 – Paul Smith
- Thurs., Temple Cleaning – 6-10 P.M.
- Carthage Walk: Saturday, Nov.12 – 8 a.m.
- Temple Reopening – Nov. 15
- Final Exam Schedule - Comments

**Floor Parents/ RA's**

- Issues and challenges –

**Student Organization:**

- Student Body Officers/Committees (Christian Brinton)

**Support Areas:**

- Dining Services: (Childs)
- Vans: (Nate Winters)
- Office: (Sisters Ivie/Smith)
- Attendance, midterms
- Winter Semester: textbooks, schedule, field studies, ...

**Other:**

**Closing Prayer:**



November 22, 2005

**Faculty Meeting**  
**BYU Semester at Nauvoo**  
**8:30 – 9:20 AM**

**Opening:**

- Prayer and Thought: (Peter/Nichole Ivie)
- Next week: (Evan/Betty Jo Ivie)

**Physical Facilities**

- Elder Berger

**Follow up**

- Devotional: Tues., Nov. 15 – Elder Robert D. Hales
- Assembly: Thurs., Nov. 17 – Talent Show
- Temple Re-opening – Nov. 15 – Today
- Friday, Nauvoo Room – Springfield Orientation
- Saturday, Springfield Field Study – 8:00 a.m.

**Calendar**

- Thursday, Nov. 24 – Thanksgiving Service - 9:30 - St. Peter/Paul
- Thurs, Nov. 24 – 3:00 p.m. Assembly– Charles Allen-Temple Windows
- Thurs., Nov. 24 – 5:30- Christmas Tree Lighting – Visitors Center
- Sat. Dec. 3 – Christmas Walk

← Blood Drive (Friday NOV 25)  
← Messiah Sing Along (26, 27 Nov)

**Floor Parents/ RA's**

- Issues and challenges –

**Student Organization:**

- Student Body Officers/Committees (Christian Brinton)

**Support Areas:**

- Dining Services: (Childs)
- Vans: (Nate Winters)
- Office: (Sisters Ivie/Smith) Student Departures
- Attendance, midterms, Evaluations
- Winter Semester: textbooks, schedule, field studies

**Other:**

**Closing Prayer:**

**Faculty Meeting**  
**BYU Semester at Nauvoo**  
**8:30 – 9:20 AM**

**Opening:**

- Prayer and Thought: (Evan/Betty Jo Ivie)
- Next week: Dec. 6 - Brief Faculty Meeting

**Physical Facilities**

- Elder Berger

**Follow up**

- Thursday, Nov. 24 – Thanksgiving Service - 9:30 - St.Peter/Paul
- Thurs, Nov. 24 – 3:00 p.m. Assembly– Charles Allen-Temple Windows
- Thurs., Nov. 24 – 4:00 p.m. Thanksgiving dinner at Cafeteria
- Thurs.,Nov. 24 – 5:30- Christmas Tree Lighting – Visitors Center
- Friday, Nov. 25 – Blood Drive
- Sat., Nov. 26 – Art Class Field Study
- Sat/Sun., Nov. 26-27 – Messiah Sing-Along

**Calendar**

- Tues., Nov. 29 – Devotional – Terryl Givens – “Joseph Smith”
- Thurs., Dec. 1 – Jerusalem Center – Brothers Christian/Nyman
- Thurs., Dec. 1 – Choir Dress Rehearsal
- Friday, Dec. 2 – Choir Christmas Concert – JSA Auditorium
- Friday, Dec. 2 – Display of 391R projects – Nauvoo Room
- Sat. Dec. 3 – Nauvoo Holiday Walk
- Sun., Dec. 4 – First Presidency Christmas Fireside – 7:00 p.m.
- Sun., Dec. 4 – 6-6:30 p.m.-Student Mini-Concert–Temple Vis. Ctr.
- Wed. Dec. 7 – 6-6:30 p.m.-Student Mini-Concert – Temple Vis. Ctr.
- Nov.24 – Dec.27 – City of Christmas lights – Rand Park – Keokuk
- Dec. 9 – Farewell Assembly – JSA Auditorium
- Dec.10 – Return Home – Christmas Break

**Floor Parents/ RA's**

- Issues and challenges –

**Student Organization:**

- Student Body Officers/Committees (Christian Brinton)

**Support Areas:**

- Dining Services: (Childs)
- Vans: (Nate Winters)
- Office: (Sisters Ivie/Smith) Student Departures
- Attendance, Evaluations, Grade Submissions

**Other:**

- Complimentary 2006 Calendars from Brother Estel Neff
- Sign-up Sheets for Faculty and Group Pictures

**Closing Prayer:**



Faculty Meeting  
BYU Semester at Nauvoo  
10:50 – 12:00 Noon  
■

**Opening:**

- Prayer and Thought – Paul/Gail Smith
- Next week: Jan. 24 – Duane/Pat Huff

**Physical Facilities**

- Elder Graves –

**Follow up**

- Tues., Jan. 10 – Orientation
- Tues., Jan. 10 – Devotional – Pres/Sister Samuelson
- Tues., Jan. 10 – Get-Acquainted Activity
- Thurs., Jan. 12 – Assembly – Pres. Holland
- Thurs., Jan 12 – Joseph Smith Film – VC
- Fri., Jan 13 – Student Activity

**Calendar**

- Tues., Jan. 17 – Devotional – Jordan Cox – Mech. Engineering
  - Next week – James Burke – Director, PBS, BBC Channels
- Thurs., Jan. 19 - Assembly – Student Body Officers/Committees/Faculty
  - Next week – Pres/Sister Wirthlin
- Sun., Jan. 22 – Ward Conference
- Mon., Jan. 23 – Blood Drive
- Mon., Jan. 23 – Add/Drop Deadline
- Sat., Jan. 28 – First Field Study

**Floor Parents/RA's**

- Issues and challenges

**Student Organization**

- Student Body Officers/Committees (Tyson Hazard)

**Support Areas**

- Dining Services: (Childs)
- Vans: (Nate Winters)
- Office: (Sisters Ivie/Smith)
- Registration

**Other**

**Closing Prayer** – Alyn Andrus

January 24, 2006

Faculty Meeting  
BYU Semester at Nauvoo  
10:50 – 12:00 Noon

Opening:

- Prayer and Thought – Duane/Pat Huff
- Next week: Jan. 24 – Rusts

Physical Facilities

- Elder Graves –

Follow up

- Tues., Jan. 17 – Devotional – Jordan Cox – Mech. Engineering
- Thurs., Jan. 19 – Assembly – Faculty/ Student Body Officers/Committees
- Sun., Jan. 22 – Ward Conference
- Mon., Jan. 23 – Blood Drive
- Mon., Jan. 23 – Add/Drop Deadline

Calendar

- Tues., Jan. 24 – James Burke – Director, PBS, BBC Channels
- Thurs., Jan. 26 – Student Assembly
- Fri., Jan. 27 – Missionary Talent Show – 8:30 p.m. – Auditorium *Floor Prayer 8:30*
- Sat., Jan. 28 – Surrounding Settlements Field Study – 8:00, 8:30 a.m.
- Fri., Feb. 3 – Missionary Exodus Fireside – 8:30 p.m. Auditorium *Floor Prayer 8:30*
- Sat., Feb. 4 – Exodus Commemoration – Parley Street *9:00 a.m.*
- Sat., Feb. 4 – Talk – Fred Woods – Nauvoo Room – 1:00 p.m. *Gathering to Nauvoo*
- Sun., Feb. 5 – Sunday Sociable – Fred Woods – 7:00 p.m. – Auditorium

Br. Huff/Floor Parents/RA's -- Issues and challenges

Student Organization

- Student Body Officers/Committees (Tyson Hazard)

Support Areas

- Dining Services: (Childs)
- Vans: (Nate Winters)
- Library (Gloria Andrus)
- Office: (Sisters Ivie/Smith) – Class Rolls
- Add/Drop Deadline

Brother Smith – 3 items

Other

Closing Prayer – Brother Hanks



January 31, 2006

Faculty Meeting  
BYU Semester at Nauvoo  
10:50 – 12:00 Noon

**Opening:**

- Prayer and Thought –
- Next week: Feb. 7 –

**Physical Facilities**

- Elder Graves –

**Follow up**

- Tues., Jan. 24 – Devotional – James Burke – Director, PBS, BBC
- Thurs., Jan. 19 - Assembly – Brother Smith – Temple
- Fri., Jan. 27 – Missionary Talent Show – 8:30 p.m. - Auditorium
- Sat., Jan. 28 – Surrounding Settlements Field Study

**Calendar**

- Fri., Feb. 3 – Missionary Exodus Fireside – <sup>7:00</sup>~~8:30~~ p.m. Auditorium
- Sat., Feb. 4 – Exodus Commemoration – Parley Street <sup>9:00 a.m.</sup>~~9:00 a.m.~~
- Sat., Feb. 4 – Talk – Fred Woods – Nauvoo Room – 1:00 p.m.
- Sun., Feb. 5 - Sunday Sociable – Fred Woods – 7:00 p.m. - Auditorium

**Br. Huff/Floor Parents/RA's** -- Issues and challenges

**Student Organization**

- Student Body Officers/Committees (Tyson Hazard)

**Support Areas**

- Dining Services: (Childs)
- Vans: (Nate Winters)
- Library (Gloria Andrus)
- Office: (Sisters Ivie/Smith) – Class Rolls

**Brother Smith** – Wilford Woodruff

**Other**

**Closing Prayer** –

Faculty Meeting  
BYU Semester at Nauvoo  
10:50 – 12:00 Noon

**Opening:**

- Thought – Tyson Hazard; Prayer – Alyn Andrus
- Next week: Feb. 14 – Paul/Jean Hanks

**Physical Facilities**

- Elder Graves –

**Follow up**

- Tues., Jan. 31 – Devotional – Elder Todd Christofferson
- Thurs., Feb. 2- Assembly – President & Sister Lewis
- Fri., Feb. 3 – Missionary Exodus Program - 7:00 p.m. - Auditorium
- Sat., Feb. 4 – Exodus Commemoration 9:00 a.m. – Parley St.
- Sat., Feb. 4 - Fred Woods Talks – Nauvoo Room
- Sun., Feb. 5 – CES Fireside – Rolfe Kerr
- Sun. Feb. 5 - Sunday Sociable – Fred Woods

**Calendar**

- Tues, Feb. 7 - Music Devotional – 12:05 p.m.
- Thurs, Feb. 9 – Assembly – Pres./Sister Wirthlin
- Fri, Feb. 10 – Student Talent Show – 7:00 p.m. – Auditorium
- Fri, Feb. 10 – Stake Singles Game Night – 8-10 pm - Game Room/Gym
- Sat, Feb. 11 – 9-11 a.m. – Leadership Broadcast – Chapel
- Sat, Feb. 11 – 1-4 pm – Cabin Raising – Knight & Winchester St.  
(Bread/Johnney Cake)
- Tues, Feb. 14 – Valentines Day – Alan Birdsall Concert Cancelled Due to Death in the Family

**Br. Huff/Floor Parents/RA's** -- Issues and challenges

- Students missing classes?

**Student Organization**

- Student Body Officers/Committees (Tyson Hazard)

**Support Areas**

- Dining Services: (Childs)
- Vans: (Nate Winters)
- Library (Gloria Andrus)
- Office: (Sisters Ivie/Smith) – Final Class Rolls – next week

**Other**

**Closing Prayer** – Pat Huff



February 14, 2006

Faculty Meeting  
BYU Semester at Nauvoo  
10:50 – 12:00 Noon

**Opening:**

- Thought – Nate Winters; Prayer – Elder Graves
- Next week: Feb. 21 – Paul/Jean Hanks

**Physical Facilities**

- Elder Graves –

**Follow up**

- Tues, Feb. 7 - Music Devotional – 12:05 p.m.
- Thurs, Feb. 9 – Assembly – Pres./Sister Wirthlin
- Fri, Feb. 10 – Student Talent Show – 7:00 p.m. – Auditorium
- Fri, Feb. 10 – Stake Singles Game Night – 8-10 pm - Game Room/Gym
- Sat, Feb. 11 – 1-4 pm – Cabin Raising – Knight & Winchester St.  
(Bread/Johnny Cake)

**Calendar**

- Tues, Feb. 14 – Valentine's Day
- Tues, Feb. 14 – BYU Devotional - Cheryl Lant, Primary Pres.
- Thurs, Feb. 16 – Assembly – Br. Christian – Jerusalem Center
- Sat, Feb. 18 - Field Study – Mark Twain in Missouri
- Sat. Feb. 25 - Art Classes Field Study
- Sun., Feb. 26 – Sacred Music Fireside
- Thurs. Mar. 2 --- Assembly – History of the Nauvoo Bluff

**Br. Huff/Floor Parents/RA's** -- Issues and challenges

- Students missing classes?
- Violations

**Student Organization**

- Student Body Officers/Committees (Tyson Hazard)

**Support Areas**

- Dining Services: (Childs)
- Vans: (Nate Winters)
- Library (Gloria Andrus)
- Office: (Sisters Ivie/Smith) – Final Class Rolls –

**Other**

**Closing Prayer** – Clark Christian

*Excused*

*Paul/Jean Hanks  
Dilworth/Patricia Rust  
Peter Ivie*

Faculty Meeting  
BYU Semester at Nauvoo  
10:50 – 12:00 Noon

**Opening:**

- Thought – Paul/Jean Hanks
- Next week: Feb. 28 – Alyn/Gloria Andrus

**Physical Facilities**

- Elder Graves –

**Follow up**

- Tues, Feb. 14 – Valentine's Day
- Tues, Feb. 14 – BYU Devotional - Cheryl Lant, Primary Pres.
- Thurs, Feb. 16 – Assembly – Br. Christian – Jerusalem Center
- Sat, Feb. 18 - Field Study – Mark Twain in Missouri

**Calendar**

- Tues, Feb. 21 – No Devotional
- Thurs, Feb. 23 – Assembly –
- Fri, Feb. 24 – 6 - 9:00 p.m. - Choir Dress Rehearsal
- Sat. Feb. 25 - Art Class Field Study
- Sun., Feb. 26 – Sacred Music Fireside
- Tues, Feb. 28 – BYU Devotional – Juliana Boerio-Goates
- Thurs. Mar. 2 --- Assembly – History of the Nauvoo Bluff
- Thurs, Mar. 2 – 7:00 p.m. JSA Auditorium – Interfaith Symposium

**Br. Huff/Floor Parents/RA's** -- Issues and challenges

- Students missing classes?
- Violations

**Student Organization**

- Student Body Officers/Committees (Tyson Hazard)

**Support Areas**

- Dining Services: (Childs)
- Vans: (Nate Winters)
- Library (Gloria Andrus)
- Office: (Sisters Ivie/Smith) –

**Other**

**Closing Prayer** – Pat Childs



February 28, 2006

Faculty Meeting  
BYU Semester at Nauvoo  
10:50 – 12:00 Noon

**Opening:**

- Thought – Alyn/Gloria Andrus
- Next week: Mar. 7 – Ivor/Gracia Jones

**Physical Facilities**

- Elder Graves –
- Elder Childs

**Follow up**

- Fri, Feb. 24 – 6 - 9:00 p.m. - Choir Dress Rehearsal
- Sat. Feb. 25 - Art Class Field Study
- Sat. Feb. 25 – Saturday Sociable – Paul Smith
- Sun., Feb. 26 – Sacred Music Fireside

**Calendar**

- Tues, Feb. 28 – BYU Devotional – Juliana Boerio-Goales
- Thurs. Mar. 2 --- Assembly – History of the Nauvoo Bluff
- Thurs, Mar. 2 – 7:00 p.m. JSA Auditorium – Interfaith Symposium
- Sat., Mar. 4 – Carthage Walk
- Sun. Mar. 5 – Joseph Smith's Family –Gracia Jones – 7 pm,Nauvoo Room
- Wed-Sat., Mar.8-11 – Western Field Study

**Br. Huff/Floor Parents/RA's** -- Issues and challenges

- Students missing classes?
- Violations

**Student Organization**

- Student Body Officers/Committees (Tyson Hazard)

**Support Areas**

- Vans: (Nate Winters)
- Library (Gloria Andrus)
- Office: (Sisters Ivie/Smith) –

**Other**

**Closing Prayer** – Laurel Christian

(BRAINSTORMING SESSION: 11:20 – NOON)

Faculty Meeting – Mar 14, 2006

BYU Semester at Nauvoo

10:50 – 12:00 Noon

Opening:

Thought – Jim/Pat Childs

- Next week: Mar. 21 – Peter/Nichole Ivie

Physical Facilities

- Elder Graves –

Follow up

- Tues, Feb. 28 – BYU Devotional – Juliana Boerio-Goales
- Thurs. Mar. 2 --- Assembly – History of the Nauvoo Bluff
- Thurs, Mar. 2 – 7:00 p.m. JSA Auditorium – Interfaith Symposium
- Sat., Mar. 4 – Carthage Walk
- Sun. Mar. 5 – Joseph Smith's Family –Gracia Jones – 7 pm,Nauvoo Room
- Tues-Fri, Mar.7-10 – Western Field Study
- Sat/Sun. Mar. 12 - Tornado

Calendar

- Tues, Mar 14 – BYU Devotional – Tom Griffiths, US Court of Appeals
- Tues, Mar 21 – BYU Devotional – Robert C. Oaks, Seventies Presidency
- Wed., Mar.15 – Chamber of Commerce Dinner
- Thurs, Mar.16- 10:50 a.m – Gracia Jones (Pioneer Life)
- Thurs., Mar. 16 – Assembly – Jeff O'Driscoll (Hyrum Smith)
- Fri, Mar. 17 – Relief Society Re-enactment: 8:30 and 9:40 AM
- Sat., Mar. 18 – Handcart Trek – 9 a.m.
- Sat/Sun, Mar. 18 – Stake Conference
- Sun, Mar. 19 – Sunday Sociable: Jeff O'Driscoll (Hyrum Smith)
- Mon-Fri – Mar.20-25 – Andy Ehat
- Fri, Mar. 24 – Missionary Talent Show
- Sat, Mar. 25 – Abraham Lincoln Field Study

Br. Huff/Floor Parents/RA's -- Issues and challenges

- Students missing classes?
- Violations

Student Organization (Tyson Hazard)

- Activities
- Service
- Remembering

Support Areas

- Dining Services (Childs)
- Vans: (Nate Winters)
- Library (Gloria Andrus)
- Office: (Sisters Ivie/Smith) – Airlines Departure Info from students

Other –

- Where are Power-Point Projectors from JSA Office?

Closing Prayer – Duane Huff



Faculty Meeting – Mar 21, 2006  
BYU Semester at Nauvoo  
10:50 – 12:00 Noon

**Opening:**

- Prayer – Alyn Andrus
- Next Week: Mar. 28 Peter/Nichole Ivie
- Following Week: April 4 – Christians

**Follow up**

- Tues, Mar 14 – BYU Devotional – Tom Griffiths, US Court of Appeals
- Wed., Mar. 15 – Chamber of Commerce Dinner
- Thurs, Mar. 16- 10:50 a.m – Gracia Jones (Pioneer Life)
- Thurs., Mar. 16 – Assembly – Jeff O'Driscoll (Hyrum Smith)
- Fri, Mar. 17 – Relief Society Re-enactment: 8:30 and 9:40 AM
- Sat., Mar. 18 – Handcart Trek – 9 a.m.
- Sat/Sun, Mar. 18 – Stake Conference
- Sun, Mar. 19 – Sunday Sociable: Jeff O'Driscoll (Hyrum Smith)
- Mon-Fri – Mar. 20-25 – Andy Ehat

SKIP

**Calendar**

- Tues, Mar 21 – BYU Devotional – Robert C. Oaks, Seventies Presidency
- Thurs, Mar. 23 – Student Talent Show Assembly
- Fri, Mar. 24 – Missionary Talent Show
- Sat, Mar. 25 – Abraham Lincoln Field Study
- Sun, Mar. 26 – Sunday Sociable – Br. Rust, Book of Mormon/Literature
- Tues, Mar 28 – BYU Devotional – Gordon Gee, Vanderbilt University

BRIEF

**Br. Huff/Floor Parents/RA's**

**Student Organization (Tyson Hazard)**

- Activities
- Service
- Remembering

SKIP

**Support Areas**

- Physical Facilities (Elder Graves)
- Dining Services (Childs)
- Vans: (Nate Winters)
- Library (Gloria Andrus)
- Office: (Sisters Ivie/Smith) – Airlines Departure Info from students

BRIEF

**Other – 11 a.m.** – Faculty Discussion with Andrew Ehat

**Closing Prayer** – Jean Hanks

Faculty Meeting – Mar 28, 2006  
BYU Semester at Nauvoo  
10:50 – 12:00 Noon

**Opening:**

- Prayer/Thought – Peter and Nichole Ivie
- Next Week: Clark/Laurel Christian

**Follow up**

- Tues, Mar. 21 – BYU Devotional – Robert C. Oaks, Seventies Presidency
- Tues, Mar. 21 – Faculty Discussion – Andy Ehat
- Thurs, Mar. 23 – Student Talent Show Assembly
- Fri, Mar. 24 – Missionary Talent Show
- Sat, Mar. 25 – Abraham Lincoln Field Study
- Sun, Mar. 26 – Sunday Sociable – Br. Rust, Book of Mormon/Literature

**Calendar**

- Tues, Mar. 28 – BYU Devotional – Gordon Gee, Vanderbilt University
- Thurs, Mar. 30 – 2:40 – Assembly – Gift of Creativity – Nate Winters
- Thurs, Mar. 30 – 6-9:00 PM – Dress Rehearsal (Choir)
- Fri, Mar. 31 – 7:00 PM - Spring Concert (Choir)

**Br. Huff/Floor Parents/RA's**

**Student Organization (Tyson Hazard)**

- Activities
- Service
- Remembering

**Support Areas**

- Physical Facilities (Elder Graves)
- Dining Services (Childs)
- Vans: (Nate Winters)
- Library (Gloria Andrus) – All Library Books due April 10
- Office: (Sisters Ivie/Smith) – Airlines Departure Info from students

**Other**

**Closing Prayer** – Jean Hanks



Faculty Meeting – Apr. 4, 2006  
BYU Semester at Nauvoo  
10:50 – 12:00 Noon

**Opening:**

- Prayer/Thought – Clark/Laurel Christian
- Next Week: Evan/Betty Jo Ivie

**Follow up**

- Tues, Mar. 28 – BYU Devotional – Gordon Gee, Vanderbilt University
- Thurs, Mar. 30 – 2:40 – Assembly – Gift of Creativity – Nate Winters
- Fri, Mar. 31 – 7:00 PM - Spring Concert (Choir)
- Sat/Sun, Apr 1-2 – General Conference

**Calendar**

- Tues, Apr 4 – BYU Devotional – Brad Neiger, Health Sciences
- Tues, Apr 11 – BYU Devotional – Andrew Skinner
- Thurs/Fri, Apr 6-7 – FINAL EXAMS
- Mon/Tues, Apr 10-11 – FINAL EXAMS
- Wed, Apr 12 – Packing, cleaning
- Thurs, Apr 13-20 – Eastern Field Study
- Fri, Apr 20 – Return Home

21

**Br. Huff/Floor Parents/RA's**

**Student Organization (Tyson Hazard)**

- Activities
- Service
- Remembering

**Support Areas**

- Physical Facilities (Elder Graves)
- Dining Services (Childs)
- Vans: (Nate Winters)
- Library (Gloria Andrus) – All Library Books due April 10
- Office: (Sisters Ivie/Smith) – Airlines Departure Info from students

**Other**

**Closing Prayer** – Gloria Andrus

Faculty Meeting – Apr. 11, 2006  
BYU Semester at Nauvoo  
10:50 – 12:00 Noon

Opening:

- Prayer/Thought – Evan/Betty Jo Ivie

Follow up

- Tues, Apr 4 – BYU Devotional – Brad Neiger, Health Sciences
- Thurs/Fri, Apr 6-7 – FINAL EXAMS
- Mon/Tues, Apr 10-11 – FINAL EXAMS

Calendar

- Tues, Apr 11 – BYU Devotional – Andrew Skinner
- Wed, Apr 12 – Packing, cleaning
- Wed, Apr 12 – 6:30 Eastern Field Study Preparation/Money (6:00 pm)
- Thurs, Apr 13-20 – Eastern Field Study: buses leave 8:00 am
- Thurs, Apr 20 – Headsets turned in on buses– Faculty, too
- Thurs, Apr 20 – Turn in Keys, Room Check
- Thurs, Apr 20 – Farewell Assembly 8:00 p.m.
- Fri, Apr 21 – Return Home: Buses 7:30 am & 10:30 am
- Sat, Apr 22 – Faculty staying later

Specific Topics

- Evaluations
- High School Play
- Grades
- Palmyra Temple
- Library/Disposition
- Laptops turn-in
- Computers for faculty?

Specific Areas

- Physical Facilities (Elder Graves)
- Dining Services (Childs)
- Vans: (Nate Winters)
- Office: (Sisters Ivie/Smith) – Airlines Departure Info from students

Other

Closing Prayer – Paul Smith



# Report Form - Church History Site Visits

Please indicate by a check each site you have personally visited and by a check each site you have reported and photographed for your Church History journal. Be sure and include totals on the back page.

	VISITED	REPORTED WITH PHOTO
<b>ILLINOIS</b>		
<b>Carthage</b>		
Carthage Jail		
<b>Nauvoo Site Preparation</b>		
Prairie grass		
Drainage ditch		
<b>Cemeteries</b>		
Jennetta Richards' grave		
Old Nauvoo Burial Ground		
Smith Family Cemetery		
<b>Church Buildings</b>		
Red Brick Store		
Seventies Hall		
<b>Education</b>		
LDS Visitors Center and Statuary Garden		
Pendleton School		
<b>Fraternal Organization</b>		
Cultural Hall (Masonic Hall)		
<b>Homes</b>		
Heber C. Kimball home		
Joseph Smith Homestead		
Joseph Smith Mansion House		
Nauvoo House (exterior only)		
John Taylor home		
Brigham Young home		
Wilford Woodruff home		
Lucy Mack Smith home		
Patti Sessions home		
<b>Nauvoo Temple (and related sites)</b>		
Nauvoo Temple		
Quarry Overlook		
William Weeks home (exterior only)		
<b>Post Office</b>		
Post Office and Mercantile		
<b>Relief Society</b>		
Sarah Granger Kimball home		
<b>Shops</b>		
Brickyard		
Browning Home and Gunsmith Shop		
Lyon Drug and Variety Store		
Printing Office		
Riser Boot Shop		
Scovil Bakery		
Stoddard Tin Shop		
Webb Blacksmith Shop		
<b>Important Settlements Surrounding Nauvoo</b>		
Prairie Branch/Green Plains- (Levi Williams headstone )		
Lima (photo not required)		
Montrose (Historic Marker)		
Tioga [Morley Settlement]- (Historic Marker)		
Warsaw-(Warsaw Signal office site)		
Warsaw-(Flemming Tavern)		
Webster [Ramus] -(Katherine Smith Salisbury headstone)		



# Report Form - Church History Site Visits

	VISITED	REPORTED WITH PHOTO
<b>NEW YORK</b>		
Hill Cumorah		
E.B. Grandin Print Shop		
Joseph Smith, Sr block home		
Joseph Smith, Sr frame home		
Sacred Grove		
Palmyra Temple		
Martin Harris farm		
Swift Cemetery (Alvin Smith's Grave )		
Palmyra Cemetery		
Peter Whitmer, Sr. Farmhouse		
<b>OHIO</b>		
Lorenzo Snow birthplace (Mantua) - Optional		
John Johnson Farmhouse (Hiram)		
Kirtland Temple		
Isaac Morley Farm		
Stannard Quarry		
Schoolhouse		
John Johnson Inn		
Newel K Whitney home		
Newel K Whitney Store		
Sawmill		
Ashery		
<b>PENNSYLVANIA</b>		
Aaronic Priesthood Monument		
McKune Cemetery		
Isaac Hale home site - Optional		
Joseph Smith home site		
Susquehanna River		
<b>IOWA</b>		
Pioneer Trails Museum (All Is Well Display)		
Garden Grove		
Mount Pisgah		
Kanesville Tabernacle		
<b>NEBRASKA</b>		
Mormon Trail Visitors Center		
Winter Quarters Cemetery		
Winter Quarters Temple		
<b>MISSOURI</b>		
Adam-ondi-Ahman		
Far West Temple Site		
Richmond Cemetery (The Three Witnesses Monument)		
Richmond City Cemetery		
Community of Christ Auditorium & Temple		
Church of Christ Temple Lot (Temple Site)		
Liberty Jail		
Liberty Cemetery (Doniphan Grave )		

There are a total of 79 sites required. Two others are optional.

Please total (1) the sites you've visited and (2) the sites you've reported and photographed.

1	2



# SIGNIFICANT SETTLEMENTS SURROUNDING NAUVOO

24 September 2005

Leaving Nauvoo 8:00AM

Bus 1

Last Name	First Name
Smith	Bro
Smith	Sis
Andrus	Bro
Andrus	Sis
Ivie	Peter
Ivie	Nichole
Jensen	Bro
Jensen	Sis
Jones	Bro Ivor
Jones	Sis Gracia
Johnson	Sis Linda
Hughes	Sis Bonnie
Alley	Liz
Ashton	Anna
Ashton	Molly
Beck	Whitney
Bench	Colby
Bingham	Allison
Blaisdell	Susan
Briggs	Matt
Briggs	Rachel
Brinton	Christian
Camp	Jill
Christensen	Ashley
Christiansen	Julie
Davies	Erin
Foell	Halie
Gregory	Stacy
Groesbeck	Paul
Heavilon	Alisha
Hendrickson	Brittany
Hicks	Ben
Hicks	Kari
Hinman	Lindsay
Hobbins	Brianna
Holland	Courtney
Hutchens	Kaylene
Jensen	Kristin
Jensen	Tori
Knudson	Meagan
Lee	Tiffany
Miller	Lauran
Newbold	Stephanie
Olsen	Chelsea
Petersen	Trevor
Reidhead	Katie
Roundy	Blair
Sanderson	Emily
Swift	Genevieve
Van der Horst	Amy
Wight	Kelly
Zimmerman	Emily

Leaving Nauvoo 9:00AM

Bus 2

Last Name	First Name
Huff	Bro
Huff	Sis
Hanks	Bro
Hanks	Sis
Winters	Bro
Christian	Bro
Christian	Sis
Critchfield	Bro
Critchfield	Sis
Hedin	Bro
Hedin	Sis
Bast	Andrea
Buell	Nikki
Burnette	Polly
Burrup	Janae
Davenport	Joel
Dickson	Christine
Erickson	Kami
Ferguson	M.C.
Frisch	Abbie
Gale	Heather
Gardner	Jason
Gray	Sterling
Gush	Katy
Hansen	Jameson
Jensen	Laura
Johnson	Kyle
Joner	Michelle
Kittleson	Rebecca
Klein	Alicia
Klein	Chelsie
Larsen	Douglas
Lee	Sadie
LeFevre	Marc
Liddiard	Delaney
Munk	Whitney
Ramsey	Sierra
Rogers	Megan
Runyan	Megan
Shirley	Jessica
Sperry	Diane
Stewart	Andrew
Tophan	Trina
Townsley	Aaron
Turner	Emily
Walker	Spencer
Wasiura	Mike
Wilson	Devan
Winegar	Melinda
Wittwer	Josh
Workman	Zach

Leaving Nauvoo 10:00AM

Bus 3

Last Name	First Name
Nyman	Bro
Nyman	Sis
Ivie	Bro Evan
Ivie	Sis Betty Jo
Rust	Bro
Rust	Sis
Mortensen	Sis
Kaaiakamana	Bro
Kaaiakamana	Sis
Adams	Angela
Bailey	Rick
Bast	Lauren
Bingham	Karen
Bingham	Vicki
Brimhall	Brindee
Carpenter	Cami
Davenport	Rebecca
Decker	Kayli
Dickson	Christine
Dorrough	Rex
Dransfield	Christie
Erekson	Stephanie
Greer	Matt
Griggs	Stephanie
Henrie	Dani
Hinckley	Joseph
Huber	Jared
Hughes	Lauren
Jackson	Kelsi
Jensen	Brant
Johnson	Lindsay
Mackley	Mandy
Mathews	Laura
Nicholson	Nell
Owens	Celeste
Palmer	Cheryl
Phipps	Aaron
Proudfit	James
Robinson	Kate
Robinson	Matt
Rogers	Natalie
Rowbury	Nathan
St. Jeor	Rachelle
Stevenson	Jared
Stratton	Zack
Thompson	Ryan
Trujillo	Angie
Wade	Mike
Washburn	Jessica
Williams	Ashley
Williams	Jenny

# **Exodus from Missouri to Illinois**

**Answer these questions as the field study proceeds**

## **Settlement in Missouri**

- \*Why did the Lord want the Saints in Missouri?
- \*What did the Saints do to bring problems upon themselves?

## **Flight from Missouri**

- \*What were some of the issues that caused Governor Boggs to order the Saints from Missouri?
- \*Why did so many Saints leave during the winter months?
- \*What did Church leaders do to assist the Saints in their journey?
- \*Once free of Missouri, what did some Church leaders propose that the Saints do?

## **Refuge in Quincy**

- \*What was so extraordinary about the willingness of the people of Quincy to welcome the Saints?
- \*In what way was the presence of the Saints to their advantage?

## **Israel Barlow**

- \*What role did Israel Barlow (and other companions) play in assisting the Saints?
- \*Who was Isaac Galland?

## **Moving Ahead Without Direction**

- \*Why did many Latter-day Saints choose to spread out in Adams and Hancock counties before receiving counsel from leaders?

## **Lima Settlement**

- \*What prominent role did Lima play for the Church?

## **Morley Settlement**

- \*Identify the Latter-day Saint who created this settlement.
- \*Describe the businesses that were in operation here.
- \*Name the prominent Mormon woman who taught school.
- \*Who died as a martyr here?

## **Green Plains**

- \*Name the member of the Smith family who lived here for a time.
- \*Name the Church branch founded here.
- \*Name the prominent anti-Mormon who was postmaster.
  - What role did he play in Carthage?
  - What atrocities did he commit against the Saints after the Martyrdom?
  - What symbol is found on his headstone? Why is that inappropriate?



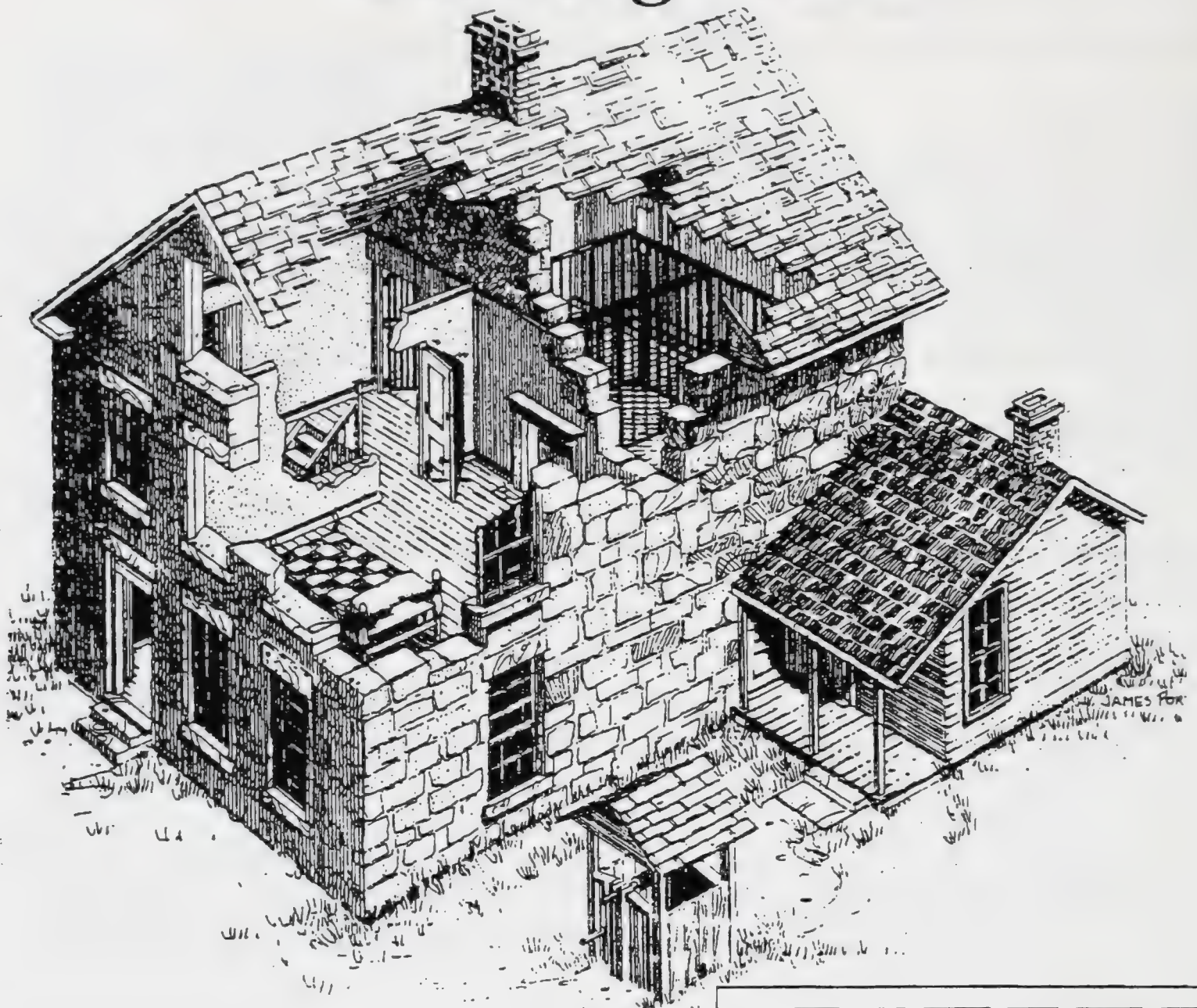
## **Warsaw**

- \* Who was Thomas Sharp, and what were his two professions?
- \* What role did the *Warsaw Signal* play against the Church?
- \* Describe the nature of certain meetings held in Flemming Tavern.

## **Carthage**

- \* What court action placed Joseph and Hyrum illegally in jail?
- \* Who was Dan Jones? What prophecy did Joseph utter in his behalf?
- \* What kindly act by George Stigall, the jailor, contribute to the deaths of Joseph and Hyrum?
- \* How did John Taylor feel about "*A Poor Wayfaring Man of Grief?*"
- \* What was the possible meaning of the words Joseph cried out as he fell through the window?
- \* Why did Joseph have to die as a martyr?

# Carthage Jail

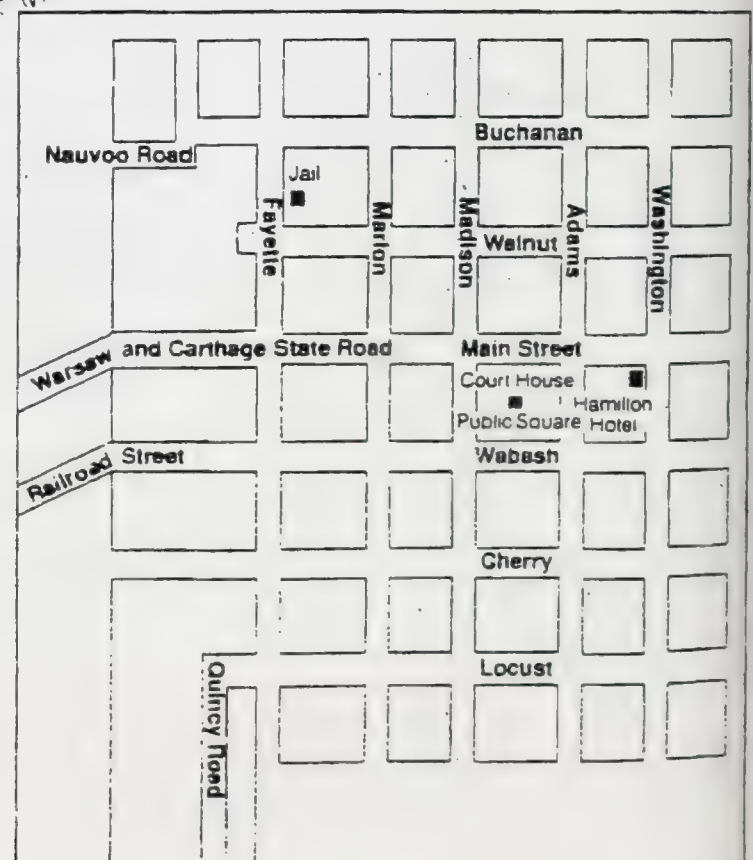


"And...be firm in keeping the comandments wherwith I have commanded you, and if you do this, behold I grant unto you eternal life, even if you should be slain."

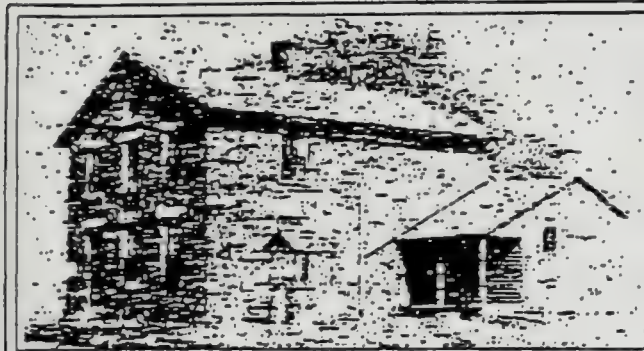
D&C 5:22, March 1829.

"And even if they do unto you even as they have done unto me, blessed are ye, for you shall dwell with me in glory."

D&C 6:30, April 1829







# CARTHAGE JAIL

Statements on plaques

## No. 1

"I was born in the year of our Lord, one thousand eight hundred and five on the twenty-third day of December...so great were the confusion and strife among the different denominations (in my fifteenth year), that it was impossible for a person young as I was...to come to any certain conclusion who was right and who was wrong..."

"While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads: If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him..."

"I at length came to the determination to "ask of God"...I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty...I kneeled down and began to offer up the desires of my heart to God...I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me."

- Joseph Smith, Jr. (1838) -

## No. 2

"When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other- This is my beloved Son, hear him..."

"I had beheld a vision...I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true...for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it."

- Joseph Smith, Jr. (1838) -

## No. 3

"I never feel to force my doctrine upon any person; I rejoice to see prejudice give way to truth, and the traditions of men dispersed by the pure principles of the gospel of Jesus Christ."

- Joseph Smith, Jr. (1844)

## No. 4

"Patience is heavenly, obedience is noble, forgiveness is merciful, and exaltation is godly; and he that holds out faithful to the end shall in no wise lose his reward. A good man will endure all things to honor Christ, and even dispose of the whole world, and all in it, to save his soul."

- Joseph Smith, Jr., and Hyrum Smith (1844) -

## No. 5

"When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain."

- Joseph Smith, Jr. (1835) -

## No. 6

"And now, after the many testimonies which have been given of him (Jesus Christ), this the testimony, last of all, which we give of him: that He lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father-

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughter unto God."

- Joseph Smith, Jr. (1832) -

# **Important LDS Settlements in Central Illinois**

## **Adams County**

### **Major Settlement**

**Lima**

### **Lima Stake**

Organized 23 October 1840

Isaac Morley, President

After the stake was disorganized, Isaac served president of the branch at Lima, 11 June 1843.

## **Hancock County**

### **Small Settlements Surrounding Nauvoo**

String Town, Mormon Springs, Rocky Run, Sonora, Davis Mound

### **Major Colony**

**Ramus (Perkins Settlement, Macedonia) [now Webster]**

**Crooked Creek Branch** became the **Ramus Stake**

Founded 15 July 1840 by Hyrum Smith

Joel Hills Johnson, President

The Saints built a meetinghouse in Ramus.

**Revelations received in Ramus by the Prophet Joseph Smith**

D&C 130 & 131

### **Minor Settlements**

Plymouth, Green Plains (Prairie Branch), Golden Point,  
Yelrome (Morley Settlement) [now Tioga], Camp Creek

### **Existing Communities in which the Saints lived**

Carthage, Bear Creek, La Harpe, Fountain Green

### **Planned Community**

Warren, near Warsaw (never materialized)



## **Important LDS Settlements in Iowa**

**The Saints were commanded to build cities, including Zarahemla and Nashville, and gather in Nauvoo and Iowa (D&C 125:1-4)**

The Church purchased:

-20,000 surrounding acres south and west of **Montrose**. Some of this land was used to found the settlement of **Zarahamla**.

-Several families, including those of Brigham Young, John Taylor, and Wilford Woodruff, lived for several months in abandoned **Fort Des Moines**, in Montrose.

Individual Mormons acquired land in:

-Keokuk, Ambrosia, and Mecham Settlements, (Lee County),  
-Augusta, (Des Moines County), Van Buren and Chequest townships, (Van Buren County).

### **Zarahemla Stake (at Montrose)**

The second most important stake in the Church in the United States  
John Smith, President, Reynolds Cahoon & Lyman Wight, counselors;  
Erastus Snow, Elijah Fordham, William Clayton, Asahel Smith,  
high counselors

Alanson Ripley, bishop

### **Branches**

Zarahemla, Ambrosia, Nashville, Mecham Settlement, Keokuk (Lee County)  
Augusta (Des Moines), Van Buren & Chequest townships (Van Buren County)

### **Membership**

683 members as of August 1841

In January, 1842, after 27 months of existence, **Zarahemla Stake** was discontinued and reduced to a branch status. This occurred because **most** of the Saints moved across the Mississippi River to Nauvoo.

### **The Exodus**

Sugar Creek, in Lee County, became the staging ground for the Exodus in February, 1846.

## THE LINCOLN-DOUGLAS DEBATES

### Background

When the Republican Party was organized in 1856, its primary purpose was to oppose slavery. Abraham Lincoln became active in the Party and rose in popularity as a voice against slavery's expansion. In 1858, Republicans nominated Lincoln to oppose Stephen A. Douglas in a bid for the United States Senate. The election campaign for both men began in Chicago during the summer of "58."

Douglas traveled in elegance and style. He enjoyed the comforts of a private railroad car, "gaily decorated with banners and signs." His attractive wife accompanied him, along with secretaries, chroniclers, and an "ever changing retinue of henchmen" (Theodore Calvin Pease, *The Frontier State 1818-1848*, page 284). Attached to his train was a flatcar on which was mounted a brass cannon tended by 2 young men in military dress. As the train approached prairie towns, the cannon was fired announcing the arrival of Douglas. Frequently, on the same train sat Abraham Lincoln in an ordinary car with other ordinary passengers.

From Chicago both men went to Bloomington, and from there to Springfield. The Republican State Central Committee had decided that Lincoln should follow Douglas, answering him whenever and wherever possible, taking advantage of the crowds Douglas drew. The Douglas press "ridiculed Lincoln for following his adversary." They claimed, perhaps with some validity, that he could "obtain a crowd in no other way" (Theodore Calvin Pease, *The Frontier State 1818-1848*, page 184).

### The Debates

After the 2 men spoke in Springfield, Lincoln challenged Douglas to a series of debates. Douglas was reluctant to accept the challenge, feeling he had little or nothing to gain while Lincoln's popularity would increase through Douglas's ability to draw large crowds of people. But Douglas could hardly refuse such a challenge, so he agreed to meet Lincoln in each of 7 Illinois congressional districts, with the exception of Chicago and Springfield where the men had already talked. Places representing the 7 districts were: Ottawa, Freeport, Jonesboro, Charleston, Galesburg, Quincy, and Alton. The debates were "fiery" because they centered on slavery, an issue charged with emotion.



One historian wrote that the election campaign, especially the debates, “set the prairies in a blaze” (Theodore Calvin Pease, *The Frontier State 1818-1848*, page 185). From 10,000 to 15,000 people turned out at each gathering place to hear these men argue and hammer away at each other over the issue of slavery. Another historian wrote that “Throngs such as had never been known before in the history of the United States rushed to hear them. No halls were large enough to accommodate them; so the meetings were held in the afternoon in groves or out on the prairies” (Dale Carnegie, *Lincoln The Unknown*, page 102).

The first debate at Ottawa drew 10,000 people who sat and stood under a blazing prairie sun for 3 hours, struggling to understand the arguments and wrestling with the slavery issue. At Freeport, where the second debate occurred, 15,000 people endured the chill of a steady rain while the candidates fired away at each other. Perhaps the rain moderated verbal fire. At Charleston 12,000 to 15,000 people gathered to hear the debate. Dust clouds ascended from dry country roads announcing the arrival of farmers and families in wagons, hay-racks, buggies, riders on horseback, and others afoot converging where the rivals were scheduled to speak. Why did such crowds gather to hear political speeches? There were no radios, television sets, or CNN newscasts — only newspapers, most of which published summaries of the debates and editorials concerning their contents. People wanted to hear for themselves what was said, and see for themselves the 2 candidates responsible for what was heard. Besides, slavery was a burning national issue, affecting nearly every facet of American life.

At Quincy (Debate Number 6) the candidates met on October 13. In his speech, Lincoln said:

We have in this nation this element of domestic slavery. We think it is a wrong, not confining itself merely to the persons or the states where it exists, but that it is a wrong in its tendency, to say the least, that extends itself to the existence of the whole nation (*Memorial*, Washington Park, Quincy, Illinois).

Douglas, in his speech replied as follows:



I hold that the people of the slaveholding states are civilized men as well as ourselves, that they bear consciences as well as we, and that they are accountable to God and their posterity, and not to us. It is for them to decide, therefore, the moral and religious right of the slavery question for themselves, within their own limits (*Memorial*, Washington Park, Quincy, Illinois).

### How Lincoln Prepared, and Differences Between the Candidates

For months before the debates began, Lincoln had prepared. He wrote ideas on scraps of paper, then re-copied them onto sheets of paper, speaking each sentence as he wrote it, using both the sense of sight and sound to facilitate learning and memory. He constantly revised what he had written.

The differences between Douglas and Lincoln were stark. Douglas was 5 feet 4 inches tall, and thick-set. Lincoln was 6 feet 4 inches tall, and thin. Douglas had a rich baritone voice. Lincoln had a thin tenor voice which became almost shrill during moments of excitement. Douglas would shake his head defiantly, wave clenched fists, and stamp his feet for emphasis. Nevertheless, his movements were graceful and suave. Lincoln, on the other hand, was ungainly and awkward. Occasionally, to emphasize a point, he would bend his knees, crouching slightly, then shoot upward to his tiptoes. Douglas dressed immaculately — like an aristocrat. Lincoln seemed to care little about his dress or how he appeared. Frequently, he looked unkempt. Douglas was intense, without humor. Lincoln loved humor. He was a superb teller of stories. Douglas tended to use the same speech or speeches over and over. Lincoln said he found his task easier to make a new speech each time than to repeat an old one. So same-like did Douglas's speeches become that Lincoln said they had become as thin as "soup made by boiling the shadow of a pigeon that had starved to death" (Dale Carnegie, *Lincoln The Unknown*, page 106). Douglas, moreover, according to Lincoln, was using "specious and fantastic arrangements of words, by which a man can prove a horse-chestnut to be a chestnut horse. I can't help feeling foolish," continued Lincoln, "in answering arguments that are no arguments at all" (Dale Carnegie, *Lincoln The Unknown*, page, 106).

Douglas won the election, though Lincoln polled 4,000 more popular votes. At that time, U. S. Senators were elected by state legislatures, and, through careful gerrymandering, Democrats controlled the Illinois Legislature.



Nevertheless, though Lincoln failed to win, his debates with Douglas made him sufficiently well-known throughout the country that in 1860, he won the Republican nomination for the presidency. Douglas too was a candidate, representing northern Democrats, along with John Breckinridge who represented southern Democrats, and John Bell who represented the Constitutional Union Party. Douglas, because of his popularity, was expected to win the election, but Lincoln, though he won only a plurality of the popular votes, won a majority of the electoral votes. Politically, Douglas was in decline. He died in 1861 at the age of 48.

The political decline and early death of Douglas were a fulfillment of prophecy by Joseph Smith who, in 1843, told Douglas that one day he would run for the United States presidency. And, said Joseph, if Douglas ever opposed the Saints, he would lose his bid for the presidency. Moreover, he would feel the weight of God's hand upon him. On June 12, 1857, fourteen years after the prophecy and 3 years before the presidential election in which he was defeated, Douglas delivered a speech in the House Chamber of the old Illinois statehouse. In his speech, he misrepresented the Saints and their allegiance to the Union. He also indicated that if he were ever elected president, he would punish the Saints for their seditious activities. Apparently, emotions generated by prospects of political achievement overrode any positive feelings Douglas may have had toward the Saints. And evidently, he placed little credence in Joseph's prophecy. He ignored God's voice and paid the price.

Alyn B. Andrus  
Nauvoo, Illinois  
September 2005

### Bibliography

1. Dale Carnegie, *Lincoln The Unknown*
2. Robert Howard, *Illinois: A History Of The Prairie State*
3. Theodore Calvin Pease, *The Frontier State 1818-1848*
4. B.H. Roberts, *Comprehensive History of the Church*, Volume 2
5. Personal lecture notes
6. *Memorial*, Washington Park, Quincy, Illinois



# THE UNDERGROUND RAILROAD

## Name and Routes

The Underground Railroad was not a system of steel rails held to ties by large spikes. Neither did it run through a subterranean tunnel from one place to another. Rather, it was a “secret network” of abolitionists organized to assist fugitive slaves attempting to flee slavery and seek residence either in free states or Canada.

Between 1812 and 1860 more than 70,000 fugitive slaves fled slave-states and were assisted by the Underground Railroad to find homes in either slave-free states or Canada. Ohio was the state into which and, in most cases, through which most fugitive slaves entered and passed. This was because of Ohio’s proximity to southern slave states. Ohio also offered the most direct route to Canada. Regardless of the route taken, fugitive slave routes converged at such ports as Chicago (Illinois), Detroit (Michigan), Sandusky (Ohio), Niagara Falls (New York), and Erie (Pennsylvania). Some fugitive slaves journeyed through New England and found refuge in Montreal or Quebec.

Fugitive slave routes tended to follow streams of water, especially major river systems. First, water was necessary to sustain life. Second, fugitives were harder to track through water than over land — hunting dogs lost scent at streams of water. Third, rivers provided alternative means of transportation to foot, horse, or wagon. Fourth, the Ohio and Mississippi Rivers served as natural boundary lines between slave states and free states.

## History

Fugitive slaves, of course, ran the risk of recapture and a return to slave masters who, in anger, would inflict punishment commensurate with the crime of fleeing slavery. This was allowed by the Fugitive Slave Act passed by Congress in 1793. Due to augmented traffic along the Underground Railroad, the Fugitive Slave Act was strengthened by the Fugitive Slave Law in 1850, imposing severe penalties upon any who assisted fugitive slaves in their flight to freedom. Penalties consisted of fines up to \$1,000 and 6 months in jail, plus \$1,000 per person for injury to slaves or those attempting to return slaves to slave masters. Because those who assisted in this work of emancipation did so at great personal risk, they manifest a commitment to abolitionism that was indeed profound. The underground railroad was no place for those who were



timid in a desire to help, and weak in their conviction that slaves should go free. At times, confrontations developed into large-scale riots and pitched battles between those who considered slaves to be property and those who felt slaves deserved human rights, including freedom from bondage. There were even “daring courtroom rescues” and seizures of captured slaves from United States marshals (*Encyclopedia Americana*, Volume 27, page 360). Most who participated in the Underground Railroad were whites, including congressmen and protestant ministers. Ministers frequently and publicly encouraged parishioners to disobey the law (Fugitive Slave Law and associated state laws).

Some who participated as “conductors” along the Railroad were Blacks, themselves, who had once been slaves. In fact, the reputed leader of the movement was a Black named Levi Coffin, a resident of Cincinnati, Ohio. Harriet Tubman, a slave who fled Maryland, was a famous Black agent along the Railroad. The most famous fugitives, perhaps, were Josiah Henson who served as Harriet Beecher Stowe’s model in her famous book *Uncle Tom’s Cabin*, and Frederick Douglass. Douglass was an avid abolitionist, an eloquent orator, and a prolific writer who published a newspaper entitled *The North Star*, first issued in 1847. He became the most powerful spokesman for Black people in the United States. A Black woman named Sojourner Truth also played a noted role in anti-slavery activity.

Black leaders met in Cleveland, Ohio during 1854 and “declared their faith in a separate racial identity, proclaiming, ‘We pledge our integrity to use all honorable means to unite us, as one people, on this continent’” (Robert A. Divine, *America Past and Present*, Volume One, page 394).

### Fugitive Slaves; Quincy, Illinois; and Free-Soil States

Fugitives were helped singly or in groups. They were clothed, fed, and provided shelter in “stations” along the way. This help was available in buildings and houses usually operating under a facade of businesses or family residences. Abolitionists, within their own homes, typically provided, for refugees, shelter, clothing, food, and assistance in moving onto other stations. A good example of this involves a resident of Quincy, Illinois whose name was Richard Eells (pronounced, eels).

Eells was a respected medical doctor within Quincy, and a committed abolitionist. One Sunday evening, a fugitive, who had swum the Mississippi River to escape pursuers in Missouri, was taken by Doctor Eells into his house.



He was fed, given dry clothing, then transported in a carriage through Quincy's streets to the Mission Institute (an ecclesiastical school for preparing missionaries, which also served as a station for fugitive slaves). Unfortunately, a few days later this slave was caught and returned to his Missouri slave master. Doctor Eells was prosecuted in court by slave interests for aiding and abetting fugitive slaves. His case made the Illinois Supreme Court which declined jurisdiction, sending Eells' case to the United States Circuit Court of Appeals. This court fined Doctor Eells \$400 for his emancipation activities. Eells appealed his case to the United States Supreme Court which upheld the decision of the appeals court. As a result of stress generated by these legal difficulties, Eells' health broke and he died shortly after.

Doctor Eells' house has been restored and is today a part of Quincy's historic district. Its address is 415 Jersey Street (the house is located 1 block south of Washington Park). Visitors to the Park can also walk to the Eells House in 5 minutes.

Another private residence in Quincy which served as a station along the Underground Railroad is owned and lived in today by Mrs. Ruther Deteers. This house is located 1 block east of Highway 172 (the freeway running east of Quincy) near the Broadway entrance and exit ramps.

Quincy was a hotbed of activity involving slave and anti-slave interests. As a matter of fact, the whole state of Illinois constituted a major stage on which was played out the drama of Underground Railroad activities during pre-Civil War years. One reason for this was Illinois' geographical location. The state's southern boundary is the Ohio River, a dividing line between North and South. Its western boundary is the Mississippi River, a dividing line separating Illinois from the slave state of Missouri. Another reason was, these 2 rivers, the Ohio and Mississippi, provided excellent escape routes for fugitive slaves.

As a slave-free state, Illinois was called a free-soil state, as were other states north and west of the Ohio River. These were Ohio, Indiana, Michigan, and Wisconsin. Though these were free-soil states, slave interests, nevertheless, were active in them. That is, some residents (always a minority) tended to side with pro-slave people while the majority, if not abolitionists, at least acquiesced in abolitionism. Furthermore, slave-chasers pursued fugitive slaves into free-soil states with warrants for their arrest. So stew in the slavery pot either simmered or bubbled with incessant activity — the heat was always on,



sometimes on high settings. The question is, why were free-soil states so called?

In free-soil states, slavery was expressly forbidden by state constitutions. This was because the Land Ordinance of 1787 forbade slavery in territories and states to be created within the Northwest Territory acquired from England during the Revolutionary War. As each territory north and west of the Ohio River became a state, the Northwest Ordinance required a provision in its constitution forbidding slavery, hence the designation, "free-soil states."

### Saints, Slavery, and Missourians

Finally, Latter-day Saints should keep in mind that at least some of their difficulties while residing, first in Missouri then in Illinois, stemmed from slavery as an issue. In western Missouri, public prejudice developed against the Saints, in part, because of a newspaper article published in the *Evening and Morning Star* July 1833. It read in part:

Slaves are real estate in this and other states, and wisdom would dictate great care among the branches of the Church of Christ on this subject. So long as we have no special rule in the Church as to people of color, let prudence guide; and while they as well as we are in the hands of a merciful God, we say: shun every appearance of evil (B.H. Roberts, *Comprehensive History of the Church*, Volume 1, page 327).

A Missouri law excluded "free people of color" (Blacks who had been set free by their masters) from residence in the state. So Missourians construed the quote above as an invitation for Blacks to settle in Missouri among the Saints. A subsequent article was quickly published, intending to clarify the Saints' point-of-view in relation to free Blacks and slavery. It read, in part:

We often lament the situation of our sister states in the south, and we fear, lest, as has been the case, the blacks should rise and spill innocent blood; for they are ignorant, and a little may lead them to disturb the peace of society. To be short, we are opposed to have free people of color admitted into the state (Missouri), and we say that none will ever be admitted into the Church, for we are determined to obey the laws and constitutions of our country, that we may have that protection

which the sons of liberty inherit from the legacy of Washington, through the favorable auspices of a Jefferson and Jackson (B.H. Roberts, *Comprehensive History of the Church*, Volume 1, page 328).

Among rational people, wanting to live in peace, this should have settled the problem, but not so in this situation. The Saints could have written and published apologies until they ran out of ink, but to no avail. Protestant ministers, at the head of Missouri mobs and militia were determined to drive the Saints from Missouri, and they did.

In Illinois, at least part of the problem which developed between Saints and Hancock County citizens, was the presence of Mormon-hating Missourians who kept stirring the pot while turning up the heat. At least some mobsters responsible for Joseph and Hyrum's murder were Missourians who wanted them dead.

Events and issues then culminating in the death of Joseph and Hyrum Smith had their beginnings in Missouri. And one of those issues related to slavery.

### Bibliography

1. *Encyclopedia Americana*, (1985) Volume 27
2. Robert A. Divine, *America Past and Present*, Volume One
3. B.H. Roberts, *Comprehensive History of the Church*, Volume 1
4. Materials found in the Quincy Library, Reference Section, Illinois Room
5. Personal lecture notes
6. Personal observations on-site

Alyn B. Andrus  
Nauvoo, Illinois  
September 21, 2005



## QUINCY AND THE POTAWATOMI INDIANS

In August 1838, eight-hundred-fifty Potawatomi Indians at Twin Lakes in northern Indiana were forced from their homes by 100 members of the state militia. The Potawatomis, 2 years before, under government duress, had sold their lands at \$1.00 (or less) per acre for settlement by whites. Reluctant chiefs who had refused to sell, however, caused sufficient delay that Governor David Wallace had finally ordered forced-removal. The Indians were gathered, their dwellings set on fire, and with homes burning behind they commenced a long 3-months journey to Kansas. Kansas was where they would make their new home.

The way was long. The journey was hard. Temperatures were hot and weather was dry. People with broken hearts were scarcely fit to endure either, especially young and old. So many died along the way (150), their miserable journey was called the "Death March."

The Indians passed through Quincy on October 8. They boarded ferry-boats, crossed the Mississippi River into Missouri where they camped a few days to recuperate. During that respite, Quincy citizens extended needed assistance. The Indian Death March terminated at Osawatomie, Kansas on November 4, 1838.

### Sources

1. *Quincy Herald-Whig*, January 9, 1977
2. *Quincy Herald-Whig*, July 17, 1988
3. *Quincy Herald-Whig*, June 26, 2003

Alyn B. Andrus  
Nauvoo, Illinois  
September 2005

# WESTERN FIELD STUDY ITINERARY - MISSOURI, IOWA, NEBRASKA

NOVEMBER 3-6, 2005

## Wednesday, November 2, 2005

Bus 1 - Brother Smith

Arrive	Depart	Site
	7:00 AM	Nauvoo
9:30AM	10:30AM	Pioneer Trail Museum
11:00AM	11:30 AM	Garden Grove
12:00 PM	1:00 PM	Mt. Pisgah/Lunch
3:30 PM	4:30 PM	Kanesville Tabernacle
5:00 PM	6:30 PM	Winter Quarters Temple/V/C/Cem
7:00PM		Hampton Inn Central
		3301 So 72nd Street
		Omaha, NE 800-523-8699

## Thursday, November 3, 2005

Bus 1 - Brother Smith

Arrive	Depart	Site
	7:30AM	Hotel
9:30AM	10:30AM	Pony Express Museum
11:15PM	12:15PM	Lunch/Cameron (135 Exit 54)
12:45PM	2:15PM	Adam-on-di-Ahman
3:15PM	3:45PM	Far West
4:45PM	5:45PM	Richmond
6:45PM		Hilton Garden Inn
		19677 E. Jackson Dr.
		Independence, MO 816-350-3000

## Friday, November 4, 2005

Bus 1 - Brother Smith

Arrive	Depart	Site
	8:00 AM	Hotel
8:30 AM	8:55 AM	Temple Site
9:00 AM	10:20 AM	Com of Christ Temple/Auditorium
10:30 AM	11:30 AM	LDS Stake Center
11:45 PM	1:15 PM	Lunch/Noland Rd, Independence
1:30 PM	3:00PM	Truman Library/Museum
3:30PM	5:00PM	Arabia Steamboat Museum
5:30PM		Hilton Garden Inn

## Saturday, November 5, 2005

Bus 1 - Brother Smith

Arrive	Depart	Site
	8:15 AM	Hotel
9:00 AM	10:30 AM	Liberty Jail/Cemetery
12:00AM	1:00PM	Lunch/Chillicothe
1:30PM	2:30PM	Marcelline Museum/Farm
6:00PM		Nauvoo

## Wednesday, November 2, 2005

Bus 2 - Brother Huff

Arrive	Depart	Site
	7:00 AM	Nauvoo
9:45 AM	10:15 AM	Rest Stop - West of Macon
10:30AM	11:30AM	Marcelline Farm/ Rest Stop/Lunch
1:15PM	2:45PM	Adam-on-di-Ahman
3:45PM	4:15PM	Far West
5:15PM	6:15PM	Richmond
7:15PM		Hilton Garden Inn
		19677 E. Jackson Dr.
		Independence, MO 816-350-3000

## Thursday, November 3, 2005

Bus 2 - Brother Huff

Arrive	Depart	Site
	8:00 AM	Hotel
8:30 AM	8:55 AM	Temple Site
9:00 AM	10:30 AM	Com of Christ Temple/Auditorium
10:45 AM	12:00PM	Lunch/Noland Rd., Independence
12:15PM	1:15 PM	LDS Stake Center
1:30 PM	3:00PM	Truman Library/Museum
3:30PM	5:00PM	Arabia Steamboat Museum
5:30PM		Hilton Garden Inn

## Friday, November 4, 2005

Bus 2 - Brother Huff

Arrive	Depart	Site
	8:15 AM	Hotel
9:00AM	10:30 AM	Liberty Jail/Cemetery
11:30 AM	12:30 AM	Pony Express Museum
12:30PM	1:00PM	Buy lunch/St. Joseph/Eat on bus
3:00PM	4:00PM	Kanesville Tabernacle
4:30PM	6:00PM	Winter Quarters Temple/V/C/Cem
6:30PM		Hampton Inn Central
		3301 South 72nd Street
		Omaha, NE 800-523-8699

## Saturday, November 5, 2005

Bus 2 - Brother Huff

Arrive	Depart	Site
	8:00AM	Hotel
10:00 AM	10:30AM	Rest Stop Creston, IO (Buy lunch)
11:00 AM	12:00 PM	Mt. Pisgah/Lunch
12:30PM	1:00PM	Garden Grove
1:30PM	2:30PM	Pioneer Trail Museum
5:00 PM		Nauvoo

## Wednesday, November 2, 2005

Bus 3 - Brother Nyman

Arrive	Depart	Site
	7:00 AM	Nauvoo
9:45 AM	10:15 AM	Rest Stop - West of Macon
10:30AM	11:30AM	Marcelline Farm/Rest Stop/Lunch
2:15PM	2:45PM	Temple Site
3:00PM	4:30PM	Com of Christ Temple/Auditorium.
4:40PM	5:40PM	LDS Stake Center
6:00PM		Hilton Garden Inn
		19677 E. Jackson Dr.
		Independence, MO 816-350-3000

## Thursday, November 3, 2005

Bus 3 - Brother Nyman

Arrive	Depart	Site
	7:45 AM	Hotel
8:30AM	9:15AM	Richmond
9:45AM	11:15AM	Liberty Jail/Cemetery
11:45AM	12:45AM	Lunch/Noland Road, Independence
1:00PM	2:30PM	Truman Library/Museum
3:00PM	4:30PM	Arabia Steamboat Museum
5:00PM		Hilton Garden Inn

## Friday, November 4, 2005

Bus 3 - Brother Nyman

Arrive	Depart	Site
	7:00AM	Hotel
8:15AM	8:45AM	Far West
9:45AM	11:15AM	Adam-on-di-Ahman
11:45AM	12:30 PM	Buy lunch/Cameron. Eat on bus.
1:15PM	2:00PM	Pony Express Museum
4:00PM	5:00PM	Kanesville Tabernacle
5:30PM	7:00PM	Winters Quarters Temple/V/C/Cem
7:30 PM		Hampton Inn Central
		3301 South 72nd Street
		Omaha, NE 800-523-8699

## Saturday, November 5, 2005

Bus 3 - Brother Nyman

Arrive	Depart	Site
	8:45AM	Hotel
10:45AM	11:30AM	Rest Stop Creston, IO /Buy lunch
12:00PM	1:00PM	Mt. Pisgah/Lunch
1:30PM	2:00PM	Garden Grove
2:30PM	3:30PM	Pioneer Trail Museum
6:00PM		Nauvoo



**Western Field Studies**  
**Student Guidebook**  
**Joseph Smith Academy**

**Bus One**

*Honoring the 200<sup>th</sup> Anniversary of the Birth  
of the Prophet Joseph Smith*

**BYU Semester at Nauvoo**  
**Fall Semester, 2005**

## Iowa-Nebraska

"And the woman [the Church] fled into the wilderness, where she had a place prepared of God . . ." Revelation 12:5.

### Wednesday, 2 November

#### Scripture Reading Assignment

1 Nephi 2:1-4; 2 Nephi 5:1-7; Omni 12-13; Matthew 24:15-21; D&C 136.

**Suggested Hymn:** *Come, Come Ye Saints*, #30

#### Prophecies about Coming West

- \*How soon after the Church was organized did the Prophet Joseph know that the Saints would go to the Rocky Mountains?
- \*On which two occasions did Joseph publicly reveal that the Saints would go West and build temples there (once in Ohio, once in Iowa)?
- \*What did Brigham Young learn from the martyred Joseph Smith about the saints' destination, when Joseph appeared to him in vision in Nauvoo?
- \*How many times did the Prophet Joseph appear to Brigham Young after the martyrdom?

#### Crossing Iowa

- \*Ideally, how far did Brigham Young want the first saints, leaving Nauvoo, to travel west in 1846?
- \*What two physical conditions did Brigham Young suggest should be in place before the saints should leave Nauvoo?
- \*Why did so many saints leave Nauvoo in February of 1846?
- \*Because many saints were short on supplies, what were some specific things they did in Iowa to make up for their lack of preparation?

#### Corydon

Welcome to the first day of our Western Field Studies adventure! During our first leg, we will drive about 2 hours and 124 miles to reach the **Prairie Trail Museum** at Corydon, Iowa. The museum features an exhibit honoring the Mormon pioneers, as well as William Clayton and his composition, "All Is Well" (Come, Come, Ye Saints).

- \*Where had William Clayton been converted, and what positions had he held?
- \*What position did William Clayton hold on the pioneer trek?
- \*What event in Nauvoo inspired William Clayton to write "All is Well" ("Come, Come Ye Saints) at Locust Creek in Iowa?

#### Garden Grove

From Corydon we'll drive about 19 miles in 32 minutes to the community of Garden Grove. **Garden Grove**, on the Gunzenhauser farm, was originally founded as the first of two way stations for Mormon wagon companies.

- \*What specific assistance was offered to the saints in the way-station settlements of Garden Grove and Mount Pisgah?



- \*Who presided over Garden Grove?
- \*What was unusual about the cabins in Garden Grove?
- \*About how many saints died here?

## **Mount Pisgah**

Following our visit to Garden Grove, we'll drive 38 miles to Thayer, Iowa, where **Mount Pisgah**, our second way station was located. Farmer Bob Brown, the owner of the property, will greet us and, depending on the weather, may take us on a guided tour by trailer, pulled by a tractor, across the site. You will enjoy Bob's enthusiasm, knowledge, and unique insights about Mount Pisgah's history. Be prepared to share the name or names of ancestors who spent time there!

- \*Who thought of the name, "Mount Pisgah?"
- \*Where did the name come from?
- \*How large did Mount Pisgah grow to be?
- \*About how many saints died here?

## **Council Bluffs**

From Thayer we'll be on the road for about 2 hours and 19 minutes, traveling 113 miles to Council Bluffs. There we'll stop at the reconstructed **Kanesville Tabernacle**, 225 East Broadway (712-322-0500), where the First Presidency was reorganized and sustained for the first time in Church history. Outside is a monument to that First Presidency, sculpted by Stan Watts, the same sculptor who created our "Calm as a Summer's Morning" monument next to the Academy.

- \*Why did it take nearly three years for the First Presidency to reorganize?
- \*Who governs the Church in the absence of a prophet?
- \*Since he had already arrived in Salt Lake Valley, why did Brigham Young return here?

## **Omaha, Nebraska**

In less than half an hour we'll arrive at the **Mormon Trail Visitors Center**, 3215 State Street and North Ridge Drive, Omaha, Nebraska (402) 453-9372. The center is adjacent to a pioneer cemetery and the beautiful Winter Quarters Temple. There we will end our site visits for the day. Our hotel will be the Hampton Inn Central, 3302 South 72<sup>nd</sup> Street, Omaha, NE (1-800-523-8699).

## **Death Rate of Mormon Pioneers**

- \*Why did our pioneers have a much lower death rate than other pioneers crossing the plains, although our pioneers tended to be of both genders, and much younger and much older?

## **Mormon Pioneer Trail Visitors Center, Cemetery, and Temple**

- \*Why did such a large number of pioneers die here?
- \*About how many pioneers are buried in the cemetery?
- \*What events are portrayed in the stained-glass windows of the Temple?
- \*What do you consider to be the most impressive display or presentation in this visitors center?

## Winter Quarters

- \*Where did this name originate?
- \*Who did Brigham Young seek permission from in order to establish the settlement?
- \*Identify the important Church organization that was first developed in Winter Quarters.
- \*What did many of the saints do in order to afford food and supplies for their families?
- \*What important principle did Brigham Young learn from Joseph Smith in a dream?

## Missouri

### Thursday, 3 November

#### Scripture Reading Assignment.

Adam-ondi-Ahman: D&C 78:15; 107:53-57; 116:1; Moses 5:4-9).

Far West: D&C 113-115, 117-120

**Suggested Hymn:** *Adam-ondi-Ahman*, #49

## St. Joseph

This morning we will drive for 132 miles to St. Joseph, Missouri, where we'll visit the **National Pony Express Museum**. Several Mormons played key roles in this epic adventure in moving mail quickly across the continent by horseback.

- \*What association did the Pony Express have with Church members?
- \*How rapidly was a letter carried from St Joseph to Sacramento, California?
- \*What were at least two requirements for a person to be a Pony Express rider?
- \*What was the most dangerous part of being a rider?
- \*What does a particular astronaut, alive today, have to do with the Pony Express?

Boarding our coach, we'll make a quick trip of 35 miles to Cameron, Missouri, where we'll break for lunch. From Cameron we'll travel 28 miles to **Adam-ondi-Ahman**, near Jameson, Missouri.

## Adam-ondi-Ahman

**Adam-ondi-Ahman** was home for Adam and Eve for hundreds of years, following their expulsion from the Garden of Eden. It was here that Adam built an altar for animal sacrifice and was visited by an angel, who offered important instructions regarding Christ's Atonement (see Moses 5:4-9).

- \*About how many miles did Adam and Eve have to travel from the Garden of Eden to reach here?
- \*According to Orson Pratt, what does the name Adam-ondi-Ahman mean?
- \*Name the first assignment given by the Lord which was performed by Adam.
- \*What did the ordinance symbolize?
- \*What great event took place here just three years before Adam's death?
- \*Why does the Lord plan to return here in the future?
- \*What will yet be built here?



## Far West

From Adam-ondi-Ahman we'll travel 37 miles to **Far West**, visit the Temple site, and discuss important revelations and historic events that have occurred here.

- \*According to Reed Peck, what tragic event took place here in Adam's day?
- \*Why did the Lord require the apostles to return here, although they had been driven out by mobs, and their lives were threatened if they returned?

## Richmond

About 33 miles down the road we'll make our last stop for the day at **Richmond**. Here we will see the **Three Witnesses Monument**, near the burial site of Oliver Cowdery.

- \*Identify at least three important events in Church history that occurred here in Richmond.
- \*What did David Whitmer do to provide for his family here in Richmond?
- \*Who is buried beneath the Three Witnesses Monument?

## Independence

Our hotel for the next two evenings will be the Hilton Garden Inn, 19677 East Jackson Drive, Independence (816-350-3000).

### Friday, 4 November

#### **Scripture Reading Assignment**

3 Nephi 20:22; 21:23-24; Ether 13:1-12; D&C 42:35-37; 45:64-71; 84:2-5; 133:19-34; 56.

#### **Hymn:**

### **Independence and Kansas City**

This morning we'll visit the **Church of Christ-Temple Lot** (Hedrikites); the **Community of Christ Temple and Auditorium**; and the Independence LDS stake center, where we'll listen to a Church Educational System instructor. All of these places are located on the site for the future New Jerusalem Temple!

- \*What made the Garden of Eden the world's first Temple?
- \*What did it mean for Adam to be given "dominion" over the earth by the Lord?
- \*What two major building projects will be undertaken by the Church in Jackson County in the future?
- \*What role will the Lord play in behalf of the world while residing in Jackson County in the future?

### **Harry S Truman Library and Museum,**

- \*Why was the Truman family grateful to Brigham Young and the Church?
- \*In what way was President Truman an "accidental" president?
- \*Which Prophet corresponded with President Truman on several occasions?
- \*What did President Truman authorize to bring World War II to an end in the Far East?
- \*How did President Truman help the Church in the aftermath of World War II?

## Kansas City

### Arabia Steamboat Museum in Kansas City.

- \*Identify the group of Latter-day Saints who sailed on the *Arabia*.
- \*What caused the *Arabia* to sink?
- \*How many tons of merchandise was on board the craft?
- \*Identify at least three major challenges in recovering the merchandise.
- \*How is the recovered merchandise so important to historians?

## Saturday, 5 March

### Scripture Reading Assignment

D&C 121-123.

Hymn: *Praise to the Man*, #27

### Liberty

Departing our hotel, we'll travel 12 miles to visit **Liberty Jail** and Liberty Cemetery. Liberty Jail has been called the Prophet Joseph's "prison-temple" because of the revelations he received there. Liberty Cemetery is the place of burial for a genuine hero, a non-Mormon named Alexander Doniphan. Doniphan, an attorney and high-ranking member of the Missouri Militia, refused to carry out an order to execute the Prophet at Far West.

- \*Which sections of the Doctrine and Covenants came from a letter Joseph Smith dictated while he was here in jail?
- \*Name one lesson Joseph learned from the Lord, by revelation.
- \*How many attempts did the brethren make to escape from jail?
- \*Why do Latter-day Saints honor Alexander Doniphan?

### Marceline

We'll then travel 111 miles and stop off at the charming town of Marceline, where famed cartoonist, movie maker, and theme park genius **Walt Disney** spent several very formative years of his youth. We'll stop at the **Elias Disney Farm**, where we'll see Walt's **Dreaming Tree** and a replica of a boyhood barn.

- \*What brought the Disney family from Chicago to live here?
- \*What did Walt do to get in serious trouble with his father?
- \*Identify at least three features found at Disneyland and Walt Disney World that were inspired by Walt's boyhood in Marceline.
- \*To whom did he sell his first drawing?
- \*What project was Walt involved with in Marceline before he died?

## Illinois

### Nauvoo

We'll arrive back in Nauvoo (157 miles) about 6:00 p.m., just in time for supper.



## THE PONY EXPRESS

Between April 3, 1860 and October 24, 1861, one of the most daring, interesting, and romantic experiments in western United States history was undertaken. It was privately owned and operated, but benefitted, for about 18 months, the nation at large. It was known as the Pony Express and operated between Saint Joseph, Missouri and San Francisco, California, a distance of approximately 2,000 miles. Its purpose was to provide faster mail service for important dispatches than could be provided by the Overland Mail Stagecoach Company, the coaches of which followed a desert-like, lengthy route through Kansas, Texas, New Mexico, and Arizona.

The Pony Express route followed the North Platte River through Nebraska grasslands and the high plateau country of Wyoming. It crossed through Utah's Wasatch Mountains, passed over the salt flats of western Utah and the sagebrush lands of eastern Nevada. It surmounted the high Sierra Nevada and descended into central California, passing through Sacramento.

Pony Express riders were adventurous, courageous, hardy, tough, and wiry young men. They averaged 18 years of age. For the most part, they were lightweight lads, easy for horses to carry. They rode through hail, rain, sleet, and snow. They endured scorching summer heat, bitter winter cold, high hot winds, and blasting winter blizzards. Mental toughness and physical endurance were absolute requirements. William Cody (Buffalo Bill), who rode for the Pony Express, once had to ride 322 miles without rest. William Hickok (Wild Bill), another rider, survived a shootout with bandits at a Pony Express station before he was able to mount a horse and continue his ride (Consult *Buffalo Bill, An Autobiography*, pages 104-106, and pages 127-131).

There were 80 riders — 40 rode east while 40 rode west. They rode on fast young horses, 500 in number. These were tended at 190 stations spaced about 10 miles apart. A rider would gallop into a station, dismount with mail pouch in hand, mount a fresh horse, saddled and ready to run, then proceed on up the trail as fast as the horse could run for a distance of 10 miles. If Indians invaded a station, killed the attendant, and stole the horses, both rider and jaded horse would then be forced to ride on for another 10 miles. A story is told of one brave horse which carried his rider in a wild run from Indian pursuers over such a distance that when the run terminated, the hot and lathered animal, without immediate and proper care, had to be destroyed. Its muscles "froze" immovable. Pony Express horses usually were sufficiently fast and strong that they were able to outrun Indian ponies, but a horse already jaded from 10 miles of running sometimes was hard-put to carry his rider to safety.



Among others, Utah Latter-day Saints were worked for the Pony Express as agents, riders, and station managers. These included Howard Egan (a Nauvoo Legion major and westward trailblazer) and his sons, Howard Ranson and Erastus (Nichols, *History Blazer*, January 1995).

The Pony Express was promoted by Senator William M. Gwin of California. The freighting firm of William H. Russell, Alexander Majors, and William B. Waddell was awarded the mail contract for Pony Express service. This same firm had contracted with the Government to supply Albert Sydney Johnston's army bound for Utah Territory. There it was to relieve Brigham Young of territorial leadership and install in his place Alfred Cummings. Brigham Young, however, declared war on the freight wagons, telling Lot Smith and his Mormon Raiders to take no life, but destroy supplies, wagons, and hinder in any other way possible progress of the supply trains. Russell, Majors, and Waddell, consequently, suffered losses totaling over \$500,000. To recoup this loss, Russell invested \$500,000 into the Pony Express, expecting the Government to come through with a "lucrative subsidy" (Nichols, *History Bazer*, January 1995). Russell's subsidy, however, never materialized and he failed to regain both his loss and investment. As a profitable business, then, the Pony Express failed, even though charges were \$5 per every half ounce of mail carried.

Mail generally was carried between Saint Joseph and San Francisco in 8 to 10 days. The fastest run was about 7 days, announcing President Abraham Lincoln's election. Pony Express distance per day averaged 250 miles.

The Pony Express went out of business when the Western Union's transcontinental telegraph line was completed in October 1861. When the Pony Express ceased service, its sponsors were in debt \$200,000. Had they been able to live long enough, perhaps they could have recovered that amount of money easily on royalties of books telling the story of this fascinating and unique saga of the American west.

A modern-day twist related to the Pony Express involves a rider named Bob Fisher. A direct descendent of Fisher qualified as a space astronaut. Think of that. From Pony Express to space travel defines a lot of history.

Alyn B. Andrus  
Joseph Smith Academy  
Fall 2005



**SUNDAY, OCTOBER 9, 2005**

Bus 1 - Brother Smith

Arrive	Depart	Site
		Breakfast and check out
	8:30AM	Palmyra Inn
8:45AM	10:15AM	Palmyra Ward
		Sacrament Service
10:30AM	11:45AM	Testimony Meeting
12:00PM	12:45PM	Hill Cumorah Visitors Center
12:55PM	1:30PM	Palmyra Temple President
1:40PM	2:30PM	Hill Cumorah
2:45PM	3:30PM	Dinner
4:30PM	4:45PM	Lake Seneca
5:00PM	5:45PM	Peter Whitmer Home
5:45PM	6:30PM	Peter Whitmer Visitor Center
6:30PM	6:45PM	Snack
8:45PM		Courtyard Inn 607-644-1000
		3801 Vestal Parkway East
		Binghamton, NY 13850

**SUNDAY, OCTOBER 9, 2005**

Bus 2 - Brother Huff

Arrive	Depart	Site
		Breakfast and check out
	8:30AM	Palmyra Inn
8:45AM	10:15AM	Palmyra Ward
		Sacrament Service
10:30AM	11:45AM	Testimony Meeting
12:00PM	12:35PM	Palmyra Temple President
12:45PM	1:30PM	Hill Cumorah
1:30PM	2:15PM	Hill Cumorah Visitors Center
2:30PM	3:15PM	Dinner
4:15PM	5:00PM	Peter Whitmer Home
5:00PM	5:45PM	Peter Whitmer Visitor Center
5:45PM	6:00PM	Snack
6:15PM	6:30PM	Seneca Lake
8:30PM		Courtyard Inn 607-644-1000
		3801 Vestal Parkway East
		Binghamton, NY 13850

**SUNDAY, OCTOBER 9, 2005**

Bus 3 - Brother Christian

Arrive	Depart	Site
		Breakfast and check out
	8:30AM	Palmyra Inn
8:45AM	10:15AM	Palmyra Ward
		Sacrament Service
10:30AM	11:45AM	Testimony Meeting
11:45PM	12:30PM	Hill Cumorah
12:30PM	1:15PM	Hill Cumorah Visitor Center
1:25PM	2:00PM	Palmyra Temple President
2:05PM	2:45PM	Dinner
3:45PM	4:30PM	Peter Whitmer Home
4:30PM	5:15PM	Peter Whitmer Visitor Center
5:15PM	5:30PM	Snack
5:45PM	6:00PM	Seneca Lake
8:00PM		Fairfield Inn 607-651-1000
		864 Front Street
		Binghamton, NY 13905

**MONDAY, OCTOBER 10, 2005**

Bus 1 - Brother Smith

Arrive	Depart	Site
		Breakfast and Checkout
	7:30AM	Fairfield Inn
8:00AM	10:00AM	Harmony(Oakland), Pennsylvania
		Aaronic Priesthood Monument
		Smith & Hale homesites
		Cemetery, Susquehanna River
11:00AM	11:20PM	Rest Stop/Wilkes Barre
2:00PM	3:00PM	Lunch/Exit 173
5:00PM	5:30PM	Oliver Snow Farmhouse
5:45PM	6:45PM	John Johnson Farmhouse
7:15PM	8:30PM	Supper - Mentor/Great Lakes Mall
8:45PM	9:45PM	Kirtland Stake Center/Karl Anderson
10:15PM		Renaissance Quail Hollow
		11080 Concord-Hambden Rd
		Concord, Ohio 440-497-1100

**MONDAY, OCTOBER 10, 2005**

Bus 2 - Brother Huff

Arrive	Depart	Site
		Breakfast and Checkout
	7:30AM	Courtyard Inn
8:00AM	10:00AM	Harmony(Oakland), Pennsylvania
		Aaronic Priesthood Monument
		Smith & Hale homesites
		Cemetery, Susquehanna River
11:00AM	11:20PM	Rest Stop/Wilkes Barre
2:00PM	3:00PM	Lunch/Exit 173
5:00PM	6:00PM	John Johnson Farmhouse
6:15PM	6:30PM	Oliver Snow Farmhouse
7:00PM	8:30PM	Supper - Mentor/Great Lakes Mall
8:45PM	9:45PM	Kirtland Stake Center/Karl Anderson
10:15PM		Renaissance Quail Hollow
		11080 Concord-Hambden Rd
		Concord, Ohio 440-497-1100

**MONDAY, OCTOBER 10, 2005**

Bus 3 - Brother Christian

Arrive	Depart	Site
		Breakfast and Checkout
	7:30AM	Courtyard Inn
8:00AM	10:00AM	Harmony(Oakland), Pennsylvania
		Aaronic Priesthood Monument
		Smith & Hale homesites
		Cemetery, Susquehanna River
11:00AM	11:20PM	Rest Stop/Wilkes Barre
2:00PM	3:00PM	Lunch/Exit 173
5:15PM	6:15PM	John Johnson Farmhouse
6:30PM	6:45PM	Oliver Snow Farmhouse
7:15PM	8:30PM	Supper - Mentor/Great Lakes Mall
8:45PM	9:45PM	Kirtland Stake Center/Karl Anderson
10:15PM		Renaissance Quail Hollow
		11080 Concord-Hambden Rd
		Concord, Ohio 440-497-1100

# FIELD STUDY ITINERARY - NEW YORK - PENNSYLVANIA - OHIO

October 6-12, 2005

## TUESDAY, OCTOBER 11, 2005

Bus 1 - Brother Smith

Arrive	Depart	Site
		Breakfast and don't check out
	8:30AM	Renaissance
9:00AM	10:15AM	Kirtland Temple
10:30AM	11:00AM	Stannard Quarry
11:15AM	12:00PM	Isaac Morley Farm
12:15PM	1:15PM	Lunch/Mentor-Great Lakes Mall
1:30PM	4:00PM	Historic Kirtland
4:30PM	5:00PM	Hotel to change clothing
5:15PM	6:30PM	Dinner/Mentor-Great Lakes Mall
7:00PM	9:00PM	Kirtland Temple Meeting
9:30PM		Renaissance Quail Hollow

## TUESDAY, OCTOBER 11, 2005

Bus 2 - Brother Huff

Arrive	Depart	Site
		Breakfast and don't check out
	8:30AM	Renaissance
9:00AM	11:15AM	Historic Kirtland
11:30AM	12:45PM	Kirtland Temple
1:00AM	2:15PM	Lunch/Mentor-Great Lakes Mall
2:30PM	3:00PM	Stannard Quarry
3:15PM	4:00PM	Isaac Morley Farm
4:30PM	5:00PM	Hotel to change clothing
5:15PM	6:30PM	Dinner/Mentor-Great Lakes Mall
7:00PM	9:00PM	Kirtland Temple Meeting
9:30PM		Renaissance Quail Hollow

## WEDNESDAY, OCTOBER 12, 2005

Bus 1 - Brother Smith

Arrive	Depart	Site
		Breakfast and check out
	8:00AM	Renaissance
10:00AM	10:30AM	Rest Stop
12:30PM	1:15PM	Rest Stop/Lunch
4:00PM	4:30PM	Rest Stop
6:30PM		Nauvoo

## WEDNESDAY, OCTOBER 12, 2005

Bus 2 - Brother Huff

Arrive	Depart	Site
		Breakfast and check out
	8:00AM	Renaissance
10:00AM	10:30AM	Rest Stop
12:30PM	1:15PM	Rest Stop/Lunch
4:00PM	4:30PM	Rest Stop
6:30PM		Nauvoo

## TUESDAY, OCTOBER 11, 2005

Bus 3 - Brother Christian

Arrive	Depart	Site
		Breakfast and don't check out
	8:45AM	Renaissance
8:15AM	9:45AM	Stannard Quarry
10:00AM	10:45AM	Isaac Morley Farm
11:00AM	12:15PM	Kirtland Temple
12:30PM	1:45PM	Lunch/Mentor-Great Lakes Mall
2:00PM	4:15PM	Historic Kirtland
4:45PM	5:15PM	Hotel to change clothing
5:30PM	8:30PM	Dinner/Mentor-Great Lakes Mall
7:00PM	9:00PM	Kirtland Temple Meeting
9:30PM		Renaissance Quail Hollow

## WEDNESDAY, OCTOBER 12, 2005

Bus 3 - Brother Christian

Arrive	Depart	Site
		Breakfast and check out
	8:00AM	Renaissance
10:00AM	10:30AM	Rest Stop
12:30PM	1:15PM	Rest Stop/Lunch
4:00PM	4:30PM	Rest Stop
6:30PM		Nauvoo



# Historic Markers

## Topsfield, Massachusetts

The Mormon Historic Sites Foundation is working with the Topsfield Historical Society to erect a marker at the Smith Family Homestead and at the Congregational Church. The Smith Homestead was the home of five generations of the Smith family and was the birthplace of Joseph Smith, Sr. father of the Prophet Joseph Smith. The Prophet's ancestors, including Samuel Smith, Asael Smith, and Joseph Smith, Sr. were baptized into the Congregational Church.



The Smith Homestead Home sometime before 1876 when it was torn down

*Photo Courtesy Alexander L. Baugh*

Professor Joseph Fielding McConkie will be speaking the night before the dedication and a portion of the Boston Institute Choir will be performing.

The verbiage of the marker at the Smith Family Homestead reads as follows:

### **Smith Homestead**

In 1690, Thomas Dorman an early Topsfield resident, built a sturdy New England home on this site. The home was subsequently occupied for many years by four generations of Smiths—Samuel I (1666-1748), Samuel II (1714-1785), Asael (1744-1830), and Joseph I (1771-1840). The home and property became known as the Smith Homestead. Samuel II, Topsfield's representative to the First Provincial Congress in 1774, attained the rank of captain in the Revolutionary War. Asael defended New York's northern frontier as an enlisted soldier in the Revolution. Joseph I was the father of Joseph Smith Jr., prophet and founder of The Church of Jesus Christ of Latter-day Saints (Mormonism). The original home was razed between 1870-75. The current home was built in 1876.

This monument is erected in honor of the Smith family of Topsfield whose lives exemplified the political and religious values of a new and emerging nation.

Erected by the Topsfield Historical Society and the Mormon Historic Sites Foundation, 2005.

The verbiage of the marker at the Congregational Church reads as follows:

### **Topsfield Congregational Church**

Situated on Topsfield's Common, three Congregational meetinghouses have provided a place for spiritual communion and worship for over three-hundred years. The first church was built in 1703, the second in 1759, and the present one in 1842.

Five generations of the Robert Smith family of Topsfield were Congregationalists, including: Robert (1626-1693), Samuel I (1666-1748), Samuel II (1714-1785), Asael (1744-1830), and Joseph I (1771-1840). Both Asael and Joseph Smith I were baptized in the second meetinghouse. Like many families in the area, the Smiths were noted for their Revolutionary patriotism and religious devotion. Joseph Smith Jr. (1805-1844), prophet and founder of The Church of Jesus Christ of Latter-day Saints, is a descendant of the Topsfield Smiths.

# **The Father and the Son And the Law of Witnesses**

“... and in the mouth of two or three witnesses shall every truth be established.”  
-D&C 6:28

## **The Promise**

“All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, *and they to whom the Son will reveal Himself; they shall see the Father also.*”

-JST Matthew 11:28

“The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the Church—to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, *and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.*”

-D&C 107:18-19

## **The Required Quickening**

“For no man has seen God at any time in the flesh, except quickened by the Spirit of God.” -D&C 67:11

### **Appearance to Joseph Smith, Smith Farm, Manchester, New York, Early Spring of 1820**

“When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—‘This is my Beloved Son. Hear Him!’”

-Joseph Smith-History 1:17

### **Joseph Smith, Lyman Wight, Harvey Whitlock Fourth General Conference, Isaac Morley Farm, Schoolhouse, Kirtland, Ohio, Friday, 3 June 1831**

“Joseph Smith then stepped on the floor and said, ‘I now see God, and Jesus Christ on His right hand; let them kill me, I should not feel death as I am now.’”

-Levi Hancock Journal, p. 33

“He [Joseph Smith] saw the heavens opened and the Son of Man sitting on the right hand of the Father, making intercession for His brethren the Saints. He said that God would work a work in these last days that tongue can not express and the mind is not capable to conceive. The glory of the Lord shone round.”

-The Book of John Whitmer, Journal History 1:56-57



### Three Witnesses

"And behold, ye may be permitted that ye may show the plates *unto those who shall assist to bring forth this work*; and unto *three* shall they be shown *by the power of God*, wherefore they shall know of a *surety* that these things are true. And in the mouth of *three witnesses* shall these things be established; and the testimony of three, and this work, in the which shall be shown *the power of God* and also His word . . ."

-Moroni, as he recorded in Ether 5:2-4, emphasis added.

"... the eyes of *none* shall behold it, *by the power of God*, besides him [Joseph Smith] to whom the book shall be delivered" -2 Nephi 27:12

Joseph Smith, Jr. Oliver Cowdery Martin Harris David Whitmer

### The Lord's promise to the Three Witnesses

"And after . . . you . . . have seen them with *your eyes*, *you shall testify of them, by the power of God*" -D&C 17:1-3, emphasis added.

### Golden Plates, Brass Plates, Plates recording the Secret Combinations and Abominations of the World, Sword of Laban, Liahona, Urim and Thummim.

#### The Eight Witnesses

"Behold, I say unto you that you must rely upon my words, which if you do with full purpose of heart, you shall have a view of the **plates**, and also of the **breastplate**, the **sword of Laban**, the **Urim and Thummim**, which was given to the brother of Jared [Mahonri Moriancumr] upon the mount, when he talked with the Lord face to face, and the miraculous directors [Liahona] which were given to Lehi while in the wilderness, on the borders of the Red Sea.

"And it is by *your faith* that you shall obtain a view of them, even by that faith which was had by the prophets of old. And after that you have obtained faith, and re is *none other* which shall view it, *save it be a few* according to the will of God, to bear testimony of His word unto the children of men. . . ." -2 Nephi 27:13, emphasis added.

#### Smith Family

Joseph Smith, Jr. Hyrum Smith Samuel H. Smith

#### Whitmer Family

Christian Whitmer Jacob Whitmer Peter Whitmer, Jr.  
John Whitmer Hiram Page (a son-in-law)

Joseph Smith showed the group the golden plates and turned each leaf.

#### Urim and Thummim

Lucy Mack Smith Oliver Cowdery

#### Seerstone

David Whitmer Emma Hale Smith Lucy Mack Smith Jane Elizabeth Manning

#### Nephite Archive

**Many wagonloads of plates; Sword of Laban; Liahona; Brass Plates**

Joseph Smith, Jr. Oliver Cowdery Joseph Smith, Sr. Hyrum Smith

-compiled by Paul Thomas Smith, 6 April 2005, Nauvoo, Illinois

# Witnesses of the Sacred Treasures of the Nephites

## Witnesses of Moroni As An Aged Man

Joseph Smith, Jr.      Oliver Cowdery      David Whitmer      Mary Whitmer

## Moroni As A Divine Being

Joseph Smith, Jr.      Martin Harris      Oliver Cowdery      David Whitmer  
Heber C. Kimball      Harrison Burgess      Oliver Granger

## Hill Cumorah, Stone Box and Sacred Items

John Landers, a Baptist minister, saw in vision the **Hill Cumorah**,  
**stone box, plates**, and the **Liahona**

## Stone box

David Whitmer visited the Hill Cumorah and saw the **stone box** more than once.

## The Golden Plates

“And behold, ye may be privileged that ye may show the plates  
unto those who shall assist to bring forth this work” –Ether 5:2.

## Covered by Joseph’s Frock Coat, Linen Cloth, or Pillow Case

Emma Hale Smith (hefted)	Katherine Smith (hefted)
Sophronia Smith	Joseph Smith, Sr.
Lucy Mack Smith	Samuel H. Smith
Don Carlos Smith	Oliver Cowdery
David Whitmer	John Whitmer
Joseph McKune (hefted)	

## Covered, in bed between the two sisters

Sophronia Smith      Katherine Smith

## Stored Inside Alvin Smith’s Laptop Desk

All of the Smith family.

## Hefted While Stored in a Cut-down Glass Box

Lucy Harris (mother)    Lucy Harris (daughter)    Isaac Hale    Alva Beaman

## Red Morocco Trunk

Emma Hale Smith      Lucy Mack Smith

## Backpack of an Old Man (Moroni)

Joseph Smith, Jr.      Oliver Cowdery      David Whitmer

## Shown in Vision by Moroni

Oliver Cowdery    Lucy Harris    Oliver Granger    Harrison Burgess

## Angels

Zera Pulsipher

## Three Personages

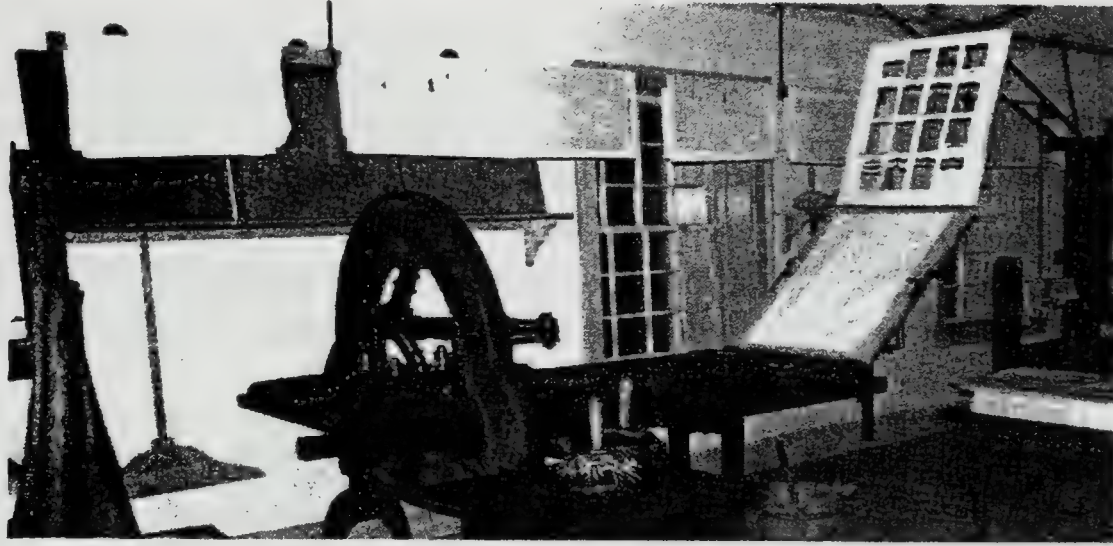
John Edward Page

## A Voice

Luman Andros Shurtliff



# SIGNIFICANT EVENTS RELATIVE TO THE PUBLICATION OF THE BOOK OF MORMON



- 1827 Egbert B. Grandin buys the *Wayne Sentinel* newspaper and the printing/publishing business where he has been working.
- 1828 Philip Grandin (Egbert's brother) together with Joel and Levi Thayer construct "Thayer and Grandin's Row"; a four-bay building south of the Erie Canal in Palmyra. That Fall, E.B. Grandin moves his printing business into the western bay and forms a partnership with Luther Howard to run a book bindery.
- 1829 Grandin purchases a Smith Patented Improved Press, expanding his capability to print books. On **June 11th**, Joseph Smith receives a copyright for the *Book of Mormon*. **Late June** Joseph completes the translation. Joseph and others negotiate with Mr. Grandin for publication of 5,000 copies. Initial negotiations fail, but in **August** Grandin agrees after Martin Harris offers to mortgage his farm to guarantee payment of the \$3,000 contract. **Mid-August** Oliver Cowdery begins to copy the original manuscript as directed by Joseph. This copy is known as the "printer's copy" and in **late August** the first 24 pages are delivered to Mr. Grandin for printing to begin.
- 1830 **January** editions of the *Reflector* newspaper published by Abner Cole contained materials from First Nephi on the front pages. Finally after Joseph Smith informs him of the copyright, Mr. Cole reluctantly ceases printing any additional material. **January 30th** Grandin stops printing due to threats of boycott from Palmyra residents. Joseph and Martin assure him he will receive full payment upon completion and Mr. Grandin resumes printing the next week. Printing of the 592-page book is completed in **late February** and binding begins immediately. The **March 26th** edition of the *Wayne Sentinel* advertises the *Book of Mormon* for sale at \$1.25 in Mr. Grandin's bookstore, eleven days before the Church is organized.
- 1831 **April 7th** Martin Harris sells 151 acres of his farm to pay the agreed upon \$3,000. In **July** the binding is complete for all remaining books, approximately two years after the project was begun.
- 1833 **April**—Mr. Grandin sells his business and leaves the printing and publishing business.
- 1845 **April 16th** Egbert B. Grandin dies of pneumonia at age 39, less than one year after the martyrdom of the 38 year old Prophet Joseph Smith.
- 1906 President Joseph F. Smith purchases the original "Smith" press in behalf of the Church.
- 1978 **November** the Church purchases the western two bays of the original building. In-depth studies of the structure begin.
- 1981 Exhibits about the *Book of Mormon* are installed and the main floor is open to visitors.
- 1996-98 Final restoration of all three floors takes place to its 1830's character and it is renamed the *Book of Mormon Historic Publication Site*. The building is dedicated on **March 26, 1998** by President Gordon B. Hinckley, 168 years after the first copies were made available.

## Book of Mormon Historic Publication Site

219 East Main, Palmyra, New York

### Egbert B. Grandin Bookstore and Printing Office

- 1828** E. B. Grandin's printing office and book store were opened for business in the west end of a new, three-story, 85-foot-long building called Thayer and Grandin's Brick Row. The four-bay building was built by Philip Grandin, Egbert's brother, and Joel and Levi Thayer.

The print shop was located on the third floor; a book bindery at the rear of the bay on the second floor, Luther Howard, foreman. The printed sheets or *signatures* were folded, sewed, cut, then bound.

The front portion of the second story was rented by a lawyer named Thomas P. Baldwin.

The Palmyra Bookstore was located on the first floor.

Grandin published the *Wayne Sentinel* newspaper in this complex.

- 1829 25 August** Martin Harris entered into a mortgage agreement to guarantee payment of \$3,000 for 5,000 copies of the Book of Mormon. The document was acknowledged and signed by Judge Frederick Smith.

### Printing of the Book of Mormon

**Printer's manuscript:** Written by Oliver Cowdery

**Light editing, punctuation, and paragraphs:** John Hulbard Gilbert

**Press:** A single-pull, Peter Smith patented improved press

**Chief compositor (typesetter):** John Hulbard Gilbert

Daniel Hendrix and William Van Camp assisted.

**Presswork:** John H. Gilbert and J. H. Bortles

**December 1829:** Thomas "Whistling Tom" McAuley, **journeyman printer**, was hired to work with Bortles in completing the presswork.

**Office foreman & proofreader:** Pomeroy Tucker

**Assistants:** Franklin P. Rogers and a son of Dr. Gain C. Robinson

**Bookbinders:** Luther Howard and Albert Chandler, assistant.



## Estimated Time to Print the Book of Mormon

Compositor John H. Gilbert said that they worked eleven hour days. An estimated 184 days were utilized in the process. **181 working days @ 11 hours a day = 2,024 hours.**

### **A signature after being typeset**

The 16 page signature went through a 10-step process after having been typeset, proof read, and locked into a 16 page form, with the paper dampened and ready for printing. One press pull per minute produced a single sheet of sixteen pages. **That is 2,500 press pulls or 2,500 minutes.** After drying, the 2,500 sheets were printed on the back side, after having turned the sheets around, for a total of **5,000 press pulls.**

**This procedure was repeated 37 times**, as there were 37 signatures in the first printing of 5,000 Book of Mormon, 16 page signatures. **16 pages x 37 signatures = 592 pages.** There were exactly 592 pages in the first printing; 590 printed pages and two that were blank.

Each of the 37 signatures were printed on both sides, requiring 5,000 pulls per signature.

**-37 signatures x 5,000 = 185,000 signatures – 2,960,000 pages.**

**-185,000 signatures x one minute = 3,083 hours needed to print the pages (working 11 hours each day for 185 days).**

**-181 working days @ 11 hours a day (121,440 minutes) – 2,024 hours available.**

**-185,000 signatures (one per minute) 185,000 minutes = 3,083 hours needed.**

### **Binding**

The binding of all 5,000 books took over a year to complete. In the 1840s, many people purchased books without covers, as it saved them money.

-adapted from “The Printing of the Original Book of Mormon,” by Louis E. Crandall, 14 October 1994, updated on 17 March 1996. Used by permission.

Visit the Crandall Historical Printing Museum

250 East Center, Provo, Utah.

(801) 377-7777.

Featured is the world’s only working replica of a Gutenberg Press; a working replica of Benjamin Franklin’s English common press; and a working replica of the Peter Smith Press upon which the Book of Mormon was printed.

# Significant Events at the Peter Whitmer Farm



- 1809** The Whitmer family moves from Harrisburg, Pennsylvania to Fayette, New York.
- 1819** The Whitmer family purchases 100 acres of land and begins to work the farm.
- 1828** David Whitmer meets Oliver Cowdery during a business trip to Palmyra. They discuss Joseph Smith and the reports of his spiritual experiences that were then circulating.
- 1829** **Early Spring**, Oliver Cowdery stops at Fayette to visit the Whitmers on his way to see Joseph Smith in Harmony, Pennsylvania. He promises to write to David with information. David receives two letters testifying of Joseph Smith's work on the translation of the plates.  
**Early June**, after miraculous assistance with preparation for spring planting, David brings Joseph and Oliver to the Whitmer farm to continue work on the translation of the plates. Three witnesses, in a forested area on the Whitmer farm, see Moroni, the gold plates, and hear the voice of the Lord, commanding them to bear witness of what they have seen.  
**Early July**, the translation of the Book of Mormon is finished, Joseph Smith, Sr., Lucy Smith, and others visit the Whitmer farm to see and read from the completed translation.
- 1830** **April 6**, The Church of Jesus Christ is organized in the Whitmer home. Six official organizers are baptized, with others, including Joseph's mother and father. The ordinance of the sacrament is administered for the first time in this dispensation. *Doctrine and Covenants*, Section 21 is received by revelation. Sacrament meetings are held in the log home from April through December.  
**June 9**, the first General Conference of the church is held at the Whitmer home.  
**September 26-28**, the second General Conference of the church is held with 62 official members.
- 1831** **January 2**, saints from the various branches throughout New York meet at the Whitmer home, and are told to move to Ohio. Joseph Smith prays and receives a revelation, *Doctrine and Covenants*, Section 38.  
**April 1**, the Whitmers sell the farm and move to Kirkland, Ohio.
- 1926** **September 26**, the Church purchases the Whitmer farm.
- 1980** **April 6**, the restored Whitmer Log Home and Fayette Chapel are dedicated by President Spencer W. Kimball.



# The Day the Church was Organized

**Name:** The Church of Christ

**Date:** 6 April 1830 (established by revelation)

**Place:** Peter Whitmer, Sr. Farmhouse, Fayette Township, New York

## Charter Members:

Joseph Smith, Jr., Oliver Cowdery, Hyrum Smith,  
Peter Whitmer, Jr., Samuel H. Smith, David Whitmer

**Presiding Officers:** (sustained by common consent)

Joseph Smith, Jr., and Oliver Cowdery as presiding elders

## Constitution of the Church

Doctrine and Covenants, section 20

## Revelation Received

Doctrine and Covenants, section 21

## Those in Attendance

Joseph Sr. and Lucy Mack Smith, Hyrum, Joseph Jr., and Samuel H. Smith, Martin Harris, Orrin Porter and Sarah Witt Rockwell, Peter Sr., Mary Musselman Whitmer, Jacob and John Whitmer, Hiram and Catherine Whitmer Page, Joseph Knight, Sr.

## Those Likely in Attendance

Catherine, DonCarlos, William B., and Lucy Smith; Jerusha Barden Smith, Calvin W. and Sophronia Smith Stoddard; Peter Jr., Christian and Anna Schott Whitmer; Elizabeth Schott Whitmer, Elizabeth Ann Whitmer; Peter, Caroline, Electa, and Oren Rockwell; Solomon and Hope Haskins Chamberlain; Julia Ann, Vincent, William, John, and Harriett Jolly; William Scoby; Almira Mack; Phillip and Anne Burroughs; John and Margaret Poorman; the Bennett family; Richard Ziba Peterson; Sarah (Sallie) Heller Conrad; John Marshall.

(From the Colesville, New York, area, in addition to Joseph Knight, Sr.)

Polly Peck Knight; Polly, Elizabeth, Newel, Sally Coburn, Nahum and Thankful Knight; Freeborn and Anna Knight DeMill; Aaron and Ester Peck Culver and others.

## The Meeting

Joseph Smith, Jr. called the meeting to order. He designated five men to join with him as the six official incorporators to meet the legal requirements of the State of New York for a certificate of incorporation in forming a religious society.

All knelt in solemn prayer. Joseph then asked if the congregation was willing to accept him and Oliver Cowdery as their spiritual advisors. They all raised their hands in common consent. Joseph and Oliver ordained each other to the office of elder, signifying to the world that they had the power to preside.

A unanimous vote was taken to organize the Church.

The Sacrament was administered.

Joseph and Oliver confirmed those who had been previously baptized and bestowed the Gift of the Holy Ghost upon them.

Through revelation received during the meeting, Joseph received a special designation to better explain his unique calling as the head of the Church (D&C 21).

### Baptisms

Eleven were baptized, including Martin Harris, Orrin Porter Rockwell, and Joseph and Lucy Mack Smith. They were confirmed afterward and received the Gift of the Holy Ghost.



## Major Historic Events in Harmony, Pennsylvania

Emma Hale was born at Harmony, 10 July 1804.

Joseph, his father, and others boarded at the Isaac Hale home in November 1825 while working for Josiah Stowell, seeking a "lost Spanish silver mine."

Joseph met and fell in love with Emma. Their courtship was opposed by her parents. They eloped on 18 January, 1827, and were married by Squire Zachariah Tarbell in South Bainbridge, New York.

Joseph and Emma lived with Joseph's parents on their farm.

Joseph and Emma went to Harmony in August, 1827, to be reconciled to the Hales and to get Emma's belongings.

Joseph and Emma moved to Harmony in December, 1827, to keep the plates safe. They lived with Emma's parents. Joseph refused to show the plates to the Hales and was forced to move into a nearby 1½ story home on 13½ acres that they subsequently purchased.

December 1827-February 1828. Joseph began translating a few pages from the plates, with Emma and her brother Reuben as scribes.

Martin Harris obtained a copy of some translated characters in February 1828 to have them verified by scholars. He visited at least four.

Winter 1828. The Prophet requested assistance from Joseph Knight who gave generously.

Martin Harris assisted Joseph as a scribe from 12 April through 14 June 1828. Martin left for his Palmyra home with a 116 page transcript of the Book of Lehi to show to his wife, Lucy, and four other family members.

Emma gave birth to a son, Alvin, on 15 June, who died shortly after childbirth. Emma fell critically ill and was near death for about two weeks.

June 1828. Joseph traveled to Palmyra and learned that Martin Harris had lost the manuscript. As a result, Joseph lost the plates, the Urim and Thummim, and the power to translate for a time (D&C 3).

According to Lucy Mack Smith, the Urim and Thummim was returned on 22 September 1828 (D&C 10).

In January, 1829, Joseph Knight, Sr., took Joseph Smith, Sr., and Samuel Smith on a sleigh to visit Joseph and Emma. Knight gave Joseph, Jr., some money to buy paper. During the visit, Joseph received D&C 4.

March 1829. Martin Harris requested a revelation. Joseph received D&C 5. With Emma acting as scribe, Joseph had translated only sixteen pages.

Oliver Cowdery arrived on 5 April 1829 to assist with the translation as a scribe. The two men began work on 7 April. Joseph subsequently received D&C 6 for Oliver.

The Aaronic Priesthood was restored on 15 May, 1829, by John the Baptist. Joseph baptized Oliver, and Oliver baptized Joseph.

Samuel arrived for a visit on 25 May. He was subsequently baptized—the first to be baptized other than Joseph and Oliver. Soon after, Hyrum visited as well. Joseph received D&C 11 for Hyrum.

Joseph Knight brought more needed supplies, such as lined writing paper, grain, mackerel, potatoes, and tea. D&C 12 was received in his behalf.

The Melchizedek Priesthood was restored by Peter, James and John between 15 and 28 May, somewhere between Harmony and Colesville, on the banks of the Susquehanna. Joseph and Oliver were ordained as apostles and received every key of the apostleship.

Local citizens began causing difficulty.

1 June, 1829. With the assistance of David Whitmer, Joseph and Oliver (and Emma?) moved to the Peter Whitmer home in Fayette Township, New York. The small plates of Nephi remained to be translated.



# Restoration of Priesthood Offices, Quorums, and Councils

Peter Whitmer Farmhouse,  
Fayette Township, Seneca County, New York

**6 April 1830**

The Aaronic Priesthood offices of **deacon**, **teacher**, and **priest** are established. The Melchizedek Priesthood offices of **elder** and **apostle** are established. Joseph Smith and Oliver Cowdery, apostles, are appointed as first and second elder (Articles and Covenants of the Church, D&C 20).

Kirtland, Geauga County, Ohio  
**1831**

**4 February**

**Newel K. Whitney Home**

The Aaronic Priesthood office of **bishop** is established, with Edward Partridge called as the first (presiding) bishop (D&C 41).

**1 August**

Bishop Partridge is called to be the bishop in Missouri (D&C 58).

**4 December**

Newel Kimball Whitney is appointed bishop in Kirtland (D&C 72).

**3-6 June**

**Isaac Morley Farm**

The Melchizedek Priesthood office of **high priest** is established (D&C 52).

**1832**

**March**

Joseph Smith, Sidney Rigdon, and Jesse Gause are appointed as “the **Presidency of the High Priesthood**” (D&C 81), a preliminary organization to that of the First Presidency. Shortly thereafter, Gause left the Church. Frederick Granger Williams was appointed to fill the vacancy.

**1833**

**18 March**

**Newel K. Whitney Store**

The **First Presidency** is officially organized. Joseph Smith retains Sidney Rigdon and Frederick Granger Williams as counselors (D&C 90).

**18 December**

**Place unknown**

Joseph Smith, Sr. is appointed **Church patriarch** (*TPJS*, pp. 38-40).

## 1834

**17 February**

**Joseph Smith, Jr Home**

The **Kirtland Stake** and **high council** are established, the first in Church history..  
The First Presidency serves as the first stake presidency (D&C 102).

**3 July**

The Missouri Stake and high council are organized, with David Whitmer, William W. Phelps, and John Whitmer called as the presidency of the Church in Missouri (*History of the Church* 2:122-123).

**5 December**

Oliver Cowdery is appointed as assistant or **associate president** (HC 2:176). On 19 January 1841, three years after Oliver's apostasy, Hyrum Smith is appointed to fill the vacancy (D&C 124:91-95).

## 1835

**14 February**

**Schoolhouse/Printing Office**

The **Quorum of the Twelve** are organized from members of Zion's Camp (HC 2:181-189).

**28 February**

**Schoolhouse/Printing Office**

The **Quorum of the Seventy** are organized, largely from members of Zion's Camp (HC 2:201-204).

**2 May**

The Quorum of the Twelve are reorganized, with seniority based on age. Beginning with President Brigham Young, seniority is based on the time of ordination (HC 2:219-220).



RESTORATION OF THE GOSPEL, PRIESTHOOD  
AND CHURCH WITHIN THE CONTEXT OF  
AMERICAN HISTORY

Alyn B. Andrus  
Joseph Smith Academy, Spring 2006

The First Decade (1820 -1830)

1. When 14-year-old Joseph Smith ventured into a grove of trees during the early spring of 1820 to pray for revelation, James Monroe was president of the United States. Monroe, 6 feet tall, courtly, mild-mannered, fluent of speech, intelligent, but not brilliant, was the fifth president of the United States and the last in a dynasty of 3 presidents from Virginia (John Adams, the second president, was from Massachusetts). In President Monroe, the man and times “auspiciously met.” The times called for sober and wise administration, not showy leadership. Monroe, a link between 2 generations of time (the age of our Founders and the emerging age of nationalism) was experienced in political administration and was a “level-headed” executive.

2. Monroe’s first endeavor, after his inauguration, was to undertake a goodwill tour whisking him, among other places, deep into New England, which had been enemy territory during the election. He was able to cap the “Era of Good Feelings” in the political world by promoting nationalism — an idea that whatever was good for the country was good for everyone and everything else. The Era of Good Feelings, a period when political controversy receded to low ebb, followed the War of 1812.

3. The War of 1812, a war in which the United States fought Great Britain for the second time (our Second War for Independence), resulted in an indecisive victory for both countries — each returned conquered territory to the other by terms of the Treaty of Ghent (Belgium), signed December 24, 1814. Nevertheless, this war, and years following, consolidated the United States under its constitution and government. This was important for a country in which the Gospel, Priesthood, and Church of Jesus Christ were about to be restored for the benefit of mankind. Anytime previous to commencement of the Era of Good Feelings

would not have been propitious for the Restoration. The country, simply speaking, was not sufficiently stable.

4. For about 10 years following the war (1814-1824) projects were undertaken, tying the nation together as never before. As indicated, this was nationalism manifesting itself. Nationalism, perhaps, can best be discerned and understood in Henry Clay's American System. Henry Clay, a senator from Kentucky, proposed

a strong banking system and a protective tariff, behind which American manufacturing would flourish. Revenues gushing from the tariff would provide funds for roads and canals, especially in the burgeoning Ohio Valley. Through these new arteries of transportation would flow foodstuffs and raw materials from the South and West to the North and East. In exchange, a stream of manufactured goods would flow in the return direction, knitting the country together economically and politically (Kennedy, *The Brief American Pageant*, Sixth Edition, page 152).

5. The American system did not work quite like Clay and others had hoped, but projects indicated by it were undertaken and did, in fact, help tie the country together. Perhaps it would have worked more effectively had undercurrents of sectionalism not manifest themselves during years following the "Era of Good Feelings."

6. Sectionalism, "an exaggerated interest in a section of the country" (*Webster's Ninth New Collegiate Dictionary*), gradually undermined nationalism for approximately 35 years and helped bring on the American Civil War. Various developments indicated sectionalism working. These manifest themselves vigorously during the election of 1824. In this presidential election there was only 1 political party (the Democratic-Republican Party), so this was not an election featuring political parties. Rather it featured 5 major candidates, each candidate representing a particular geographical section of the country. Stoic John Quincy Adams from Massachusetts (son of John Adams, second president of the United States) represented New England. Politically powerful John C. Calhoun, from South Carolina, represented the South. Also, William Crawford of Georgia, an "ailing giant of a man," represented the South. Henry Clay,



“gamy and gallant Harry of the West” from Kentucky, represented the West. And Andrew Jackson from Tennessee, the “gutsy hero of New Orleans,” also represented the West. Jackson had achieved a smashing victory over Great Britain in the concluding battle during the War of 1812 — the Battle of New Orleans — and had become popular as a result.

7. In the election, Jackson won 99 electoral votes for a plurality, but had 32 votes less than a majority. The election, therefore, was decided in the House of Representatives. There, Adams won on the first ballot and served 4 years as president. Jackson was furious, claiming the election had been stolen from him and that he would have it in 1828. He got it, and served 2 terms for 8 years (1828-1836).

8. While all this was going on in the political world, Joseph Smith was growing into manhood in western New York. In 1824 (the election year just described), Joseph was 18 years old. By this time, he had experienced Moroni’s visits, had seen the plates, had attempted to take them from their resting place in a stone box, resulting in a stinging rebuke from Moroni. Moreover, he had returned to Hill Cumorah in September 1824 to be instructed by his angel-teacher. Three more years passed before the plates were entrusted to his care. This was in 1827, nearly 1 year before Andrew Jackson claimed the United States presidency.

9. While Joseph translated the *Book of Mormon*, received the Aaronic and Melchizedek Priesthoods, and organized the Church (1827-1830), Andrew Jackson campaigned, won the election of 1828, was inaugurated, and served the first 2 years of his presidency. Jackson came from ranks of the common people. In fact, the election, inauguration and administration of Andrew Jackson are associated with a new era in American history — an era marked by rise of the common man, rough and tumble election campaigns, the spoils system (“I helped you get elected to office, now you help me.”), frequent use of the presidential veto and, as previously indicated, intense sectional controversies involving states’ rights (the rights of states to supercede powers of the national government when their interests seemed to justify such action), and the concept of nullification (the right of states to nullify or void a national law when their interests seemed to be jeopardized).

10. States’ rights compounded difficult problems and intensified trying circumstances with which the Saints had to deal in western Missouri. In



the American frontier, with “democracy” given full rein and raw frontier “justice” beyond reach of Federal control, the Saints were big game in open season.

### The Second Decade (1830-1840)

11. Andrew Jackson, “tall, lean, with bushy, iron-gray hair brushed high above a prominent forehead, craggy eyebrows, and blue eyes” (Kennedy, *The Brief American Pageant*, Sixth Edition, page 164), was a “true son” of the American frontier. He was the first president born in a log cabin, and the first who was not a member of the Massachusetts or Virginia aristocracy. He was poorly educated, a reckless horseman, cock-fighter, and duelist. He was born March 15, 1767 in North Carolina, and fought as a boy-soldier during closing years of the American Revolutionary War. He studied law and was admitted to the North Carolina bar at age 20. He moved to Tennessee, served first as a congressman, then as a United States Senator, and finally was appointed a justice of the Tennessee Supreme Court. But he won fame as an Indian fighter and commander of United States troops at New Orleans.

12. Joseph Smith admired Andrew Jackson as President. He said of Jackson in 1836,

And while we behold the government of the United States gathering the Indians, and locating them upon lands to be their own, how sweet it is to think that they may one day be gathered by the Gospel. Our venerable President of these United States (Andrew Jackson) speaks of the Indians as follows: “The plan of removing the aboriginal people who yet remain within the settled portions of the United States (among whom were the Cherokee), to the country west of the Mississippi River, approaches its consummation . . .” (*History of the Church*, Volume II, page 358).

13. Unfortunately, Jackson’s “gathering the Indians” was done with muskets and bayonets, hardly Joseph’s way of gathering Jacob’s “seed.” Nevertheless, Joseph appreciated Jackson’s forthright, honest, outspoken way of expressing viewpoints in direct, common language — language understood by common men.



14. While Jackson served his first term as President, Joseph organized the Church in Fayette, New York (1830). From then until Jackson's second term expired (1836), Joseph and disciples moved to Kirtland, Ohio (1831), organized a School of the Prophets (1832-1833), sent out missionaries, constructed a temple (1832-1836), and received Priesthood keys from heavenly visitors (April 3, 1836).

15. Jackson's presidency and the rise of common people are associated with the spread of American democracy. Increasingly, common people were trusted to make wise decisions defining worthy destinies — destinies deserving Divine blessings. This is evident in an exceptionally liberal charter issued by Illinois to the Saints in 1840. Church historian, B. H. Roberts wrote that so extraordinary were powers granted to Latter-day Saints in the Nauvoo City charter that Illinois created a "city state" within the State. Roberts wrote that no powers claimed by Nauvoo were

accorded to ordinary city governments in Illinois or any other of the states of the American Union. . . . Nauvoo was not an ordinary municipality. . . . Joseph Smith had sought for extraordinary grants of power for the city of Nauvoo and had obtained them (*History of the Church*, Volume IV, page xxiii)

16. As Joseph and the Saints were exposed to frontier justice, they developed an active interest in the United States Constitution. In August and again in December 1833, Joseph received 2 revelations, parts of which deal with the Constitution of the United States (*Doctrine and Covenants* Sections 98 and 101). In Section 101, verses 79 and 80, we read that no man

should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

17. The wise men, of course, were our Founders. They were wise in compromising deep political feelings and sectional issues — feelings that nearly sundered the Convention. The shedding of blood by which this land

was redeemed, of course, was shed by all who fought in making and maintaining it as a land where men and women may exercise "moral agency," but also the blood of martyrs such as Hyrum, Joseph, and Abraham Lincoln. Joseph and Hyrum Smith represented the Lord's church. Lincoln represented the Lord's land, the land of Zion. All 3 represented the Lord in this last dispensation of time.

18. Following their expulsion from Missouri (1838-1839), Joseph and others journeyed to Washington, D.C., seeking constitutional rights and compensation for \$318,000 lost in stolen property, not recoverable. In the meantime, Martin Van Buren had followed Andrew Jackson into the Presidency.

19. Van Buren, physically small (short and slender), was no giant intellectually. Even though he had considerable legislative and administrative experience behind him, he was known among some as a "first-class second-rate man" (Kennedy, *The Brief American Pageant*, page 172). Joseph Smith described him as follows:

He is a small man, sandy complexion, and ordinary features, with frowning brow, and considerable body, but not well proportioned as to his arms and legs . . . and in fine, to come directly to the point, he is so much a fop or a fool (for he judged our cause before he knew it), we could find no place to put truth into him (Roberts, *Comprehensive History of the Church*, Volume 2, pages 38-39).

20. Van Buren had served honorably, even effectively, as Jackson's secretary of state. He had served well enough that Jackson chose him to be his successor. Van Buren, intimidated by and in awe of Jackson, promised to follow in his predecessor's footsteps insofar as that was possible. So Jackson "carefully rigged the nominating convention and rammed his favorite down the throats of the delegates" (Kennedy, *The Brief American Pageant*, page 172). Van Buren, a Democrat, was elected over his Whig opponent (General William Henry Harrison, hero of the Battle of Tippecanoe) by 170 electoral votes to 124. Hence, he was known as the "Little Magician."



21. During Van Buren's presidency, an economic depression, with international connections, played havoc with the United States. The depression's basic cause was wild speculation resulting from a desire to get rich quick. Speculators borrowed money from state banks (Jackson's "pet banks" where government money was kept), then invested this in various schemes and projects ranging from western land purchases to canal and railroad building. The slave market, also, offered opportunities to make "big" money. Buying and selling slaves was equivalent to buying and selling cattle today.

22. When real estate schemes, or investments in other endeavors, did not pay off, borrowers (speculators) went broke. Lenders (banks) went broke. Government money was lost. The economy tightened. Matters became worse when British banks, who had loaned money to United States banks to finance speculative borrowers, called in their loans, but went without because there was no money with which to pay them. Wheat crop failures deepened distress. Hungry mobsters in New York City stormed warehouses and broke open flour barrels. Trade diminished. Customs revenues dwindled to a "trickle."

Factories closed down, and thousands of militant unemployed workers milled city streets.

23. This depression was felt in Kirtland, Ohio to which the Saints had migrated. They gave all they had, and more, to build a temple there, but shortly after its dedication and acceptance by the Lord, results of the depression were felt keenly in Kirtland. Many Latter-day Saints had gone into debt for land purchases to resell at substantial profits. Warren Cowdery observed in the *Messenger and Advocate*

that not a few members were "guilty of wild speculation and visionary dreams of wealth and worldly grandeur, as if gold and silver were their gods, and houses, farms and merchandise their only bliss or their passport to it." In the fall of 1836, Heber C. Kimball returned from a mission and was amazed at the results of such speculation. He wrote, "When we left Kirtland a city lot was worth about \$150; but on our return, to our astonishment, the same lot was said to be worth from \$500 to \$1,000, according to location, and some men, who, when I left, could hardly get food



to eat, I found on my return to be men of supposed great wealth; in fact everything in the place seemed to be moving in great prosperity, and all seemed determined to become rich" (CES, *Church History in the Fulness of Times*, page 172).

24. Joseph and other leading brethren suffered as a result of these hard times. Church members expected Joseph, as God's prophet, to lead them into material prosperity. When that failed to materialize, they turned on him, threatening his life. He left, seeking refuge in western Missouri (1838).

25. Joseph's going west was a harbinger of later Latter-day Saint developments. From its inception, the Church moved west, except for the Missouri to Illinois period. It moved from New York to Ohio, from Ohio to Missouri, back to Illinois, then from Illinois to the Rocky Mountains. The Church was an American frontier church. It was born in the frontier. It grew and matured in the frontier. Now, in the absence of a geographical frontier, it is still a frontier church in terms of its beliefs and teachings — way out in front of other ecclesiastical organizations, on the fringe of territory not yet explored, so to speak.

26. Likewise, Joseph Smith was a frontiersman. He was born in the frontier (New England wilderness). He was raised in the frontier (western New York). He moved with the frontier from New York to Ohio, to Missouri, then back to western Illinois. Illinois was part of the frontier. It became a territory in 1809, the year in which Abraham Lincoln was born, and Joseph Smith was 4 years old. It became a state in 1818, 2 years before young Joseph experienced his First Vision. Joseph was not privileged to go west with the Saints when they settled valleys of the Rocky Mountains, though he knew they would go. Like Moses, he prepared them for Jordan's crossing (the Mississippi River) prior to entering their promised land (the Great Basin), but the river crossing and settling their promised land was left to another. Joshua led the Children of Israel through Jordan, and Brigham Young led the Saints over the Mississippi.

27. As the Saints moved west, they followed other Americans who also moved west. The American frontier advanced slowly westward — from the Piedmont into Trans-Appalachia, then across the Mississippi River to Oregon and California. The Rocky Mountains and Great Plains



were settled last by people continuing their westward migration, but also by those along the west coast who turned their faces east and returned to lands over which they, or their predecessors, had previously migrated in search of fertile soil, friendlier climate, gold, and silver. Some of these were Latter-day Saints who had either gone to California as members of the Mormon Battalion or had settled in California under the leadership of Samuel Brannan. But the point is, Latter-day Saint migration was very much a part of a larger migration of American people moving and settling under the notion of Manifest Destiny.

28. Manifest Destiny defined an upsurge of emotion and its resulting migration westward across North America. It was first mentioned in 1844 at the Democratic National Convention. It embodied the idea that the “Yankee Nation” would one day encompass all of North America and possibly South America as well. Joseph Smith got into the spirit of manifest destiny when he said in 1844,

When a neighboring realm petitions to join the Union . . . my voice would be, come — yea, come, Texas, come, Mexico, come, Canada, and come all the world, let us be brethren, let us be one great family, and let there be a universal peace (Roberts, *Comprehensive History of the Church*, Volume 2, page 207).

29. So the Saints went west with thousands of others — Gentiles to whom the land had been given during the “times of the Gentiles” (*Doctrine and Covenants* 45:25). But the Saints, “God’s people,” did something for the land that Gentiles could not do. Wherever they went and settled, the land was sanctified — From New England to California, and from Mexico to Canada. Joseph Smith had declared North America to be the land of Zion where the “mountain of the Lord (the New Jerusalem) should be . . .” (*History of the Church*, Volume VI, pages 318-319). This promised land, then, became a land of promise. From it Christ’s Gospel would go forth to the world, and the latter-day “gathering” would commence — a gathering to the Gospel and a gathering of both dead and living in temples of salvation. That is manifest destiny in its ultimate meaning.



## Conclusion

30. In our reading and studying secular and ecclesiastical history, traditionally, we tend to see both as separate parts not necessarily related to each other. In so doing, we commit a serious mistake. We must attempt to see history (all history) as a whole, just as we should attempt to see the Gospel. Ecclesiastical and secular histories are so intertwined, they naturally constitute a whole. Gospel principles and ordinances, too, constitute a whole, but usually they are neither taught nor perceived that way. But, that is God's perception. He sees and understands everything as a whole. Why should He not, if all things past, present and future are before Him (*Doctrine and Covenants* 38:2)?

31. Thus, to study Church history independently of national history constitutes a serious shortcoming. History, in fact, is played out on various stages — the international stage, the national stage and the ecclesiastical stage. And on each of these stages there is a multitude of sub-stages. History's dramas and stories are being acted out on all stages simultaneously. They are all interrelated. And the interrelationships are complex, contributing to the sum of the whole. Furthermore, all this acting is not left entirely to chance. The scenario may be compared to a large orchestra, needing a maestro to bring all instruments and parts together in a harmonious accomplishment. As a maestro is to an orchestra, so God is to world history. He orchestrates the outcome, allowing for exercise of individual agency, of course.

32. Thus, the Great Apostasy was followed by a European renaissance, resulting in exploration and colonization of Earth's landmasses. While this was going on, an ecclesiastical reformation developed. This set the stage for New England Congregationalism which embodied the seeds of democracy. The desire to exercise democracy, freely and unfettered, led to the American Revolution, a part of which was the Revolutionary War (the war ended, but the Revolution continues, just as the Restoration continues).

33. Another facet of the American Revolution was drafting and ratifying the United States Constitution (1788) with its Bill of Rights (1791). The First Amendment (in the Bill of Rights) guarantees freedom of religion. Thus, the stage was set for restoration of the Gospel, Priesthood, and Church. With state-endorsed churches, the Church of



Jesus Christ could not have been restored in any other country throughout the world. All developments in world history seem to show that the United States was prepared to be the Land of Promise, a Zion where God's work could be consummated prior to the grand finale.

34. We are blessed to live in this land. We are blessed to be members of Christ's church. We are blessed to participate in the Lord's work during this last dispensation of time, the Dispensation of the Fulness of Times.

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# THE ERIE CANAL

Alyn B. Andrus

Joseph Smith Academy Spring 2006

## The Canal

1. Early in American history, fur-bearing animals provided a wealth of furs harvested by fur trappers and Indians. These furs were transported over streams and lake waters to eastern ports and on to Europe. Later, this water-based commerce was enhanced, expanded, and extended by developing the Erie Canal with 3 laterals, the Champlain, Oswego, and Cayuga-Seneca Canals. The lateral canals connected to the Erie Canal.

2. The Erie Canal began or terminated at Albany, New York (along the Hudson River) and terminated or began at Buffalo, New York, along Lake Erie, 363 miles to the west. Initially, it was 4 feet deep and 40 feet wide (at that time, canal boats were 7 feet wide, 61 feet long, and would draw 3 and ½ feet of water). In the 1840's and 1850's, most of the Canal was enlarged to a width of 70 feet and a depth of 7 feet. In the early Twentieth Century, the Canal was enlarged again, this time to a width of 75 feet and a depth of 12 feet, capable of accommodating loaded barges weighing 2,200 tons. With this last enlargement, it was re-christened the New York State Barge Canal.

3. Initially, boats were pulled by horses or mules walking along paths on the Canal banks at about 1.5 miles per hour. During most of the Twentieth Century, boats were engine-powered.

4. The Canal was begun in 1817 and completed in 1825. Seven million dollars were appropriated by the New York state legislature for the canal's construction, but by 1825 when it was completed, it had cost \$10,200,000. This debt was soon paid, however, with income generated by use of the canal which amounted to about \$1,000,000 per year. After the debt was paid, accumulation of revenue was distributed to state banks in communities along the Canal with the understanding that it would be made available to borrowers for agricultural and business development.

5. Governor DeWitt Clinton provided leadership in marshaling public support and getting the Canal dug. His call to the New York public was to "make the desert bloom like the rose" (*Encyclopedia Americana*, 1985 Edition, Volume 10, page 549). As a result of Clinton's interest in and leadership with reference to the Canal, it has been called "Clinton's ditch." Clinton, in fact, rode the first boat (the *Seneca Chief*) to navigate the entire length of the Erie Canal in October 1825. As the boat passed by or through communities along its route, cannons were fired to announce the Canal's opening.



### The Locks

6. To accommodate a 566-foot drop in elevation, a system consisting of 83 locks was designed along the Canal. A lock is a specially designed, man-made water channel with downstream and upstream watertight gates. Suppose a boat is going downstream. It enters the lock. The upstream gate is closed. The downstream gate is opened. As water leaves the lock, the boat is lowered to the downstream level of water. If a boat is going upstream, the process is reversed.

7. The lock in Aqueduct Park, located west of Palmyra and north of New York Route 31 is Lock Number 29. Aqueduct Park commemorates Canal aqueducts, numbering 18 in all. The longest of these is 802 feet. The aqueduct rests on stone arches and carries the Canal over the Genesee River.

### Canal Commerce

8. Effect of the Erie Canal on growth of the Mid-West north of the Ohio River was “rivaled only by its effect on the growth of New York City” (*Encyclopedia Britannica*, 1988 Edition, Volume 4, page 542). Settlers streamed west, many of them via the Canal, settling Ohio, Indiana, and Illinois. Subsequently, farm produce including cheese, flour, pork, wheat, and whiskey were shipped east on the Canal. Lumber, potash, salt, and later petroleum products were shipped to eastern markets.

9. In 1826 canal-transported freight totaled 385,000 tons. By 1863 (Civil War times) freight had increased to 3,024,000 tons. From the Mid-Twentieth Century from 3 to 5 million tons of cargo annually have been transported on the Canal. As Canal commerce increased, shipping rates decreased. Before the Canal was constructed, freight costs were about \$100 per ton. By 1852, cargo could be shipped on the canal for \$3 per ton. In these terms, canal systems were the “superhighways” of the Nineteenth Century. They inspired and promoted internal development, primarily in Mid-America north of the Ohio River.

### The Canal and Latter-day Saints

10. With completion of the Erie Canal, a harbor where the Grand River empties into Lake Erie was improved and named Fairport Harbor. Fairport was only 12 miles northeast of Kirtland, Ohio, giving Kirtland access to a water passageway into eastern regions of the United States. This meant faster transportation for Saints migrating west from New York, and for Latter-day Saint missionaries going east. Also, canal travel was relatively cheap, costing 4 cents per mile, including meals, or 3 cents without meals. A canal vessel was called a Packet Boat.

11. In 1819, when the Erie Canal was under construction, Alvin Smith, the oldest boy of Joseph and Lucy Smith, worked on the Canal. The second payment



on the Smith farm in Manchester was coming due and Alvin sought work on construction of the Canal to earn money with which to make the payment. Of his experience, Lucy, his mother, wrote: "By my son's persevering industry, he was able to return to us after much labor Suffering and fatigue with the necessary amount of money for all except the last payment" (Walker, *United by Faith*, page 92). With regard to construction of the Canal in western New York, a historian has written that the Canal "furnished the most secure employment" during the economic depression year of 1819. A major section of the Canal was under construction "some distance east of Palmyra" where from 2,000 to 3,000 men and 700 horses were employed. Long hours of work, for some at least, could result in \$14 per month take-home pay (consult Walker, *United by Faith*, page 92).

12. During his work on the Canal, Alvin demonstrated his physical strength by breaking up a fight. Joseph Smith wrote in his journal, "While 2 Irishmen were fighting and one was about to gouge the other's eyes, Alvin took him by his collar and breeches and threw him over the ring which had been formed to witness the fight (Walker, *United by Faith*, page 92)."

13. Alvin, as indicated, earned sufficient money to meet the second payment on the Smith farm, but the third payment was not met and the family, eventually, lost the farm. Subsequently, they moved to Waterloo Township, 2 miles east of Waterloo Village. This was within the neighborhood of Fayette, New York.

14. The Smiths were driven Waterloo by religious persecution. Nevertheless, an Erie Canal lateral (the Cayuga-Seneca Canal) flowed invitingly close to the Smith home, making family travel and contact with canal travelers relatively easy.

15. In 1829, canal traveler named Solomon Chamberlain was traveling westward on the Erie Canal, going to Upper Canada. He felt prompted by the Spirit to stop in Palmyra. Here he learned of the "Gold Bible" in possession of the Smith family. He went to the Smith family home where he related a personal experience involving a heavenly vision. In 1816, much like young Joseph Smith, he had prayed for truth. A heavenly visitor had told Solomon that except for few people, "faith had gone from the earth," and "all Churches were corrupt." Nevertheless, the Lord "would soon raise up a Church, that would be after the apostolic order." In this church would be the same gifts, organization, and powers characteristic of Christ's church during the Meridian of time. Finally, Solomon would live to see the day when this church would be established and a day in which a book would come forth "like unto the Bible" by which people would be guided spiritually.

16. After hearing Solomon's story, the Smiths told him about the *Book of Mormon* then spent 2 days teaching him its doctrines. Solomon took "newly printed pages of the book with him," preaching as he went concerning



Mormonism. He was baptized into the Church and “remained a faithful member until his death in Utah years later” (Black, “I am Not any Longer to be Alone,” *Ensign*, January 1989).

17. A year after Solomon Chamberlain called at the Smith home, another Erie Canal traveler called there. In August 1830, Parley P. Pratt, a lay preacher, was traveling from Ohio to eastern New York with his wife. At Newark (6 miles east of Palmyra), he informed her that he had a strong impression to leave the boat. She agreed to go on without him. Accordingly, he “walked 10 miles into the country where he met a Baptist deacon” who told him of a strange book, purportedly written on plates of gold or brass by a branch of Israelites. This book had been discovered and translated by a young man named Smith who lived near Palmyra. The following morning, the deacon produced a copy of the book, and Pratt exclaimed, “. . . for the first time, my eyes beheld the *Book of Mormon* — that book of books . . . which was the principal means, in the hands of God, of directing the entire course of my future life” (Hinckley, “An Angel from on High,” *Ensign*, November 1979).

18. The Colesville (New York) Branch of the Church was the first group of Saints to use Erie Canal laterals and the Canal. In April 1831, under Bishop Newel Knight, Colesville Branch members followed the “Old State Road north of Binghamton to Ithaca, then went by boat up Cayuga Lake, down the Cayuga-Seneca Canal for 11 miles and on the Erie Canal for over 160 miles to Buffalo” (Kimball, “The First Road West: From New York to Kirtland, 1831,” *Ensign*, January 1979).

19. Other groups of Saints going west also used the Erie Canal. Two of these were led by Mother Lucy Smith and Thomas B. Marsh. These groups likely traveled east over Cayuga Lake, then north to the Erie Canal.

20. As indicated, Latter-day Saint missionaries going east used the Erie Canal. Oliver Cowdery journeyed east along the Canal in 1830, distributing copies of the *Book of Mormon* during a proselyting mission. During July 1836, Joseph Smith, Oliver Cowdery, Sidney Rigdon, and Hyrum Smith traveled the Erie Canal on their way to Salem, Massachusetts (*History of the Church*, Volume 2, page 463). If space and time would allow, many other instances of Latter-day Saint use the Canal could be given. The Erie Canal was useful, not only to the Nation, but to the Church as well. It figured importantly into the Restoration.

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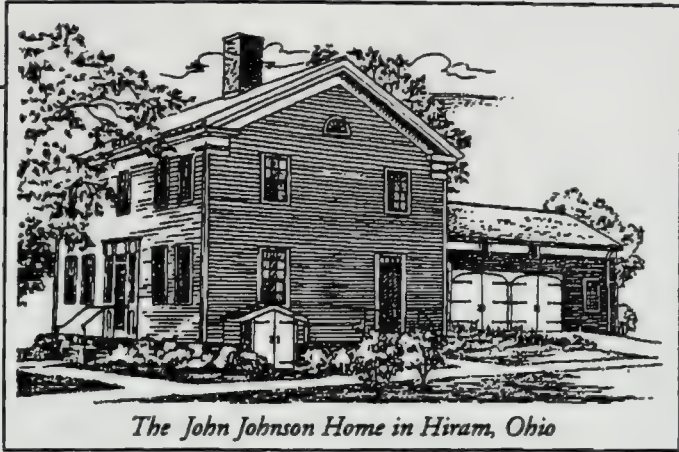
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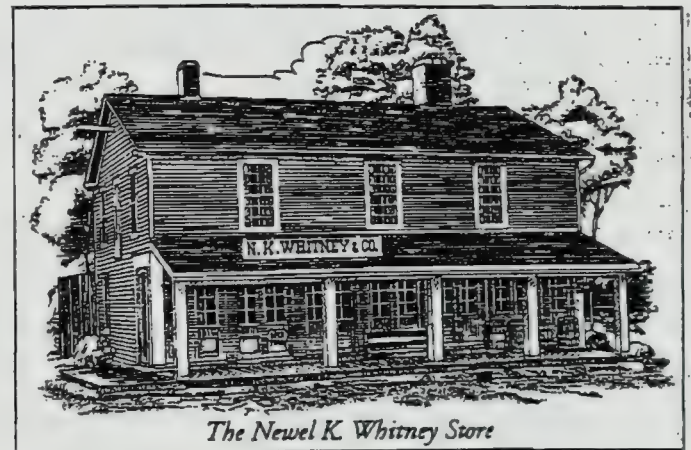
## Hiram and Kirtland: A Pentecostal Season

### Great Spiritual Manifestations



**John Johnson Farmhouse**  
**New Translation of the Bible**  
*The Father and the Son*  
*Holy Angels; the Sanctified*

**Newel K. Whitney Store**  
**School of the Prophets**  
*The Father and the Son*



**Kirtland Temple**  
**Periods of anointing**  
**Dedication ceremonies**  
*The Father and the Son*  
*Jesus Christ*  
*Adam, Abraham, Moses*  
*Elias, Elijah*  
*Peter, John the Beloved*  
*Angels, Horsemen of Israel*  
*Chariots of Israel*



## **Revelations Received in the John Johnson Farmhouse**

### **Section**

- 1 The Lord's preface; the voice of warning to the world.
- 65 The destiny and purpose of the Kingdom of God.
- 67 Testify that the revelations are true. Faithful elders shall see God.
- 68 Scripture is the will, mind, word, voice, and power of God.  
Parents are commanded to teach their children.
- 69 The importance of history for the rising generation.
- 71 The importance of proclaiming the gospel.
- 73 Joseph Smith's New Translation of the Bible is to be continued until finished.
- 74 Little children are holy and sanctified through the Atonement.
- 76 The Vision," premortal life, hell, outer darkness, three kingdoms of glory.
- 77 Questions and answers on the Book of Revelation.
- 78 United Order is established to be equal in obtaining heavenly things.
- 79 The Comforter will teach us.
- 80 It matters not where you serve, just declare the truth of the gospel.
- 81 The keys of the kingdom always belong to the First Presidency.
- 99 Whoever receives the Lord's servants receives Him.
- 132 (partial) Celestial marriage; plural marriage; godhood; eternal increase.
- 133 Appendix to the Book of Commandments; signs of the times; Millennial era.

## **Revelations Received in the Newel K. Whitney Store**

### **Section**

- 78 The saints should organize and establish a storehouse. Adam serves under Christ.
- 84 New Jerusalem to be built in Missouri. A revelation on priesthood.
- 85 Inheritances are to be received through consecration.
- 86 The meaning of the parable of the wheat and the tares.
- 87 Revelation and prophecy on war.
- 88 The "olive leaf . . . the Lord's message of peace to us."
- 89 The Lord's law of health.
- 90 The keys of the kingdom are committed to Joseph Smith.
- 91 The Apocrypha contains many interpolations that are not true.
- 92 A commandment given to Frederick Granger Williams.
- 93 We may receive of a fullness by going from grace to grace.
- 94 A commandment to build a printing house in Kirtland.
- 95 Purposes for the use of the Kirtland Temple.
- 96 The bishop is to divide the inheritances for the saints.
- 97 The affairs of the saints in Zion, Jackson County, Missouri.
- 98 This revelation came in consequence of the persecution of the saints in Missouri.
- 101 Missouri saints are chastened because of their transgressions.

## **Revelations Received in the Kirtland Temple**

### **Section**

- 109 Dedicatory prayer of the Kirtland Temple.
- 110 Christ and three divine messengers bestow keys upon Joseph and Oliver.
- 111 Responsibilities of the Quorum of the Twelve.
- 137 Joseph sees his parents and brother Alvin in the Celestial Kingdom.



# Mark Twain in Missouri Field Study

## Bus List

October 22, 2005

Bus 1

Last Name	First Name
Rust	Brother
Rust	Sister
Ivie	Brother
Ivie	Sister
Andrus	Brother
Andrus	Sister
Jensen	Brother
Jensen	Sister
Alley	Liz
Ashton	Anna
Ashton	Molly
Bingham	Allison
Bingham	Karen
Bingham	Vicki
Camp	Jill
Christensen	Ashley
Christiansen	Julie
Davenport	Joel
Dransfield	Christie
Ferguson	M.C.
Gray	Sterling
Greer	Matthew
Griggs	Stephanie
Groesbeck	Paul
Heavilon	Alisha
Hicks	Ben
Hicks	Kari
Hughes	Lauren
Jackson	Kelsi
Jensen	Tori
Johnson	Lindsay
Klein	Alicia
Klein	Chelsie
Larsen	Douglas
LeFevre	Marc
Mackley	Mandy
Nicholson	Nell
Palmer	Cheryl
Peterson	Trevor
Robinson	Kate
Roundy	Blair
Stevenson	Jared
Swift	Genevieve
Trujillo	Angie
Williams	Ashley
Williams	Jenny
Wilson	Devan
Zimmerman	Emily

Bus 2

Last Name	First Name
Hanks	Brother
Hanks	Sister
Huff	Brother
Huff	Sister
Winters	Brother
Kaaiakamanu	Brother
Kaaiakamanu	Sister
Mortensen	Sister
Bailey	Rick
Bast	Andrea
Bench	Colby
Burnett	Polly
Burrup	Janae
Dickson	Christine
Dorough	Rex
Erickson	Cami
Frish	Abbie
Gale	Heather
Gardner	Jason
Gush	Katy
Hansen	Jameson
Hendrickson	Brittany
Henrie	Dani
Huber	Jared
Jensen	Kristin
Jensen	Laura
Johnson	Kyle
Kittleson	Rebecca
Lee	Sadie
Liddiard	Delaney
Mathews	Laura
Munk	Whitney
Ramsey	Sierra
Reidhead	Katie
Robinson	Matt
Rogers	Megan
Rogers	Natalie
Shirley	Jessica
Sperry	Diane
Stewart	Drew
Stratton	Zach
Thompson	Ryan
Topham	Trina
Townsley	Adam
Turner	Emily
Wade	Michael
Wittwer	Josh
Workman	Zachery

Bus 3

Last Name	First Name
Christian	Brother
Christian	Sister
Smith	Brother
Smith	Sister
Chritchfield	Brother
Chritchfield	Sister
Adam	Angela
Bast	Lauren
Beck	Whitney
Blairdell	Susan
Briggs	Matthew
Briggs	Rachelle
Brimhall	Brindee
Brinton	Christian
Buell	Nikki
Carpenter	Camette
Davenport	Rebecca
Davies	Erin
Decker	Kayli
Erekson	Stephanie
Foell	Halie
Gregory	Stacy
Hinckley	Joseph
Hlnman	Lindsay
Hobbins	Brianna
Holland	Courtney
Hutchens	Kaylene
Jensen	Brant
Joner	Michelle
Knudson	Meagan
Lee	Tiffany
Miller	Lauran
Newbold	Stephanie
Olson	Chelsea
Owens	Celeste
Phipps	Aaron
Proudfit	Jim
Rowbury	Nathan
Runyan	Megan
Sanderson	Emily
St. Jeor	Rachelle
Van der Horst	Amy
Walker	Spencer
Waisura	Mike
Washburn	Jessica
Wight	Kelly
Winegar	Melinda



# MARK TWAIN, HANNIBAL, MORMONS AND SALT RIVER, QUINCY

This field study relates, primarily, to Samuel Clemens (Mark Twain) and Hannibal, Missouri. Because Clemens was born in Florida, Missouri, the field study involves a visit to that place as well. Also, Mormon families who settled along the Salt River at Florida provided a rest stop for other Mormons going to and coming from western Missouri. Finally, a visit to Quincy's city park will provide interesting historical information.



## MARK TWAIN

Samuel Clemens is known as Mark Twain. Fame as an author and a humorist is so remarkable that his strength of character is seldom remembered. The truth is that the grand impulse behind all of that humor and the splendor of *The Adventures of Huckleberry Finn* is that which radiates from Mark Twain's heart. He used a slave from his uncle's farm in Florida, Missouri as model for Jim, but it was Twain who first recognized the greatness of Jim's personality and set it down for all of us to admire.

His personality and strength of character reach out to us from the past.

He dearly loved and was devoted to his wife, their son, and three daughters, a love that directed his actions for over fifty years from 1867 until his death in 1910.

His usual generosity is revealed in his treatment of others. Several years before Twain's publishing company failed, the company issued the multi-volume *Personal Memoirs of General Ulysses S. Grant*. When Grant became ill and in need of money, Twain saw to it that Grant received a higher royalty than agreed upon and higher than was then normal. The books were a success and Twain paid Grant's widow an additional check of \$250,000, believed the highest single such check paid in the nineteenth century.

After the publishing company of which he was a partner failed, Twain went back on the lecture circuit, something he had come to dislike enormously and had promised himself, for his family's sake, that he would never do again. Though not obligated to pay all the debts (some belonged to his partner), Twain's lectures allowed him personally to see that all creditors were paid in full.



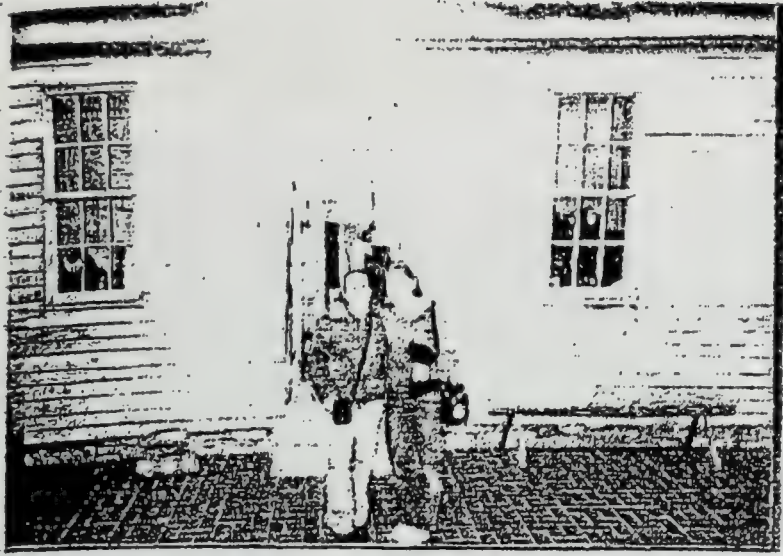
Samuel Langhorne Clemens 1880 and 1900

## Florida, Missouri

With only a handful of people today, Florida is said to be the smallest city in the U.S.A. Samuel Langhorne Clemens (Mark Twain) was born here 30 Nov. 1835 in a small, two-room cabin. Eight people lived in the cabin which is today preserved inside a modern museum. Twain wrote in his autobiography, "Recently someone in Missouri sent me a picture of the house I was born in. Heretofore I have always stated it was a palace, but I shall be more guarded now."

Of the town, later used as a model for an Alabama town in *Huckleberry Finn*, he says in his autobiography:





Samuel Langhorne Clemens' Birthplace

I suppose Florida had less than three hundred inhabitants. It had two streets, each a couple of hundred yards long; the rest of the avenues were mere lanes, with rail fences and cornfields on either side. Both streets and the lanes were paved with the same material; tough black mud in wet times, deep dust in dry. Most of the houses were of logs, all of them, indeed, except three or four; these later were frame ones. There were none of brick, and none of stone. There was a log church, with a puncheon floor and slab benches. A puncheon floor is made of logs whose upper surfaces have been chipped flat with the adz. There were two stores in the village. My uncle, John A. Quarles, was proprietor of one of them. It was a very small establishment, with a few rolls of bit calicos on half a dozen shelves; a few barrels of salt mackerel, coffee, and New Orleans sugar behind the counter; stacks of brooms, shovels, axes, hoes, rakes and such things here and there; a lot of cheap hats, bonnets, and tin ware strung on strings and suspended from the walls; and at the other end of the room was another counter with bags of shot on it, a cheese or two, and a few pigs of lead, and behind it a barrel or two of New Orleans molasses and native corn whiskey on tap. If a boy bought five or ten cents' worth of anything, he was entitled to half a handful of sugar from the barrel; if a woman bought a few yards of calico she was entitled to a spool of thread in addition to the usual gratis trimmin's; if a man bought a rifle he was at liberty to draw a swallow as big a drink of whiskey as he wanted.

Everything was cheap: apples, peaches, sweet potatoes, Irish potatoes, and corn, ten cents a bushel; chickens, ten cents apiece; butter, six cents a pound; eggs, three cents a dozen; coffee and sugar, five cents a pound; whiskey, ten cents a gallon.



#### Hannibal

In 1839 John Clemens, Sam's father, realized that his financial opportunities were limited in Florida and moved the family to Hannibal, a port city on the Mississippi, which had a population of well over 1,000, ten times the size of Florida. He hoped he could make a living as a lawyer; however, his dreams never materialized; he died nearly bankrupt in 1847.

Mark Twain immortalized Florida and Hannibal in his two novels, *Tom Sawyer* and *Huckleberry Finn*. *Tom Sawyer* essentially recounts Samuel Clemens' boyhood in Hannibal. Most of the incidents in the novel really took place in Sam's Hannibal during the 1840's; nearly every locale in the novel was a real Hannibal place. The novel is episodic, a series of events only related chronologically. Twain only slightly disguised people in the Clemens family or other people in Hannibal as characters in the book:

**Tom** disguised as **Sam Clemens** himself, plus other boyhood friends in a composite character;  
**Aunt Polly** as **Jane Clemens**, Sam's mother (This old lady was a young forty, and known for her wit.);  
**Sid** as **Henry**, Sam's younger brother (Twain said, Henry was Sid, but Sid was not Henry.);  
**Cousin Mary** from **Pamela**, Sam's older sister;  
**Becky** was **Laura Hawkins**;



Huck disguised as Tom Blankenship, son of drunken, lay-about parents, and Sam's admired but forbidden friend;

Huck's Pap as Jimmy Finn, the semi-official town drunkard;

Muff Potter was Bence Blankenship, Tom Blankenship's older brother;

Widow Douglas as the Widow Holliday (a poor widow who had received threats of sexual abuse).

keep others from such a tragedy, put up an iron, padlocked door on the cave. By the time Tom learns of the door and blurts out in horror that Injun Joe is hiding in the cave, the murderer has died of thirst.



Student in Mark Twain's Cave

### Mark Twain's Boyhood Home and Museum Annex

The home is beautifully and faithfully restored to represent the period. Sam lived there with his family. The tour of the home and museum begins in the annex. You will see an interesting photo display of the people Twain used as models for many of his characters.



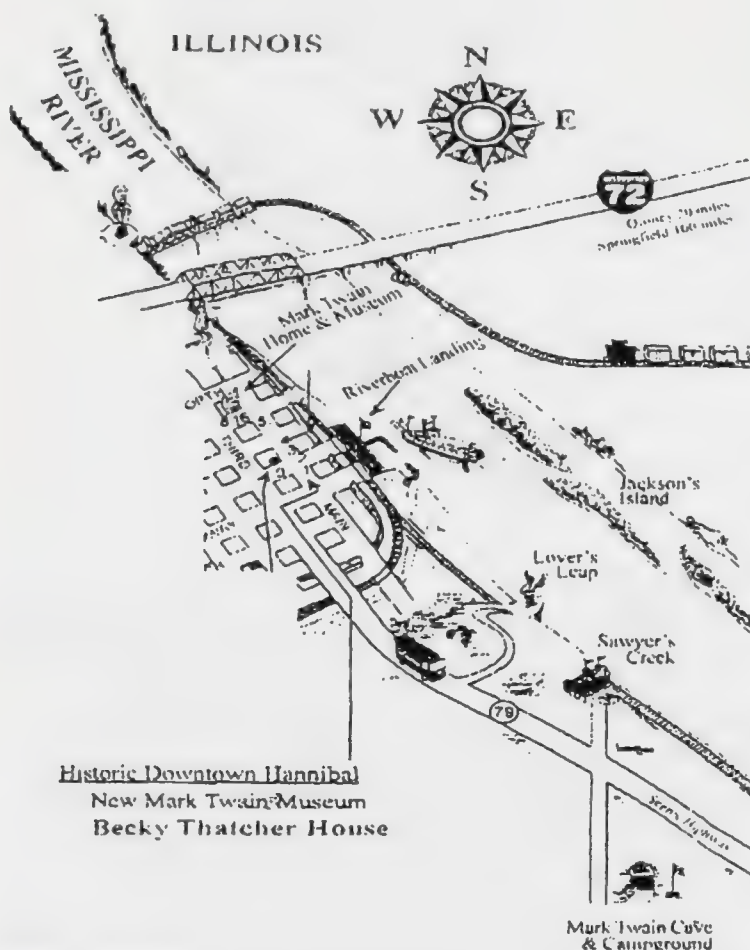
Tom Sawyer's Fence

### John Marshall Clemens' Law Office

Twain's father practiced law here. The courtroom was used as the setting for the Muff Potter trial in *Tom Sawyer*.

### Grant's Drug Store/Philaster House

Because Sam's father had to sell their home, the family lived on the upper level of this structure in 1846-47. His father died here in 1847.



Historic Downtown Hannibal: 1. New Mark Twain Museum 2. Main Street Dinner Theater 3. Optical Museum/Light Show 4. Hannibal Trolley Depot 5. Tom Sawyer Dioramas 6. Becky Thatcher House 7. Haunted House Wax Museum

### Mark Twain Cave

The cave is real enough, and in Sam's boyhood, the townspeople entered it freely. In *Tom Sawyer*, Tom and his childhood sweetheart, Becky Thatcher, go into the cave as part of a Sunday School picnic party, become separated from the group, and get lost. The cave was not lighted; and it is vast. [We will see only a small part of it on our tour.] After three days and nights in the cave, Tom heroically finds a new way out, pulls Becky to freedom, and gets her home. Before this happy ending, Tom's terror has been increased by discovering that the murderer Injun Joe is hiding out in the cave. Tom and Becky are ill for some days after their ordeal. While they lie in bed recuperating, the town fathers, to



## The New Mark Twain Museum

This is on Main Street and has a good exhibit of Twain-related paintings by Norman Rockwell, one of America's most successful artists.



Norman Rockwell's Collection in the New Mark Twain Museum

## Cardiff Hill

Many of the episodes in Tom Sawyer take place at this lonely place which is heavily forested. This hill, which was really Holiday Hill, was a wild place but has unfortunately been developed; however, there is a statue of Tom and Huck at the bottom of it, and you can climb to the top and visit the lighthouse and the statue of Mark Twain.

## Becky Thatcher Home

Becky, actually Laura Hawkins, lived at 211 Hill Street. The home is restored and open to the public.

## The Unsinkable Molly Brown

The heroine of this musical lived in Hannibal. Her Irish immigrant father's cabin is restored and is just a few blocks from downtown, Highway 36 and Denkler Alley. There is an admission charge.

## Points to Ponder:

1. Why is it important that Mark Twain got the material for *Tom Sawyer* and *The Adventures of Huckleberry Finn* from American life along the Mississippi River Valley?
2. What specifically did Mark Twain use from life along the Mississippi in these two books?
3. How did Sam Clemens come to call himself Mark Twain?
4. Who were other literary acquaintances who possibly influenced Mark Twain's literature?
5. Why did Mark Twain's attitudes later in his life become bitter and sarcastic and his mood become dark?

6. What one thing makes Mark Twain's writings unique?

## Bibliography:

1. Mark Twain, *Life on the Mississippi*.
2. Mark Twain, *Roughing It*.
3. Mark Twain's *The Autobiography of Mark Twain*, Edited by Charles Neider.

## LDS HISTORY

Much of the following history about the Mormons in Monroe County, Missouri is taken from Len Evans, *The Ivie Chronology, History of an American Migration, 1800-1900*, copyright 1999.

## Salt River Settlement, (Florida, Missouri)

The Salt River Settlement was sometimes referred to as the Allred or Ivie Settlement. The Allred/Ivie settlement was on the major east-west road through northern Missouri. As the Church grew, missionaries and LDS settlers traveled along the east/west roads to get to Jackson County, Missouri. It is not surprising that Mormon missionaries soon found the Allred and Ivie families. Reddick N. Allred related in his diary the following:

My Parents were members of a school of Presbyterians and brought up their children to reverence a God and were very exemplary in their lives, so that when a new religion was introduced they naturally looked at it with suspicion, having been taught that Prophets and Apostles were no longer needed....

In 1831 two men preached in our settlement saying a new Prophet had organized a new church and introduced a new gospel or rather the old come again. His name (the new prophet's name) was Joseph Smith. Their names (the two men who preached) were Hyrum Smith, brother of the Prophet, and John Murdock....

On August 14, 1831, the future apostle, William E. McLellin, stopped at the Ivie settlement on his way to Independence. McLellin, recently widowed and grieving, went to Independence to be with the Saints. He had experienced a spiritually-moving conversion by Harvey Whitlock and David Whitmer, of which he wrote:

Mr. Whitlock gave some particulars respecting the book (Book of Mormon) and some reasons why he believed it to be a divine revelation. Spoke...



the Signs of the times then he expounded the gospel the plainest I thot I had ever heard in my life, which astonished me. D. Whitmer then arose and bore testimony to have seen an Holy Angel who had made known the truth of this record to him." Writing of Whitlock's declaration, McLellin said, "I never heard such preaching in all my life. The glory of God seemed to encircle the man and the wisdom of god to be displayed."

While at the Ivie settlement, McLellin was "badgeared by Mrs. Ive to sell her his own treasured copy of the *Book of Mormon*." He did and continued his journey to Independence.

Frequently, as missionaries stopped at the Allred/Ivie settlements, they were ill and were cared for by the women of these families. John Murdock spent a week, sick, at the Ivie's. McLellin, too, spent time with the Allreds while ill. He wrote that he was "as sick as he had ever been in his life." His bowels were "much affected," and vomiting was frequent. These missionary visits likely were not "unadulterated bliss for the women who had to care for and clean up after these itinerate invalids, and endure two and three hour long sermons as well."

### Rendezvous of Zion's Camp

During May and June of 1834, more that 200 men organized themselves into what was called Zion's Camp. They marched the thousand miles from Kirtland, Ohio, and other areas toward Jackson County, Missouri. The main body under the command of Joseph Smith left from Kirtland. Hyrum Smith and Lyman Wight were sent to Michigan to recruit more volunteers.

These two groups joined together (June 5-10) at the Salt River Settlement. Ten men from the Settlement also joined them. Now they were in full force, about 200 men, women and children. They camped "in a piece of woods by a spring of water and prepared for the Sabbath. ..." The expedition also received publicity in the local press. Shortly after it crossed the Mississippi a *Salt River Journal* reporter wrote about the event, calling attention to the large number of supply wagons and the almost total absence of women and children. In the *Journal* it was noted that Zion's Camp was no ordinary group of settlers: 'They were with few exceptions, well provided with fire arms and accouterments of war.' As to their mission, it was observed that 'they have their rights and privileges, and

whilst they desire to exercise these, we cannot desire to see them disturbed, on the contrary, we wish them success in resisting every lawless (invasion) of their rights.' The article closed with a statement that the Saints should be admired for their courage, for the government machinery, which would ordinarily have protected the Saints' freedom, had not done so; the Mormons had no alternative but to do what was necessary to protect themselves. Of the non-Mormon citizens of Jackson County who had harassed the Saints, the *Journal* writer declared that it was 'doubtful whether in this contest they have the sympathies or even the respect of a large portion of the state'. . . .

"On Sunday, June 8, Joseph held the usual church services. That afternoon the men were ordered to wash their clothes, bake bread, and write letters to their families. ..." (*The Ivie Chronology*)

During the next several days members of the expedition relaxed and "reorganized." "The men repaired their weapons in a shop in the Allred settlement. On June 10 Joseph completely reorganized the expedition into companies. .... The camp elected the prophet once more as the commander-in-chief, his brother, Hyrum, became the captain of his personal bodyguard, and until the conclusion of the expedition members of this guard were always at Joseph's side to protect him. George A. Smith [Joseph's 16 - year old cousin] was named the Prophet's armor-bearer. As such he had exclusive control over Joseph's weapons, taking care that they were always loaded and in order.

"During the five-day encampment at Salt River, Levi Hancock, having already demonstrated his skill by making a fife fashioned from an elegantly decorated flagstaff, also procured a square piece of white clothe and tipped it with red paint and hung it as a flag. After the march had resumed, Hancock further decorated this flag by painting on it an eagle and with the word 'Peace' in big letters. Hancock wrote in his diary that the flag aroused great interest among the settlers who saw it. 'When we passed settlements many would come and exclaim 'peace' and walk off until we came to the Western part of the state where they were bitter enough.'" (*The Ivie Chronology*)

While bivouacked at the Allred settlement, the leaders ordered the expedition's first real military exercise.



# Mark Twain Quotes

## Good Books

"The man who does not read good books has no advantage over the man who can't read them" International Dictionary of Thoughts, Chicago, J. G. Ferguson Publishing, 1969.

## Compliments

"A good compliment can carry me for two months."

## Long speeches

"Some years ago in Hartford, Connecticut, we all went to church one hot, sweltering night to hear the annual report of Mr. Hawley, a city missionary who went around finding people who needed help and didn't want to ask for it. He told of life in cellars, where poverty resided; he gave instances of heroism and devotion of the poor. **'When a man with millions gives,' he said, 'we talk a lot about it and praise him. It's praise in the wrong place, for it's the widow's mite that is significant.'**

"Well, Hawley really got me excited. I could hardly wait for him to get through. I had \$400 in my pocket. I wanted to give that and borrow more to give. You could see money in every eye. But instead of passing the plate to collect money then, he kept on talking and talking, and as he talked it grew hotter and hotter, and we grew sleepier and sleepier. My enthusiasm went down, down, down--\$100 at a time until finally when the collection plate did come around, I stole ten cents out of it."

## God's Creation

"God has put something noble and good into every heart which His hand created."

## Modern Tom Sawyer

Jason Cruse was selected as Tom in the Hannibal, Missouri, annual Tom Sawyer and Becky Thatcher contest. He will dress as Mark Twain's famous character in parades and special events all year long.

Selected because of his knowledge of the history of the area, his knowledge of the town's famous author, Jason will serve as Hannibal's honorary host for parades and festivals held both in town and in surrounding areas.

Jason is the deacons quorum president in the Hannibal Branch of the Nauvoo Illinois Stake. He is a Life Scout completing his service project prior to receiving his Eagle.

## Do What Is Right

"Always do right. This will gratify some people, and astonish the rest."

## Womanhood

Mark Twain's Adam said of his Eve, "I say of her, wherever she was, there was Paradise."



## Mark Twain on the Mormons

### Mark Twain's Visit to Salt Lake City (Holland 81-88)

Sam's first experience with "the Western 'peculiar institution'" was when their driver stopped to change horses just outside Salt Lake City and the passengers took supper with a Mormon "Destroying Angel." Sam had heard blood-curdling tales about these mysterious sentinels supposedly "set apart" by their church leaders "to conduct the permanent disappearances of obnoxious citizens" and he had his shudder ready as he entered the little house.

"But alas for all our romances, he saw nothing but a loud, profane, offensive old blackguard. He was murderous enough, possibly, to fill the bill of a Destroyer, but would you have any kind of an Angel devoid of dignity? Could you abide an Angel in an unclean shirt and no suspenders? Could you respect an Angel with a horse-laugh and a swagger like a buccaneer?"

Sam also noted at least one true gentleman at the station—the son of a high official in the church—and more wives than there seemed to be husbands. Riding on into town he was fascinated with the city and its saints, a veritable fairyland full of "enchantment, goblins, and mystery."

Immediately Sam was impressed with the conditions he found there. The town's only physician, he said, was being regularly arrested under the vagrancy laws for having "no visible means of support," and the only tippling being done (and that privately) was of some innocuous first cousin to alcohol called "valley tan". No loafers or drunkards or boisterous street people, plenty of workshops, streams and orchards, plus the "ceaseless clink of hammers" in the background. The desert was, as any one of the Saints would tell you, "blossoming as the rose" and Sam thought the Mormon crest of a golden beehive with all the bees at work was a simple, unostentatious one and "fitted like a glove."

### Impression of Brigham Young (Holland 81-88)

The brothers (Orion and Sam Clemens) were anxious to pay a state visit to the king, so the proper contacts were made and the Clemens entourage was ushered in to "The Presence." Sam found Brigham Young to be "a quiet, kindly, easy-mannered" man who seemed both dignified and self-possessed. There was, he thought, "a gentle craft" in Young's eye but he decided without much hesitation that it probably belonged there. The small group of present and future politicians talked of Utah, Nevada, and the Indians but Sam kept jabbing about Young's highhanded attitude toward Congress. Polygamy had become a national issue and the Morrill Bill was at that very moment before Congress in an attempt to extinguish that practice in U.S. territories. Furthermore, Young was still fresh from his victorious stand against James Buchanan's federal troops in the abortive "Utah War" of 1857, and Sam wanted to "draw him out" on these little despotisms.

"I thought some of the things I said were rather fine. But he merely looked around at me, at distant intervals, something as I have seen a benignant old cat look around to see which kitten was meddling with her tail. By and by I subsided into an indignant silence, and so sat until the end, hot and flushed, and execrating him in my heart for an ignorant savage. But he was calm. His conversation with those gentlemen flowed on as sweetly and peacefully and



musically as any summer brook. When the audience was ended and we were retiring from the presence, he put his hand on my head, beamed on me in an admiring way and said to my brother: "Ah—your child, I presume? Boy or girl?"

For one who could never stand to be the butt end of any joke, the gentle and approving tone of the passage is probably the closest Mark Twain would ever come to giving a brotherly compliment on one-upmanship.

### **Polygamy** (Holland 81-88)

There were other things he admired about Brigham and the way he seemed to master every situation, but he was certain that polygamy would poison any feeling he had for the old patriarch. With self-confessed "sufficiency of youth," Sam was feverish to plunge into that matter and achieve there a great religious reform. That was before he saw the Mormon women.

"Then I was touched.. My heart was wiser than my head. It warmed toward these poor, ungainly and pathetically 'homely' creatures, and as I turned to hide the generous moisture in my eyes, I said, "No—the man that marries one of them has done an act of Christian charity which entitles him to the kindly applause of mankind, not their harsh censure—and the man that marries sixty of them has done a deed of open-handed generosity so sublime that the nations should stand uncovered in his presence and worship in silence."

### **Wives, Children and Beds** (Holland 81-88)

By the time Sam wrote of his western experience and published them in that piece of "variegated vagabondizing", Roughing It, he had incorporated a story of Artemus Ward's about the Mormon comedy of communal living. In it Brigham laments over the agonies of appeasement when one had wives by the number—literally—and children by the score. One breast-pin for one wife would cost \$2,500 before all were satisfied, and a child's tin whistle would do more damage than Joshua's trumpets until every youngster had finally been appeased. Worst of all was the struggle to sleep in a bed that had to be ninety-six feet wide in order to accommodate seventy-two wives. And it was dangerous.

"They would all draw in their breath at once, and you could actually see the walls of the house suck in—and then they would all exhale their breath at once, and you could see the walls swell out, and strain, and hear the rafters crack, and the shingles grind together . . . Take my word for it, said Brigham, ten or eleven wives is all you need—never go over it."

### **Book of Mormon** (Holland 81-88)

The "Mormon Bible" Twain considered a mongrel ("half modern glibness and half ancient simplicity") proclaiming a prosy detail of imaginary history which might have been encompassed in a pamphlet if all the "And it came to pass" clauses had been excised. Beginning with the title page to the Book of Mormon, he satirized from the start.

"The Book of Mormon: an account written by the hand of Mormon, upon Plates taken from the Plates of Nephi. Wherefore it is an abridgement of the



record of the people of Nephi, and also of the Lamanites; written . . . and sealed up; and hid up unto the Lord, that they might not be destroyed. . . .”

“Hid up’ is good. And so is ‘wherefore,’” Clemens reasoned.

### **Witnesses** (Holland 81-88)

The declaration of the Three and Eight Witnesses who testified of having seen the plates delivered by an angel had him reeling on the brink of belief. “I am very far on the road to conviction, no matter whether I ever heard of [those witnesses] before or not, and even if I do not know the name of the angel, or his nationality either.” It seemed particularly reassuring to Sam that half of the Eight Witnesses were of one family; he was certain he could not be more satisfied if the entire Whitmer family had testified.

### **Book of Mormon and Polygamy** (Holland 81-88)

Twain then played with the history recorded in the opening chapters of the book which describe an exodus from Jerusalem to the Americas about 600 B.C. Seizing upon a passage condemning whoredoms and sexual license, (“David and Solomon truly had many wives and concubines which thing was abominable before me. . . .Wherefore, I the Lord God, will not suffer that this people shall do like unto them of old.”) Sam assumed that, contrary to counsel, Brigham had decided to “suffer” it. Although Twain does not include an exception to the rule given a few verses later, he was reading carefully enough to pick out another verse, indicating the despised “Lamanites” were more righteous than the “Nephites” because they had not forgotten the commandment “that they should have, save it were one wife; and concubines they should have none.”

### **The Book of Ether** (Holland 81-88)

From that point on Twain’s reading in the Book of Mormon became a glimpse and glance, perhaps reading under the direction of some zealous missionary who was anxious to point out the most distinctive portions. He skipped well into the latter portion of the document to read of the resurrected Christ’s appearance on the western hemisphere and from a segment entitled “The Book of Ether” which he thought to dreary that it was indeed, like the whole Mormon Bible, “chloroform in print.”

### **The Savior’s Visit** (Holland 81-88)

There does, however, seem to be one moment of genuine appreciation upon reading “one of the tenderest episodes in the life of our Saviour than other eyes seem to have been aware of..” The passage attracting him was from the Book of 3 Nephi.

“And it came to pass that Jesus spake unto them, and bade them arise. And they arose from the earth, and He said unto them, Blessed are ye because of your faith. And now behold, My joy is full. And when He had said these words, He wept, and the multitude bear record of it, and He took their little children, one by one, and blessed them, and prayed unto them, Behold your little ones. And as they looked to behold, they cast their eyes toward heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were, in the midst of fire, and they came down and encircled those little ones about, and they



were encircled about with fire; and the angels did minister unto them, and the multitude did see and hear and bear record; and they know that their record is true, for they all of them did see and hear, every man for himself; and they were in number about two thousand and five hundred souls; and they did consist of men, women, and children.”

Of course Twain humorously undercuts the “tender episode” by satirizing the last line (“what else would they be likely to consist of?”) but it is his only comment on the piece. He could be cruel in his consideration of children but his best work was always about them and he could idealize them almost beyond credibility (e.g. Joan of Arc). What is most significant about the Book of Mormon passage is the fact that when Twain began composing Roughing It in the spring of 1870, his new bride had just conceived their first and frailest child, Langdon, and one month after it was published in February, 1872, his crème de la crème Susan Olivia Clemens, would be born. The passage regarding the “little ones” may well be an intentional straight line in an otherwise broad burlesque.

### **The Kingdom** (Holland 81-88)

After the two-day stay in Salt Lake City, Sam was generally impressed with the Kingdom, and though he was well fed and happy at the hands of those homely Mormon women, he was not much wiser regarding the “Mormon question.” “I left Great Salt Lake a good deal confused as to what state of things existed there,” he admitted, and “sometimes even questioning in my own mind whether a state of things existed there at all or not.” Tautology notwithstanding, he determined that the Mormon question could not be settled in forty-eight hours, though he admitted eastern journalists had been doing it regularly in twenty-four.

“Neither hunger, thirst, poverty, grief, hatred, contempt, nor persecution could drive the Mormons from their faith or their allegiance; and even the thirst for gold, which gleaned the flower of the youth and strength of many nations, was not able to entice them! That was the final test. An experiment that could survive that was an experiment with some substance to it somewhere.”

### **Mark Twain and Religion** (Holland pp. 6-8)

“I wanted to be a pilot or a preacher(Presbyterian) ... I accomplished the one and failed in the other, because I could not supply myself with the necessary stock in trade – i.e. religion. ... I couldn’t and Orion (his brother) wouldn’t. ... going to Church gave me dysentery.”

“In 60 years that town (Hannibal) has not turned out a solitary preacher.”



## HANNIBAL MISSOURI AND ENVIRONS

1. Hannibal, Missouri was named after a famed Carthaginian general who invaded Italy during Rome's early history. Carthage, located in northern Africa across the Mediterranean Sea from Italy, frequently was at war with Rome. Hannibal was a general in the Carthaginian army. He led soldiers and elephants (the ancient equivalent of modern-day tanks) through Spain, over the Alps and into northern Italy. Then for fifteen years, he and his army marched through Italy, defeating Roman armies and living off the land. He came close to defeating the Romans and conquering Italy, but close does not count either in war or football. Eventually, as supplies, men, and elephants began to thin out, and as Rome was able to control the sea route needed by Carthaginian ships to resupply Hannibal, he and his soldiers were trapped and defeated by the Romans.
2. All land included in the Mississippi River drainage basin west of the River initially belonged to France. The Mississippi River was explored by a Jesuit Priest, Father Marquette and his companion, Louis Joliet in 1673. But all land drained by streams which emptied into the Mississippi River was claimed for France by an explorer named Robert LaSalle in 1682. The name Mississippi, incidentally, is an Algonquin Indian name meaning Big River.

In 1763, following a War in America between France, England, and Spain, all land east of the River was given to England and all land west of the River was given to Spain. By this time, the land west of the River was known as Louisiana. In 1803, Spain traded Louisiana to France for land in Europe. Shortly after this transaction, France sold Louisiana to the United States for \$14,500,000. This amounted to three cents per acre-- the best real estate bargain in history. Missouri, of course, was part of Louisiana. St. Louis is named after King Louis IX of France (1214-70) who was sainted by the Catholic Church, and Louisiana is named after King Louis XIV of France (1638-1713) who was perhaps the most powerful king in French history.



**SPRINGFIELD**  
**Bus Schedule**  
**March 25, 2006**

**Bus 1 (Andrus)**

Nauvoo, Board Bus	7:30
Nauvoo, DEPART	7:45
Museum, Arrive	10:30 (Museum experience begins 10:45)
Museum, DEPART	1:45
Tomb, Arrive	2:00
Tomb, DEPART	2:45
Nauvoo, Arrive	5:15

**Bus 2 (Hanks)**

Nauvoo, Board Bus	7:45
Nauvoo, DEPART	8:00
Museum, Arrive	10:45 (Museum experience begins 11:00)
Museum, DEPART	2:00
Tomb, Arrive	2:15
Tomb, DEPART	3:00
Nauvoo, Arrive	5:30

**Note:** The following schedules pre-suppose an average driving speed on the open road of 60 miles per hour. Bus drivers should be apprized of this fact.

# ABRAHAM LINCOLN

Field Study

Written Fall 2001, Revised Fall 2002, Fall 2005

By Alyn B. Andrus

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# LINCOLN'S ILLINOIS



## ABRAHAM LINCOLN

1. Abraham Lincoln was born on February 12, 1809 in a log cabin near present-day Hodgenville, Kentucky. He was born on a bed of corn husks. February snow blew through cracks between cabin logs, drifting across a bearskin rug that covered mother and her newborn son.

2. Lincoln's father, Thomas, and his mother, Nancy Hanks, were poor and "barely literate." Thomas Lincoln was a "rover, a drifter," taking any job available at the time. He helped build roads, cleared land of brush and timber, plowed soil, planted corn and built log cabins. At one time he was paid "six cents an hour for catching and whipping recalcitrant slaves" (Carnegie, p. 20). He also whipped his son sufficiently that the boy did not like his father, even in manhood. As Thomas Lincoln approached death, Abraham reportedly refused to visit his father saying that in view of their past relationship little good could come from such a visit.

3. In 1816, when Lincoln was seven years old, his father moved the family into Indiana's Buckhorn Valley. Snow was falling when they reached their destination, so Thomas Lincoln built a three-sided shelter made of poles and brush with a dirt floor. Here the family slept curled up on a bearskin spread out in a corner of the shelter.

4. In 1818, when Lincoln was nine years old, his mother died of milk-sickness, a common frontier disease caused by drinking milk from cows poisoned by eating snakeroot. When she died, Nancy Lincoln was 35 years old, young by our standards, but worn out by frontier living. Lincoln loved his mother and mourned her death.

5. At this point in life, Lincoln had not been to school. His father, however, married Sarah Bush Johnston (1819), a widow with three children, and she saw that Abraham and his older sister, Sarah, attended whatever schools were available. His total formal education was less than a year. Nevertheless, with encouragement from his new mother, he learned to read, write and "cipher" (meaning, to do arithmetic).

6. Lincoln had a keen memory, was a good observer of human behavior, and loved to read. He read whatever books were available in frontier America at that time. His step-mother brought five books with her when she married Thomas Lincoln. These were the *Bible*, *Robinson Crusoe*, *Pilgrim's Progress*, *Aesop's Fables* and *Mason Weems' Life of Washington*. Lincoln read them all.

7. During Lincoln's young years, his family moved frequently. They first lived on a small farm along Knob Creek in Kentucky. They moved from there across the Ohio River into Indiana where Lincoln helped his father clear heavily wooded land of trees. In 1830, the Lincoln family moved to Decatur, Illinois. After one winter there, it moved into Cole County Illinois. By this time, Lincoln



was 21 years old and had left the family. He settled in New Salem, Illinois along the banks of the Sangamon River. Here he won the respect of the local rowdies by winning their foot races, jumping contests, and wrestling matches. He also enjoyed telling stories which they liked to hear.

8. Through his early years, Lincoln worked at a variety of jobs. He was a wood-cutter and rail-splitter. He was a farmer. He worked on a ferry boat along the Ohio River, and at age 19 was a crew member on a flatboat carrying corn, wheat and meat down the Mississippi River to New Orleans. Reportedly, while in New Orleans he saw a slave auction and said to those with him, "Boys, let's get away from this. If ever I get a chance to hit that thing (meaning slavery), I'll hit it hard" (Carnegie, p. 34).

9. In New Salem, Lincoln worked in a mill, clerked in a store, was postmaster, and a surveyor. In 1834 he became a state legislator and served four terms. In the meantime, he hired a tutor. He studied grammar and math. He joined a debating society. He improved himself as a public speaker. He read *Shakespeare*, which he loved. He wrote essays and poetry. Finally, he studied law, and in 1836 was admitted to the Illinois bar.

10. Lincoln was tall (6 feet 4 inches) and weighed 180 pounds. He looked awkward, moved slowly, liked to tell stories, was "laid back," but also suffered from melancholy periodically. His melancholy may have developed in part by the death of his sweetheart, Ann Rutledge. She was a 19-year-old beauty when Lincoln fell in love with her. Three years later, in 1835, when Ann was 22, she fell ill with typhoid fever and died. According to some, Lincoln never recovered from Ann's death.

11. Though he was melancholy, he was accepted by colleagues in the law profession and politics. In time, he opened his own law practice.

12. On November 4, 1842 Lincoln, age 33, married Mary Todd, age 24 (1818-1882), a Lexington, Kentucky aristocrat, who was ambitious, aggressive and demanding. Her tastes were expensive. Lincoln, on the other hand, loved the simple life and was not particularly concerned about appearances. There were marital storms in their relationship, with Mary voicing invective, and Lincoln, for the most part, silently suffering the onslaughts. Nevertheless, they got along well enough to have four sons — Robert Todd (1843-1926), Edward Baker (1846-1850), William Wallace (1850-1862), and Thomas "Tad" (1853-1871), three of whom died young. Eddie died at age 4 in Springfield. Willie died at age 12 in the White House. Tad died at age 18 in Chicago, six years following his father's death. Robert Todd was the only one who lived to adulthood. He died at age 83 in Manchester, Vermont on July 28, 1926. The deaths of his children certainly did not alleviate Lincoln's melancholy, and played havoc with Mary Todd's psyche.



13. In 1847, Lincoln ran for Congress as a Whig candidate and was elected. He served one term. He had strong feelings against slavery, but opposed the abolitionist's extremism. He believed slavery was unjust, and to defend it was bad policy. Nevertheless, to promulgate the abolition of slavery tended to increase rather than eradicate its evils. Ideally, he felt that southern slave masters should be compensated for their slaves, and the slaves returned to Africa. But his policy was to leave slavery alone. He opposed only its spread into United States territories, suggesting that the territories be preserved as a refuge for those who might be disadvantaged by slave competition. In time, of course, Lincoln moved toward abolitionism until, as president, he freed slaves on January 1, 1863.

14. When the Republican Party was organized in 1856, its purpose was to oppose slavery. Lincoln became active in the Party and rose in popularity as a voice against slavery's expansion. In 1858, Republicans nominated Lincoln to oppose Stephen A. Douglas in a bid for the United States Senate. During the campaign, Lincoln and Douglas met in a series of "fiery debates" conducted at seven places throughout Illinois, each place representing an election district. These places were: Ottawa, Freeport, Jonesboro, Charleston, Galesburg, Quincy, and Alton. The two candidates debated slavery, an issue charged with emotion. "Throngs such as had never been known before in the history of the United States rushed to hear them. No halls were large enough to accommodate them; so the meetings were held in the afternoon in groves or out on the prairies" (Carnegie, p. 102).

15. For months before the debates began, Lincoln had prepared. He wrote ideas on scraps of paper, then re-copied them onto sheets of paper, speaking each sentence as he wrote it, using both the sense of sight and sound to facilitate learning and memory. He constantly revised what he had written.

16. The differences between Douglas and Lincoln were stark. Douglas was 5 feet 4 inches tall, and thick-set. Lincoln was 6 feet 4 inches tall, and thin. Douglas had a rich baritone voice. Lincoln had a thin tenor voice. Douglas was graceful and suave in movement. Lincoln was ungainly and awkward. Douglas dressed immaculately — like an aristocrat. Lincoln seemed to care little about how he appeared. Frequently, he looked unkempt. Douglas was intense, without humor. Lincoln loved humor. He was a superb teller of stories. Douglas tended to use the same speech or speeches over and over. Lincoln said he found his task easier to make a new speech each time than to repeat an old one. So same-like did Douglas's speeches become that Lincoln said they had become as thin as "soup made by boiling the shadow of a pigeon that had starved to death" (Carnegie, p. 106). Douglas, moreover, according to Lincoln, was using "specious and fantastic arrangements of words, by which a man can prove a horse-chestnut to be a



chestnut horse. I can't help feeling foolish," continued Lincoln, "in answering arguments that are no arguments at all" (Carnegie, p. 106).

17. Nevertheless, Douglas won the election, even though Lincoln polled 4,000 more popular votes. At that time, U. S. Senators were elected by state legislatures, and, through careful gerrymandering, Democrats controlled the Illinois Legislature. Nevertheless, though Lincoln did not win the election, his debates with Douglas made him sufficiently well-known throughout the country that in 1860 Republicans nominated him as a candidate for the Presidency. Douglas too was a candidate, representing northern Democrats, along with John Breckinridge who represented southern Democrats, and John Bell who represented the Constitutional Union Party. Douglas, because of his popularity, was expected to win the election, but Lincoln, though he won only a plurality of the popular votes, won a majority of the electoral votes.

18. So, Lincoln was President. Nevertheless, he represented only northern interests, and nearly half the northerners who voted did not vote for him, so he was not only a sectional president, but a minority president as well.

19. The Union was fortunate to have Lincoln as president during the War. He never lost focus. To him, secession represented nothing more than rebellious citizens. If the Union could end the conflict, these citizens could be pardoned by the President's constitutional power to do that, and the Country could get on with its business of making good history. Lincoln never lost hope that the Union could win, and faith in God that it would win. Soldiers, generally, loved him and provided the vote difference in his second presidential election to give him the Presidency.

20. Lincoln was a people's president. He undoubtedly understood the common man better than any previous president. People trusted and pestered him for government appointments, or for help in solving personal problems. And Lincoln was inclined to listen and extend help. He was exceptionally sensitive to the needs of all, and reluctant to criticize anyone severely. While a young boy, he had written a brief essay on why we should not be cruel to animals. Later, as a young man, when Thomas Lincoln and family moved into Illinois, they took with them a dog. The weather was sufficiently cold to form a thin layer of ice over a stream that had to be crossed. The oxen broke through the ice, leaving pieces floating in the water. In the meantime, the dog had lagged behind. By the time he reached the stream the family to which he belonged was on the other bank. He whined and jumped about in great distress, afraid to cross. Finally, Lincoln removed shoes and socks, crossed the stream and rescued the dog. Lincoln said, "His frantic leaps of joy and other evidences of a dog's gratitude amply repaid me for all the exposure I had undergone" (Carnegie, pp. 30-31). As an attorney, a man once sent Lincoln "twenty-five dollars; and Lincoln returned ten, saying he



had been too liberal. In another instance, he prevented a swindler from getting hold of ten thousand dollars worth of property owned by a demented girl. Lincoln won the case in fifteen minutes. An hour later, his associate, Ward Lamon, came to divide their fee of two hundred and fifty dollars. Lincoln rebuked him sternly. Lamon protested that the fee had been settled in advance, that the girl's brother was entirely satisfied to pay it. 'That may be,' Lincoln retorted, 'but I am not satisfied. That money came out of the pocket of a poor, demented girl; and I would rather starve than swindle her in this manner. You return half this money at least, or I'll not take a cent of it as my share'"(Carnegie, pp. 78-79). Now, as President, the cry of widow and orphan was constantly in his ears. Mothers, sweethearts and wives wept and pled incessantly with Lincoln to obtain pardons for men condemned to be executed. No matter how worn he was, how exhausted, Lincoln heard their stories, and generally honored their requests.

21. In the White House, Lincoln grew gaunt and haggard. His enemies called him a "painful imbecile" and the "original gorilla." He never responded to such taunts, though they must have cut him deeply. He had much to worry about and never ate well. In fact, he was an abstemious eater, taking not more than an egg for breakfast, a biscuit and glass of milk for lunch with a few fresh grapes in summer. He slept little.

22. Militarily, skies did not brighten for the Union until Lincoln gave Ulysses S. Grant command of the Union Army. Grant lost so many soldiers he was known as "Butcher Grant," but he won battles and slowly pushed Robert E. Lee back to Richmond, then from Richmond itself until Lee surrendered at Appomattox on April 9, 1865.

23. In the meantime, Lincoln was re-elected. As the November election approached, Lincoln's chances did not look encouraging. Even Illinois, his home state, in the last intervening election, had repudiated the Republican Party. Lincoln, himself, considered his case hopeless. He abandoned all hope for re-election. His Republican antagonists promoted John C. Fremont as an opponent. Fortunately, Fremont withdrew from the race. Otherwise, the consensus is that Lincoln would have been defeated and the Democrat, General George B. McClellan, would have won the election.

24. The war ended on April 9, 1865, about five months following Lincoln's re-election. Suddenly he was a hero. Four days later, on April 14, he was shot to death by a demented actor named John Wilkes Booth, in Ford's Theater. Booth gained entrance into the presidential box, put a pistol to Lincoln's head and pulled the trigger. Lincoln died at 7:22 the next morning. Booth was shot to death in a Virginia tobacco barn by a Union soldier 12 days later.

25. Lincoln died at the height of popularity and power which had come to him suddenly at war's end. He had saved the Union. He had made the United



States a strong nation. He had preserved democratic government. He had, by presidential proclamation, freed slaves. And had formulated a plan of political reconstruction that would have preserved southern dignity and possibly avoided the trauma of reconstruction that developed without Lincoln at the helm. He was an effective president. Moreover, he was a great and a good man. In time, he became enshrined among the world's great leaders, and is remembered as a symbol of democracy and man's striving for freedom. His patient, understanding, and charitable nature, exercised in a position of power, has endeared him to a nation of people.

26. Interesting is the fact that in 1858, when he was defeated by Douglas in his bid for the United States Senate, his political future seemed to have vanished. But two years later, he was elected president. Then five years after that, just as the war ended, he was assassinated. He sealed the nation's cause with his blood. For five years, this man came almost from nowhere, did the work that had to be done, then left the scene a dead man. Perhaps his mission was Divinely appointed.

### LINCOLN'S SPEECHES

An appropriate addendum to Lincoln's life sketch, as given above, includes excerpts from his famous speeches, as well as his Farewell Address and the Gettysburg Address in their entirety. In a day of oratory, Lincoln spoke simply, clearly, and to the point. His papers and speeches were models of clarity in the English language when spoken by a master. Ideas came slowly, but emerged concrete and devoid of excess verbiage and strong, fabricated emotional appeal. He spoke sincerely and with vigor.

#### House Divided Address

In accepting his nomination to oppose Senator Stephen A. Douglas in the 1858 election campaign, Lincoln expressed the following, as part of his speech given on June 17, 1858. The idea expressed in the following words became a major campaign issue.

A house divided against itself cannot stand. I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved. I do not expect the house to fall — but I do expect it will cease to be divided. It will become all one thing or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will

push it forward, till it shall alike be lawful in all the states, old as well as new — North as well as South. (Springfield, Illinois, 1858)

### Right Makes Might Address

In New York on February 27, 1860 Abraham Lincoln delivered an address in which he spoke about slavery and expressed his belief that “right makes might.” He said:

Wrong as we think slavery is, we cannot afford to let it alone where it is, because that much is due to the necessity arising from its actual presence in the nation; but can we, while our votes will prevent it, allow it to spread into the National Territories and to overrun us here in these Free States . . . Let us have faith that Right makes Might, and in that faith, let us to the end dare to do our duty as we understand it. (New York, New York, 1860)

### Farewell Address

On February 11, 1861, Lincoln and family left Springfield for Washington, D.C. At the train depot, a crowd had gathered to see Lincoln off. He had not prepared a speech, but felt the need to say something appropriate for the occasion. His farewell speech, then, was extemporaneous. He said:

My friends: No one, not in my situation, can appreciate my feeling of sadness at this parting. To this place, and the kindness of these people, I owe everything. Here I have lived a quarter of a century, and have passed from a young to an old man. Here my children have been born, and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being whoever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell. (Springfield, Illinois 1861)

### First Inaugural Address

In his first inaugural address, President Lincoln pled for the Union. His words were a beautiful and impassioned plea that United States citizens not separate from each other, but remain united. He said:



In your hands, my dissatisfied fellow countrymen, (speaking of southerners) and not in mine, is the momentous issue of civil war. The government will not assail you. You can have no conflict without being yourselves the aggressors. You have no oath registered in heaven to destroy the government, while I shall have the most solemn one to 'preserve, protect, and defend it.'

I am loathe to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battlefield, and patriot grave to every living heart and hearth stone, all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature. (Washington, D.C., 1861)

### Message to Congress

In a message to Congress on December 1, 1862, President Lincoln spoke of history's judgment upon him and his countrymen. He said:

Fellow citizens, we cannot escape history. We and this administration will be remembered in spite of ourselves. No personal significance can spare one or another of us. The fiery trial through which we pass will light us down, in honor or dishonor, to the latest generation . . . We — even here — hold the power and bear the responsibility. In giving freedom to the slave, we assure freedom to the free — honorable alike in what we give and what we preserve. We shall nobly save or meanly lose the last, best hope of earth. (Washington, D.C., 1862)

### Emancipation Proclamation

On January 1, 1863, President Lincoln proclaimed the emancipation of slaves in the Confederate States (the southern states fighting against the Union). In the proclamation, he said:

. . . I do order and declare that all persons held as slaves within said designated States and parts of States, are and henceforward shall be, free; and that the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

And I hereby enjoin upon the people so declared to be free, to abstain from all violence, unless in necessary self-defense; and I

recommend to them, that in all cases, when allowed, they labor faithfully for reasonable wages.

And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate favor of Almighty God. (Washington, D. C. 1863)

### Gettysburg Address

On November 19, 1863, President Lincoln gave his address in Gettysburg that has since become famous. At the time, all who heard and read it thought Lincoln had failed. Many thought it was only the introduction to a speech most of which Lincoln failed to give. Lincoln, himself, approached death believing he had failed at Gettysburg.

Actually, President Lincoln had not been invited to speak at the dedication service which would make Gettysburg a national cemetery. He was invited only after he indicated his intention to attend the service. The principal speaker was Edward Everett, a speaker of national renown. Everett spoke for two hours, but few know of his speech and fewer still know what he said. Lincoln's Gettysburg address (which consists of 10 sentences and took 2 minutes to deliver), on the other hand, is known about by nearly all Americans and has probably been read by most. Today we recognize it as more than a great speech. It is the expression of a "rare soul exalted and made great by suffering." Lincoln said:

Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember, what we say here; but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall



not have died in vain; that this nation, under God, shall have a new birth of freedom and that government of the people, by the people, and for the people, shall not perish from the earth. (Gettysburg, Pennsylvania, 1863)

### Second Inaugural Address

On March 4, 1865 (just a little more than one month before Lee's surrender to Grant at Appomattox), President Lincoln delivered his second inaugural address to Congress and the Nation. In it, he said:

Fondly do we hope — fervently do we pray — that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue, until all the wealth piled by the bond-man's two-hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash, shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'the judgments of the Lord are true and righteous altogether.'

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan — to do all which may achieve and cherish a just and lasting peace, among ourselves and with all nations. (Washington, D. C., 1865)

### Last Public Address

On the evening of April 11, 1865, just three days before President Lincoln was assassinated, he delivered his last speech to a gathering of people at the White House. He said:

We meet this evening not in sorrow, but in gladness of heart. The evacuation of Petersburg and Richmond, and the surrender of the principal insurgent army, give hope of a righteous and speedy peace, whose joyous expression cannot be restrained.

In the midst of this, however, He from whom all blessings flow must not be forgotten. Nor must those whose harder part gives us the cause of rejoicing be overlooked; their honors must not be parceled out with others.

I myself was near the front, and had the high pleasure of transmitting the good news to you; but no part of the honor, for the plan or execution, is mine.

To General Grant, his skilled officers and brave men, all belongs.  
(Washington, D. C. 1865)

### STEPHEN A. DOUGLAS

1. Stephen Arnold Douglas was born at Brandon, Vermont in 1813. He studied law at Canandaigua Academy in New York then moved to Jacksonville, Illinois in 1833 where he was admitted to the bar and practiced law. He entered politics in 1835 and was principally responsible for the organization and growth of the Democratic Party in Illinois. He served as a state legislator from 1836 to 1837, then as secretary of state in 1840, and as a judge on the state supreme court in 1841. From 1843 through 1847, he served Illinois in the United States House of Representatives. He was elected to the United States Senate in 1847, and served in the Senate until he died in 1861.

2. In the Senate, Douglas served as chairman of the Committee on Territories. This was the ideal position for him to promote his idea of popular sovereignty as it applied to slavery in the territories. Up to this time, Congress in the Missouri Compromise had decided there would be no slavery in any United States territory above Missouri's southern boundary line, except for Missouri. And in 1857, the Supreme Court had upheld the Missouri Compromise. Now, Douglas proposed that a more democratic way to settle the issue of slavery in United States territory would be to let the people residing within a territory decide whether they wanted slavery or not — they could either vote slavery in or out of the territory.

3. Popular sovereignty raised a storm of protest in and out of Congress, especially among anti-slave people. But in 1854 the idea became reality with passage of the Kansas-Nebraska Act which allowed these two territories to organize territorial governments. Popular sovereignty in Kansas resulted in a little civil war there between pro-slave and anti-slave interests.

4. However, Douglas always seemed to "carry the day." In 1858, for example, he and Abraham Lincoln (who opposed Douglas as a candidate for the United States Senate) debated the issue of slavery. In Freeport, Illinois, Lincoln forced Douglas to admit that according to his idea of popular sovereignty, Congress and the Supreme Court were wrong in their excluding slavery from the territories. Nevertheless, Douglas won re-election, then later ran for president of the United States in an election which featured four candidates. Among the four, Lincoln won a majority of the electoral votes, though Douglas was favored to win.

5. Douglas supported Lincoln as president because he was committed to saving the Union. During the War (in 1861) while on a speaking tour of northern



states to muster support for the Union, Douglas contracted typhoid fever and died. He was 48 years of age.

JOSEPH SMITH, STEPHEN A. DOUGLAS, AND  
SPRINGFIELD, ILLINOIS

1. Latter-day Saints remember Stephen A. Douglas, initially, as a friend to Joseph Smith and the Latter-day Saints. When Joseph sought a charter for Nauvoo from the state of Illinois, Douglas was secretary of state and signed the charter granted. It was a liberal charter. B. H. Roberts wrote that so extraordinary were powers granted to Latter-day Saints in the Nauvoo City charter that Illinois created a “city state” within the State. Roberts wrote that no powers claimed by Nauvoo were

accorded to ordinary city governments in Illinois or any other of the states of the American Union. . . . Nauvoo was not an ordinary municipality. . . . Joseph Smith had sought for extraordinary grants of power for the city of Nauvoo and had obtained them (Roberts, Vol. 2, p. 176).

2. An interesting footnote to this story is that Abraham Lincoln was a Whig member of the Illinois House of Representatives at the time Nauvoo’s charter was approved and signed by Stephen A. Douglas. Following the charter’s approval, for which he had voted, Lincoln left his seat, went to the front of the room, and “cordially” congratulated John C. Bennet who represented Joseph Smith and the Saints at the Legislature in Springfield (Consult Roberts, Vol. 2, p. 54).

3. The Nauvoo charter was granted in December 1840. The following year, Stephen A. Douglas became a justice of the Illinois Supreme Court. During this time, he and Joseph Smith cultivated a friendship. On the evening of May 18, 1843, the two men dined together. After dinner, Judge Douglas asked Joseph to recount for him the Saint’s history of persecution in Missouri. Joseph did and Douglas indicated that Missouri should be brought to justice. Joseph then predicted that Douglas one day would run for the United States Presidency, and said if Douglas ever opposed the Saints, he would lose his bid for the Presidency. Moreover, he would feel the weight of God’s hand upon him. Subsequently, on June 12, 1857 (fourteen years after Joseph’s prediction and warning, and the very year in which Johnston’s Army was dispatched to Utah to replace Brigham Young as territorial governor), Douglas delivered a speech in the House chamber of the old Illinois statehouse. In his speech, he misrepresented the Saints and their



allegiance to the Union. He also indicated that if he were ever elected president, he would punish the Saints for their seditious activities. Apparently, emotions generated by prospects of political achievement overrode any positive feelings Douglas may have had toward the Saints. And, evidently, he placed little credence in Joseph's prophecy. But the prophecy proved to be valid, as witnessed by Douglas's defeat in 1860 and an early death at age 48 in 1861 (Consult Roberts, Vol. 2, pp. 183-189).

4. Joseph and Judge Douglas befriended each other in Springfield, Illinois. Moreover, Springfield was where Joseph prophesied against Douglas. Finally, in Springfield Joseph was tried and exonerated for attempted murder of Missouri Governor Lilburn W. Boggs. A description of that development follows.

5. In July 1842, Missouri's Governor, Thomas Reynolds, issued a writ for the arrest of Joseph and Orrin Porter Rockwell. This was presented to Illinois' Governor Thomas Carlin who signed an order for the arrest of these two men. Joseph and Porter immediately went into hiding with a \$300 reward upon them. Meanwhile, the case came to the attention of Justin Butterfield in Chicago, United States attorney for the Illinois District. Butterfield wrote an "elaborate review" of the case in which he expressed his opinion that Governor Carlin's order for the arrest was not in response to a valid writ from Missouri's Governor. He advised Joseph to submit to a trial and clear his name. This Joseph did. The trial was held in Springfield with Judge Nathaniel Pope presiding. It was formally opened on January 4, 1843 and concluded the next day. During the trial Butterfield successfully defended Joseph. Pope found the Missouri writ to be invalid and Joseph was, therefore, acquitted (*History of the Church*, Vol. V, pp. 220-231) Porter, who remained in hiding throughout the trial, assumed his name had been cleared along with Joseph's. So he came out of hiding, was arrested in St. Louis, and taken to western Missouri where he was incarcerated for several months, even though Joseph collected \$100 and hired Butterfield to defend him.

6. An interesting twist to this story describes the following scene during Butterfield's opening remarks in the trial. Judge Pope was surrounded by several ladies who, because of crowded conditions in the courtroom, were seated on either side of the Judge. Also in attendance were members of the Quorum of Twelve Apostles. Of course, Joseph the Prophet was present. Butterfield said: "May it please the Court: I appear before you today under circumstances most novel and peculiar; I am to address the Pope (bowing to the Judge), surrounded by angels (bowing still lower to the ladies), in the presence of the holy apostles, in behalf of the prophet of the Lord." Mary Todd Lincoln was one of the ladies in attendance (*Illinois State Historical Library Proceedings*, June 2, 1903).

7. Another interesting note relating to Joseph's trial in Springfield is the fact that on January 1, 1843, (3 days before the trial began) Joseph was offered the



House of Representatives chamber for worship services. Joseph assigned Elders Orson Hyde and John Taylor to preach. Orson Hyde preached to those present at 11:30 a.m. and John Taylor preached during another meeting at 2:30 p.m. (Consult *History of the Church*, Vol. IV, pp. 214, 216).

8. Also, Springfield was where Dr. Robert D. Foster, a physician, lived. Foster attended Sidney Rigdon during Rigdon's trip to Washington, D. C. with Joseph to meet with President Martin Van Buren and Congress. Rigdon became ill and, with Foster's care, got to Philadelphia where he remained to regain his strength. Foster, a convert to the Church, later apostatized (Consult *History of the Church*, Vol. IV, p. 19).

9. Finally, Springfield was a place along the National Road over which Zion's Camp passed on its way to western Missouri during 1834. The Camp reached Springfield on Friday, May 30 and camped overnight about 3 miles from Springfield on Spring Creek. Joseph Smith wrote:

Frederick G. Williams and Almon W. Babbitt went ahead of the camp into Springfield in disguise to learn the feeling of the people and procure some powder. We passed through Springfield; our appearance excited considerable curiosity, and a great many questions were asked (*History of the Church*, Vol. II, p. 76).

10. Joseph undoubtedly did not know that nine years in the future he would be in Springfield tried for attempted murder. Relationships to places and events during our lifetimes may characteristically have precedents.

## HISTORY OF ILLINOIS, AND HER CAPITOL CITIES

1. The first permanent white settlement in Illinois was Cahokia, established in 1699. Four years later (1703) Kaskaskia was founded. Both Cahokia and Kaskaskia were later captured by George Rogers Clark when he and his small army invaded the Northwest Territory (that area between the Great Lakes, Mississippi and Ohio Rivers) during the American Revolutionary War. By then these settlements belonged to England. Because of Clark's campaign, the United States was able to claim the Northwest Territory at the negotiating table with England following the war (Consult Alberts, *George Rogers Clark And The Winning Of The Old Northwest*).

2. In 1800, migration into Illinois increased remarkably, and Illinois became an organized territory in 1809, with Kaskaskia as territorial capitol. In 1818, following provisions of the Northwest Ordinance of 1787, Illinois Territory became a state.

3. During years preceding the American Civil War, slavery was an issue in Illinois. Those who lived in southern Illinois were pro-slavery. Others in the state were anti-slavery. In 1824, a referendum (vote of the people) defeated a proposal to allow slavery in the state. Nevertheless, slavery continued to be an issue and was debated by Stephen A. Douglas (a United States Senator) and Abraham Lincoln (a candidate for the United States Senate).

4. Completion of the Erie Canal, in 1825, brought an increasing number of immigrants into central and northern Illinois. With this population shift from the southwest to the northeast the state's capitol, in 1820, was moved from Kaskaskia to Vandalia, then once again, in 1837, to Springfield. Today Springfield thrives with a population of 105,400 (Consult Howard, Chapters 5 and 9).

## NEW SALEM

Lincoln's New Salem State Historic Site is located about 20 miles northwest of Springfield. Interest in the site was maintained by the Chautauqua Association who started reconstruction in 1906. In 1917, the Old Salem Lincoln League was organized to keep alive interest in the site. And in 1919 the site was "conveyed" to the State of Illinois. Permanent improvements in the site were approved by the Illinois legislature in 1931, and \$50,000 was appropriated for that purpose. Since then, research and construction have added buildings to the site.

New Salem is a "reconstruction of the village where Abraham Lincoln spent his early adulthood." The six years Lincoln spent in New Salem were a turning point in his life. He went to New Salem in 1831 (at age 22) as a "gangling youngster," with no clear life-time objective in mind. He left in 1837 for a career in law and statesmanship. New Salem, then, prepared him for future years. While there, he clerked in a store, split rails, served briefly in the Black Hawk War, was postmaster, carrying mail in his tall hat, failed as a store owner, and surveyed the town of Petersburg. He also ran for the Illinois legislature, failing in his first attempt (1832), but thereafter serving two terms, one in 1834 and the other in 1836. The six years Lincoln spent in New Salem "almost completely encompass the town's brief history." When he went there the town was "thriving." But in 1839 when the county seat was moved to Petersburg, two miles away, growth stalled and the town died.

## LINCOLN-HERNDON LAW OFFICES

In March (some say April), 1837, Abraham Lincoln rode from New Salem to Springfield on a borrowed horse to begin what he called "his experiment as a



lawyer.” In his saddle bags he carried all he owned — a few law books, some extra shirts and underwear. He had no money except a few coins collected for postage back in New Salem before the post office had “winked out,” as he said. When the Post Office Auditor came to collect this money, Lincoln handed over the very coins he had collected in New Salem.

He tied his horse to the store’s hitching rack, walked into the store, set his saddle bags on the counter and asked Joshua F. Speed, the store’s owner, how much “furniture for a single bedstead would cost.” Speed took pencil and paper, made some calculations and told Lincoln the cost would be \$17. Lincoln said: “It is probably cheap enough; but I want to say that, cheap as it is, I have not the money to pay. But if you will credit me until Christmas, and my experiment here as a lawyer is a success, I will pay you then. If I fail in that, I will probably never pay you at all.” Speed looked up at Lincoln and thought, as he later wrote, that he had never seen so “gloomy and melancholy a face.” He felt sorry for Lincoln and invited him to share Speed’s room above the store. Lincoln’s face broke into a smile. He took his saddle bags, started up the stairs, saying: “Well, Speed, I’m moved.”

Lincoln’s first law partner was John Todd Stuart. In 1841, Lincoln left Stuart to form a partnership with Stephen Trigg Logan. Three years later (1844) Logan and Lincoln dissolved their partnership, and Lincoln became the senior partner in a new undertaking with William H. Herndon. He and Herndon rented offices on the third floor of the building in which Logan and Lincoln had worked.

The Lincoln-Herndon law firm flourished, and the Lincoln-Herndon relationship was amicable, lasting until Lincoln’s death in 1865. In fact, Herndon provided much of the information we have about Lincoln until Lincoln’s departure for Washington, D. C. as president of the United States. When Lincoln left, he told Herndon to “keep their firm’s sign-board hanging out” and promised that if he came back alive, ‘then we’ll go right on practicing law as if nothing had ever happened.’” But that was not to be. Herndon described Lincoln’s last visit to the office. The “soon-to-be president grasped his hand warmly and with a fervent ‘Good-by,’ he disappeared down the street, and never came back to the office again.”

## OLD STATE CAPITOL

The Illinois state capitol during Lincoln’s residence in Springfield was located about 100 yards from the Lincoln-Herndon law office. Lincoln spent a lot of time in the statehouse, much of which was in the State Supreme Court chamber arguing cases. But he also spoke in the House of Representatives chamber. In fact, that is where he made his “House Divided” speech when, in 1858, he

accepted the Republican nomination as a candidate for the United States Senate. His opponent in the Senate race was Stephen A. Douglas. Following his assassination, Lincoln's body was returned to the state capitol, where it was viewed by hundreds of people from 10:00 a.m. on May 3 to 10:00 a.m. on May 4.

### LINCOLN HOME

After Abraham Lincoln (age 33) and Mary Todd (age 24) were married on November 4, 1842, they lived in a boarding house for two years, when they bought a house belonging to Reverend Charles Dresser who had performed their marriage ceremony. They paid Dresser \$1500 for the house which boasted a kitchen, living room, parlor, and bedrooms. In the back yard were an outhouse and barn where Lincoln kept a cow and his horse named "Old Buck." This house and yard were located in a "new neighborhood" on the edge of town, but only a few blocks from Lincoln's law office. The Lincoln's lived in this house for sixteen years — until they left for the White House in Washington, D.C. on February 11, 1861. At that time, they rented their Springfield house and stored the furniture until their expected return following Lincoln's presidential service. The house, of course, was never again occupied by the Lincoln family.

### LINCOLN'S TOMB

Forty-eight hours following Lincoln's assassination, a Springfield committee of citizens had made plans for a grave and memorial located where the new State Capitol stands. By the time Lincoln's funeral train pulled into Springfield on May 3, 1865, the grave was dug and Springfield residents were ready to lay the body to rest after appropriate services. But Mary Todd Lincoln would not accept the burial spot. It was located on land belonging to the Mather family whom Mary did not like. So a new grave was dug in the Oak Ridge Cemetery on the outskirts of town. From that initial grave, Lincoln's body was moved to a new temporary location in December 1865 "which was dismantled after he was moved to the partially completed permanent tomb in 1871" (grave robbers had attempted to disinter Lincoln's body and hold it for ransom). The present tomb was begun in 1869, dedicated in 1874, and was deeded to the State of Illinois in 1895. The tomb was reconstructed in 1899 and again in 1930 to correct deterioration and improve design. All members of the Lincoln family are buried in the tomb except for Robert Todd Lincoln who is buried in Arlington National Cemetery.



## BIBLIOGRAPHY

Books and brochures consulted for material relating to Lincoln, Douglas, Joseph Smith, and the Illinois state capitols were as follows:

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2. Dale Carnegie, *Lincoln the Unknown*
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4. Donald Hawkins, *Famous Statements, Speeches and Stories of Abraham Lincoln*
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6. B. H. Roberts, *Comprehensive History of the Church*, Volume 2
7. Illinois State Historical Library, *Proceedings upon the Occasion of the Presentation of Portraits of Federal Jurists to the United States Courts for the Southern District of Illinois at Springfield on June Second, Nineteen Hundred and Three*
8. Robert Alberts, *George Rogers Clark And The Winning Of The Old Northwest*
9. Robert Howard, *Illinois: A History Of The Prairie State*
10. Illinois State Historic Preservation Agency brochures: (1) *Lincoln's New Salem* (2) *Lincoln-Herndon Law Offices* (3) *Lincoln Home* (4) *Lincoln Tomb*

# **The Prophet Joseph and the Saints in Springfield, Illinois**

**1834**

**30 May**

Members of Zion's Camp passed through here without incident, although they generated considerable curiosity. They camped on the east side of Spring Creek three miles west of the center of Springfield near the point where State Road 125 begins crossing Spring Creek going northwest.

**1838**

**Fall**

Kirtland Camp stayed in the same place as Zion's Camp. Many in the camp were sick, and money was short, so at a camp council it was decided that some should rent houses to care for the sick. Some members of Kirtland Camp, including Samuel Mulliner and his wife Catherine Nisbit Mulliner, remained in Springfield nearly two years.

A branch was soon organized in Springfield, Joel Hills Johnson presiding. In Utah he wrote "High On A Mountain Top." They held meetings in a Campbellite meetinghouse, 40 members attending.

**1839**

**Fall**

Samuel Mulliner accompanied the Twelve on their mission to England. *His wife Catherine did laundry work for Abraham Lincoln to support herself and her husband.* Samuel was one of the first two missionaries in Scotland. He performed the first baptisms there.

**6-8 October**

Joseph met Judge James Adams while on his way from Missouri to Washington.

**4-8 November**

Joseph Smith preached several times in the city. After hearing Joseph speak, local judge James Adams invited the Prophet to his home, gave him money, and became a faithful friend. James later joined the Church and became a patriarch. *He was one of the first men to receive his endowment on 4 May 1842.*



## 1840

### 5 November

A stake of 300 members was organized in Springfield, with Edwin P. Merriam, Isaac H. Bishop, and Arnold Stephens called as the stake presidency.

## 1841

John C. Bennett went to the **Old Statehouse**, then the state capitol in Springfield, to secure passage of a bill incorporating the City of Nauvoo.

### 10 March

Joseph Smith was commissioned lieutenant general of the Nauvoo Legion by Governor Carlin.

### 16 December

Governor Thomas Carlin signed the act incorporating Nauvoo, the Nauvoo Legion, and the University of Nauvoo. The Senate passed the charter without dissent, and the House passed it with only minor dissent. Members of both houses warmly welcomed the Saints.

*Abraham Lincoln, a member of the state congress, voted in favor of the act even though he and the Saints had had a misunderstanding during a recent election related to the lack of Latter-day Saint support for Lincoln. After the final vote, he cordially congratulated Bennett on its passage.*

## 1842

During his inaugural address, Governor Thomas Ford called the Nauvoo City charter objectionable, even though it was designed after Springfield's charter.

### 4 May

The first endowments were given in the Red Brick Store to nine men, including Judge James Adams.

### 24 December

Joseph borrowed money from a Brother Sabin as well as Nehemiah Hatch for expenses to travel to Springfield.

### 27 December

Joseph started for Springfield in custody of General Wilson W. Law, in company with Hyrum Smith, John Taylor, William Marks, Levi Moffitt, Peter Hawes, Lorin Walker, Willard Richards, and Orson Hyde.

**30 December**

The party arrived in Springfield and went to visit Judge James Adams at 2:30 p.m. Judge Adams entertained them with supper. Also present was Justin Butterfield, Esq., U.S. District Attorney for Illinois. Joseph submitted himself to legal authorities on charges that Joseph was an accessory to the attempted assassination of former Governor Lilburn Boggs of Missouri.

**1843**

**1 January**

Joseph Smith, Orson Hyde, and John Taylor used the **House of Representatives Hall** for preaching services. The hall was filled with Saints, most members of the Legislature (*including perhaps Abraham Lincoln*), and many others from various state departments.

*Stephen A. Douglas, who had previously been friendly to the Saints, delivered his famous speech here 12 June 1857, in which he characterized Mormonism as a 'loathsome ulcer of the body politic' and recommended that Congress apply the knife and 'cut it out.' Douglas' about-face led to the fulfillment of a prophecy uttered by the Prophet Joseph Smith on 18 May 1843. The Prophet told Douglas that if he ever turned against the Latter-day Saints, he would feel the hand of the Almighty upon him. Douglas was twice defeated in his bid for the presidency of the United States.*

**31 December-5 January 1843**

Joseph Smith was tried in the second-story **U.S. District Courtroom** in the **Lincoln-Herndon law office building** before Judge Nathaniel D. Pope. Affidavits were read proving Joseph's presence in Nauvoo at the time of the shooting. Esquire Butterfield, the Prophet's counsel, showed why the Prophet ought not to be released to Missouri authorities. On 5 January, Judge Pope acquitted the Prophet. Afterward, Joseph Smith met Judge Pope in the judge's office and explained to him the role of a prophet.

**28 May**

Joseph and Emma, and James and Harriett Adams were sealed in Nauvoo.

**Friday, 16 June**

"[Judge] J[ames] Adams wrote from Springfield that Governor Ford told him that he was obliged to issue a writ for Joseph and that it would start tomorrow. This Adams sent by express."



**Sunday, June 18[th]**

“Jud[g]e Adams’ message arrived early in the evening and a few minutes past ten. [William] Clayton and [Stephen] Markham started to inform Joseph. . . .

**Friday, June 23[rd]**

Judge Adams arrived from Springfield. . . .

**Monday, Oct[ober] 9[th]**

After the passing of James Adams, Joseph wrote that “Judge Adams had some enemies, but such a man ought not to have had an enemy. . . . When men are prepared, they are better off to go home. Bro[ther] Adams has gone to open up a more effectual door for the dead. . . .”

**Tuesday, Oct[ober] 24[th] 1843**

1 P.M. W[illiam] W. Phelps and Col[onel] Dunham started for Springfield to see the Gov[ernor] and procure arms for the Legion.

**1844****Tuesday, June 11<sup>th</sup>**

“. . . And read a letter from Dr. Hicko[c]k Springfield June 6, that T. B. Johnson was about yet [and that] the [members of the Nauvoo] Municipal Court [had been] indicted [by the circuit court] from trying /Jeremiah/ Smith on Habeas Corpus. Instructed Dr. Richards to answer it . . . .”

**Monday, June 17[th]**

“. . . Rec[eive]d letter from T. Hugins Esqu[ire] that Jeremiah Smith had got home clear and all excitement /survived by/ T. B. Johnson was allayed at Springfield. . . .”

**1846**

George Donner, his brother Jacob Donner, and James Reed lived here when they received a copy of *Emigrants’ Guide to California* by Lansford W. Hastings. They organized the ill-fated Donner-Reed emigrant party of 300 wagons that left Springfield for California in 1846. Brigham Young and the 1847 pioneers followed the Donner Party’s tracks from Henefer to Salt Lake Valley in 1847.

**Bibliography**

LaMar C. Berrett, *Sacred Places: Ohio and Illinois*.

Scott H. Faulring, *The Diaries and Journals of Joseph Smith*.

## *BYU Semester in Nauvoo-Variety Show*

Emcees: Lindsay Johnson & Jared Stevenson

Opening Prayer: Paul Hanks

### Program:

Jenny Williams – Organ solo “Bach Fugue in G Minor”

• Meagan Knudson – Vocal solo “Bring Him Home”  
Accompanied by Aaron Phipps on the piano.

• Susan Blaisdell – Vocal solo “When You Say Nothing At All”  
Accompanied by Kelly Wight and Joseph Hinckley on guitar.

• Natalie Rogers – Juggling

• Whitney Munk – Piano Solo “Tribute Rose Anne’s Song”

• Stephanie Erikson – Violin/fiddle solo “Cotton Patch Rag”  
and “A Shoken Farewell” Accompanied by Joseph Hinckley on the guitar.

• Christian Brinton – Special Guest with Susan Blaisdell,  
Kelly Wight, Brianna Hobbs, Devan Wilson, Stephanie Newbold, Alisha Heavilon

• Rebecca Kittleson – Irish Flute solo

• Tiffany Lee – Acapella Clogging

• Jared Huber – Saxophone “Amazing Grace” Accompanied by Brindee Brimhall.

• Sterling Gray – Vocal Solo “When You Say You Love me”  
Accompanied by **Andrea Bast** on the piano.

• Dance Number: Jessica Washburn, Stephanie Erikson, Emily Sanderson, Cheryl Palmer, Nikki Buell, Laura Mathews, Courtney Holland and Tori Jensen

• Kristin Jensen – Vocal Solo “When You Look At Me”  
Accompanied by Stephanie Griggs on the Piano.

• Jim Proudfit – Ties a tie with one hand

• Aaron Phipps – Piano Solo “Chaminade”

Closing Prayer: Susan Blaisdell

### Crew:

• Stage manager: Stephanie Newbold.

• Lights: Rex Dorrough, Joel Davenport and Josh Wittwer

• Crew: Zach Workman, Laura Mathews, Paul Groesbeck, Colby Bench.

• Sound: Josh Wittwer

• Script: Laura Mathews, Stephanie Newbold, Alisha Heavilon and Lindsay Johnson.

Special Thanks to Brother Hanks and Brother Huff for their patience and leadership.



# The Messiah

An Oratorio by G.F. Handel

Introduction.....Elder Colledge  
Providence, Utah  
Invocation.....by invitation

1. Overture.....p. 3
2. Recitative for Tenor.....p. 7

“Comfort Ye My People”

Elder Ed Sibley

3. Recitative for Tenor.....p. 10
- “Every Valley Shall be Exalted”

Glen Anderson

- \*4. Chorus.....p. 16
- “And the Glory of the Lord”

5. Recitative for Alto.....p. 47
- “Behold, a Virgin Shall Conceive”

Molly Ashton

6. Air for Alto and Chorus.....p. 47

“O, Thou that Tellest Good Tidings to  
Zion” Jo Anne Miller

\*Chorus H – “O, Thou that Tellest” .....p. 54

- \*7. Chorus .....p. 66

“For Unto Us a Child is Born”

8. Pastoral Symphony..... p. 77

Organ – Marie Fletcher

9. Recitative for Soprano .....p. 79

“ There were Shepherds Abiding in the Fields”

“ And Lo! The Angel of the Lord came  
upon Them”

“ And the Angel said unto Them”

“ And Suddenly There was with the Angel”

Kristen Jensen

- \*10. Chorus .....p. 82
- “Glory to God”

11. Air for Soprano.....p. 87
- “Rejoice Greatly”

Meagan Knudsen

12. Recitative for Alto.....p. 94
- “Then Shall the Eyes of the Blind”

Molly Ashton

13. Air for Alto and Soprano.....p. 94
- “He Shall Feed His Flock”

Alto - Sister Janet Orchard

Soprano – Chenille Saunders

- \*14. Chorus .....p. 104
- “Behold the Lamb of God”

- \*15. Chorus.....p. 193
- “Hallelujah”

*Please hold applause until end of the program.*

**Benediction.....by invitation**

# JOY TO THE WORLD

## Program

Welcome  
Opening Prayer

Joy to the World

- Stephanie Griggs, Accompanist

Handel/arr. Hopson

O Come, O Come Emmanuel

arr. Parker & Shaw

Away In A Manger

- Brindee Brimhall, Accompanist

- Stephanie Erekson, violin, Kayleen Hutchens, flute.

Kirkpatrick/arr. Kirkpatrick

### NAUVOO CHORALE

The Lamb

- Meagan Knudson

- Stephanie Griggs, Accompanist

Blake/Chandler

Sleigh Ride

- Stephanie Griggs/Aaron Phipps – piano

LeRoy Anderson

We Need A Little Christmas

Herman/arr. Kerr

The Holly and the Ivy

- Anna Ashton – piano

George Winston

### NAUVOO CHORALE

Japanese Christmas Carol

- Liz Alley - Accompanist

Traditional/arr. Lee

Russian Candle Carol

- Jenny Williams – Accompanist

Traditional/arr. Grundahl

Calypso Christmas

- Brindee Brimhall – Accompanist

Sleeth

O Holy Night

- Stephanie Erekson, violin

- Jean Hanks, Accompanist

Adams

### NAUVOO CHORALE

Gesu Bambino

- Brindee Brimhall – soloist

- Jean Hanks, Accompanist

Peter A. Yon

ere You There

- Sterling Gray

- Megan Knudson

- Anna Ashton, Accompanist

### VOCAL DUET

ent Night

- Abbie Frisch - piano

Gruber/arr. Lorie Line

y Son, My King

- Vicki Bingham, Rachel Briggs, Brindee Brimhall, Stephanie Griggs, Cheryl Palmer, Emily Sandersen, Ashley Williams., Anna Ashton, Accompanist

Melanie Davis

### VOCAL ENSEMBLE

ft, Soft

- Anna Ashton, Accompanist

Hanson/Lyon

igel's Carol

- Liz Alley

John Rutter

ir Carol

- Lauran Bast – soloist

- Stephanie Griggs – accompanist

Hutson/Ehret

Vonder as I Wander

Traditional/arr. Rutter

em

- Karen Bingham – reader

### NAUVOO CHORALE

Karen Bingham

1 Come All Ye Faithful

John F. Wade

leard the Bells

- Jenny Williams, organist

Longfellow/Calkin

Little Town of Bethlehem

Brooks/Redner/arr. Beebe

ent Night

- Jean Hanks, Accompanist

Mohr/Gruber/arr. Beebe

### CHORALE AND AUDIENCE (Words on reverse side)

osing Prayer

ul A. Hanks and Duane Huff – Musical Directors

ecial Thanks: JSA Faculty and Staff, NRI Mission; Sound and Light technicians



# **Illinois Nauvoo Mission**

## **Presents**

### **The Talent Showcase**

#### **An Evening of Music and Fun**

**Narrator**

**Elder Turner**

**Invocation**

**Elder K. Larsen**

**1) The Hancock County Band**

**E/S Streibel, E/S Hollist, E/S Funk, E/S Ward**

**S. Brumage, S. Conway, S. Bergeson, S. Higham**

**2) The Great Bellini .....**

**E/S Everist**

**3) Piano Duet .....**

**S. R. Esplin, S. Turner**

**4) Little Cricket .....**

**S. Freitas, S. Johnson**

**S. Vörwaller**

**5) Duet .....**

**E/S Frank Nielson**

**6) The Cat in the Hat .....**

**Elder Reid Hahne**

**7) Piano Solo .....**

**Sister Ward**

**Saw Solo .....**

**Elder Ward**

**8) Solo .....**

**Sister Laing**

**9) The Nauvooette's ..**

**S. Freitas, S. Morris, S. Orchard**

**10) Comedy Act .....**

**Elder Morris**

**11) Original Poem .....**

**Elder Richardson**

**12) Instrumental Duet .....**

**E/S Wilson**

**13) A Short Story .....**

**S. Hollist & Streibel**

**14) Sax & Piano Duet .....**

**S. Turner & E. Campbell**

**15) The Nauvoo Buckaroos**

**E/S Kooyman, E/S Morris, E/SWilson,**

**E/S F. Nielson, E/S Campbell, E/S Hughes**

**16) Special Guest .....**

**Sister Pat Davis**

**Benediction**

**Sister D. Larsen**

\*\*\*\*\*

**Thank You For Coming**

# The Exodus Fireside

February 3, 2006 7:00PM.  
JSA Auditorium

## "With Faith And Fortitude, They Went Forward"

Prelude:	Nauvoo Buckaroos
Welcome:	Sister Deacon
Opening Prayer:	
Narrators:	Elder and Sister Anderson
Accompanists:	Sister Lyman, Sister Orchard, & Sister Lewis
<b>Program</b>	
Song:	"Oh Nauvoo" ('Oh Susanna')
Narrators	
Brigham Young	Elder Smith
Song:	"God Bless America"
Narrators	
Pioneer Story:	"Ben, the Wagon Boy"
Narrators	
Pioneer:	Sister Bergeson
Narrators	
Song:	"How Beautiful Thy Temples, Lord"
Brigham Young	Elder Smith
Narrators	
Song:	"Westward Zion"
Pioneer:	Elder Call
Pioneer:	Sister Nielson
Narrators	
Pioneer:	Elder Lyman
Pioneer:	Sister Campbell
Song:	"Prayer of the Walking Child"
Narrators	

Pioneer:	Sister Holtry
Narrators	
Pioneer:	Elder Bateman
Pioneer:	Sister Deans
Brigham Young:	Elder Smith
Narrators	
Pioneer:	Elder R. Esplin
Pioneer:	Sister Simmons
Song:	"Across The Plains of Eternity"
Pioneer Story:	"The Rocking Horse"
Narrators	
Pioneer:	Elder Richardson
Pioneer:	Sister Richardson
Song:	"Pioneer Lullaby"
Narrators	
Song:	"They the Builders of the Nation"
Narrators	
Song:	Sister Morris, Sister Freitas, & Sister Lathan
Pioneer:	"Farewell Nauvoo"
Narrators	Elder Lybber
Song:	
Closing Prayer:	"Faith in Every Footstep"

### Special Appreciation

Chairmen:	Sister Deacon & Sister Brumag
Fireside:	Elder & Sister Anderson & Elder & Sister Frank Nielson
Breakfast:	Elder and Sister Hughes
Flag Ceremony & Nauvoo Legion Muster:	Elder Steed
Trek:	Elder and Sister Leishman
Music:	Sister Wettengel
Publicity:	Elder and Sister Larson
Pioneer Names:	Elder and Sister Hollis
Posters and Programs:	Sister Giles and Sister Abbott
Nauvoo Legion:	Elder Deming
Stage decoration:	Sister P. Esplin
Lighting and Sound:	Elder Mellor
Consulting:	Sister Lewis



Joseph Smith Academy  
presents

# Many are Called but Few are Chosen

Andrea Nelson and Spencer Coons .....MC

Tara Ellison and Tyson Hazard..... Welcome

\*Tara likes to dip her saltine crackers in whipped cream.

\*Tyson can balance a pencil in his eye.

Brittany Mower ..... Piano Solo

\*She knows every line in the script of about 100 movies

Sarah Olson ..... Saxophone

\*She is sixteen and has already served a mission.

Jessica Shardlow and Camilla Cook..... Clogging

\*Jessica was a tomboy who played sports all her life until college,  
when she started dancing.

\*Camilla collects Smiley Faces which she has named Ed.

Ryan Hagge..... Tenor Solo

\*He learned to sing by serenading his cows.

Bryan Nyman.....Comedy Sketch

\*He has had the same Teddy Bear for 27 years.

Stacy Symes and Talon Jones..... ChaCha

\* Stacy loves the summer. She enjoys wakeboarding and water skiing.

\* While at the JSA, he has managed to kill seven goldfish in a week!

Matt Jex.....Piano Solo

\*He has moved ten times and is leaving for a mission in September

Katie Oberan and Ardis Smith..... Violin Duet

\*Katie was born with the umbilical cord around her neck. After  
father's blessing, she started to breathe.

\*Ardis climbed up the side of a cruise ship in a Mexican harbor.

LeAnn Yancey..... Piano Solo

\*LeAnn has never had any wisdom teeth.

Mikelle Young.....Tap Solo

\*She can't snap or whistle.

Jayni Dowse.....Soprano Solo

\*She broke her wrists three times in freak accidents.

Spencer Heame ..... Piano Solo

\*Spencer can't watch ET because he dreamed that ET bit off his legs.

Sweetones ..... Beauty Shop Septet

\*Rebecca Politis, her life's dream is to milk a cow.

\*Kim Bair, she loves to floss her teeth.

\*Allyssa Aamodt, she was a high school expert in Supreme Court Law.

\*Karen Haws, she only watches TV out of the corner of her right eye.

\*Jayni Dowse, see before mentioned

\*Ardis Smith, see before mentioned

\*LeAnne Yancey, see before mentioned

Kim Bair .....Piano Solo

\*See before mentioned

\*Random facts

## Technical Crew

Directors .....Paul Hanks and Duane Huff

Asst. Director. .... Emily Benedict

Lights ..... Joe Fawson

Spotlight.....Laurie Alder  
Ryan Hagge

Sound .....Jon Ware  
Brad Matthews

Stage Manager .....Danae Stratford

Stage Crew .....Sheryl Hansen  
Tyson Hazard  
Tara Ellison

Publicity .....Jon Ware

Program .....Emily Benedict

# PROGRAM

Special Note: Because this is a fireside presented as a unit, we ask that you hold your applause until after the closing prayer. Thank you.  
*Welcome/Opening Prayer*

- |   |  |   |   |
|---|--|---|---|
| *Guide us O Thou Great Jehovah<br>-Sarah Olsen, organist                      | <i>John Hughes, arr. Mack Wilberg</i>                              | *Jesus Was No Ordinary Man<br>-Emily Benedict, Soloist<br>-Kirsi Kilpelainen, Accompanist                                     | <i>Janice Kapp Perry</i>                            |
| *Lead Kindly Light<br>-Leann Yancey, Organist<br>-Camilla Cook, Flute         | <i>John B. Dykes, arr. Mack Wilberg</i>                            | *I Need Thee Every Hour<br>-Rebecca Politis, Jayni Dowse, Karen Haws, Artis Smith, Alyssa Aamodt,<br>Leanne Yancey, Kim Bair. | <i>Hawkes/Lowry</i>                                 |
| *Where Can I Turn for Peace?<br>-Kirsi Kilpelainen, accompanist               | <i>Thayne/Meredith, arr. Mack Wilberg</i><br><i>Nauvoo-Chorale</i> | *I Have Not Seen, Yet Believe<br>-Alyssa Aamodt, Soloist<br>-Kim Bair, Accompanist  | <i>Sally Deford</i>                                 |
| *O Divine Redeemer<br>-Launie Alder, Soloist<br>-Spencer Hearne, Accompanist  | <i>Charles Gounod</i>  | *O God, Beneath Thy Guiding Hand<br>-Brittany Mower, Accompanist<br>-Katie Oberan, Violin                                     | *****<br><i>Robert D. Swenson</i>                   |
| *Prelude on "Deliverance"<br>-Sarah Olsen, Organist                           | <i>Pratt/Meyerbeer, arr. Richard Elliott</i>                       | *Prayer of the Walking Child<br>-Select Voices  | <i>Dave Tinney, arr. Greg Hansen</i>                |
| *You Rescue Me<br>-Mikelle Young, Soloist<br>-Spencer Hearne, Accompanist     | <i>Phillips/Castleton, arr. Castleton/Lee</i>                      | *From Sea to Shining Sea<br>-Spencer Hearne, Accompanist  | <i>Bates/Ward,<br/>Paraphrased, Maurice Whitney</i> |
| *Nocturne<br>-Spencer Hearne, Pianist   | <i>Frederick Chopin</i><br>*****                                   | *Consider the Lilies<br>-BreeAnna Hansen, Accompanist   | <i>Roger Hoffman<br/>Arr. Lawrence Lyon</i>         |
| *Americana Suite<br>-Spencer Hearne, Accompanist                              | <i>Folk songs, arr. Luigi Zaninelli</i><br><i>Nauvoo-Chorale</i>   | *When I Survey the Wondrous Cross   | <i>Walls/Mason<br/>Arr. Gilbery Martin</i>          |
| *Ashokun Farewell<br>-Katie Oberan, Violinist<br>-Brittany Mower, Accompanist | <i>Jay Ungar</i><br>*****  | -Stephanie Gibbs, Accompanist<br><i>Nauvoo-Chorale</i>  |   |
| *Charity  | <i>I Cor. 13/Moroni 7<br/>Nancy Lee Oliver</i>                     | <i>Closing Prayer<br/>Special Thanks</i>  |   |

Director: Paul A. Hanks  
 Assistant Director and Producer: Duane Huff  
 Technical Staff: Jason Armistead, Alex Murray  
 Advertising and Programs: Jon Ware, Mikelle Young

We thank the faculty and staff of JSA and of NRI for their assistance, support and encouragement. Especially we thank you who came to share with us.

-Leann Yancey, Accompanist  
*Nauvoo Women's Chorale*



**Let the Morning Come**  
**BYU Nauvoo Chorale Spring Concert**  
**31 March 2006**

**Welcome and Opening Prayer**

**Faith in Every Footstep**  
 Spencer Hearne

*K. Newell Dayley*  
 Accompanist

**My Shepherd Will Supply My Need**  
 Bethany Davis  
 Katy Oberan  
 BreeAnna Hansen

*arr. Mack Wilberg*  
 Flute  
 Violin  
 Accompanist

**This is the Christ**  
 BreeAnna Hansen

*Faust/Moody*  
 Accompanist

**NAUVOO CHORALE**

**LET THE MORNING COME**

Script and Music by Janice Kapp Perry, Steven Kapp Perry/Lynne Perry  
 Christofferson  
 Additional Music by Greg Hansen

Narrators: Brian Nyman, Tyson Hazard, Shawnee Anderson, Ryan Hagge, Mikelle Young, Doug Bell.

Accompanists: Kim Bair, Brittany Mower, LeAnn Yancey

**Light From Heaven (Overture)**

*Stephen Kapp Perry*

**Waiting for the Light to Shine**  
 Choir

*Lynne Perry Christofferson*

**"God Sends a Baby"**  
 Interlude

*Lynne Perry Christofferson*

**We Named Him Joseph**  
 Alyssa Aamodt and Launie Alder, Soloists  
 Choir

*Janice Kapp Perry*

**"I Retired to the Woods"**  
 Interlude

*Greg Hansen*

**Joseph Smith's First Prayer**  
 Choir

*Pond/Smyth arr. Larry R. Beebe*

**"I Had Actually Seen a Light"**  
 Interlude

*Lynne Perry Christofferson*

**Who Could Believe?**

Jayni Dowse, Soloist  
 Choir

*Steven Kapp Perry*

**Upon You My Fellow Servants**  
 Ben Park, Soloist  
 Men's Chorus

*Janice Kapp Perry*

**From This Small Beginning**  
 Mikelle Young, Soloist  
 Choir

*Janice Kapp Perry*

**"I Am Calm As A Summer's Morning"**  
 Interlude

*Greg Hansen*

**Let the Morning Come**  
 Ryan Hagge, Soloist  
 Choir

*Steven Kapp Perry*

**"We Announce the Martyrdom"**  
 Interlude

*Greg Hansen*

**"No Unhallowed Hand"**  
 Interlude

*Steven Kapp Perry/Greg Hansen*

**Praise to the Man**  
 Choir

*Scottish Folk Song arr. By Steven Kapp Perry*

**Closing Prayer**

Musical Director: Paul A. Hanks

Production Director: Duane Huff

Technical Staff: Jason Armisted, Alex Murray

Programs and Advertising: Dana Blackburn, Jon Ware, Meagan Wilson

# Our Times

Issue 1

October 6, 2005

## Events Coming up in October

- 1 General Conference
- 2 General Conference
- 4 Assembly (dance performance): 12:05 pm
- Eastern Field Study meeting: Nauvoo Room 7:00 pm
- 6 Depart on Eastern Field Study
- 12 Return from Eastern Field Study
- 13 Assembly: 2:40 pm
- 15 Handcart Trek and Cabin Raising
- 18 Forum: Edward Friedman 12:05 pm
- 20 Assembly: 2:40 pm
- 21 Dress rehearsal for Sacred Music Fireside: 6:00-10:00 pm
- 22 Mark Twain (Missouri) Field Study
- 23 Sacred Music Fireside: Auditorium 7:00 pm
- 25 Devotional: Timothy Powers 12:05 pm
- 27 Assembly: 2:40 pm
- 29 Nauvoo Halloween Celebration
- 30 Missionary Choir Concert: 7:00 pm



Spencer W. Kimball posed this famous question: "When you look in the dictionary for the most important word, do you know what it is?... 'Remember' is the word."

What are we to remember? That seems like an easy question to answer, for we have come here for the central purpose of remembering. We have come to recall to our minds the magnificent heritage that was built by the early Saints, especially while they were here in Nauvoo. In a sense, we have come to claim some of the heritage that passed from Joseph Smith to his faithful people who painfully crossed the plains, eked out a life in the West, and are now thriving throughout the world. Where does this line of heritage end? It didn't end with Joseph Smith, it didn't end with the Pioneers, and it didn't end with our parents. It is *ours*. It is ours to shape just as the early Saints here in Nauvoo did. Now that we have it, it won't end with us either.

If you look up the word "remember", chances are you'll also see the word "commemorate" listed as a synonym. Yes, "commemorate" can mean to remember, but it also has a stronger meaning: to serve as a memorial of. That is our second purpose here. After we have called to remembrance the early Saints and accepted our heritage from them, we must commemorate them, honor them, and build our own heritage. The line of heritage does not stop with us; it lives within us, and it will continue after us. We add to the legacy of faith, sacrifice, love, and devotion to the Lord.

In this, the inaugural edition of *Our Times*, we begin a record of our semester to remember. It will tell of those who came before, because they relate to us today. But what will define this paper is how it speaks of us: our comings and goings, our relationships, our lives, and our heritage. It will speak of our times.

Sterling Gray and the Newspaper Staff



# Spotlight Nothing New for Brother Huff

By Mike Wasiura

Unusual Callings?

*I was director of the Martin Harris pageant for twenty years and also served in the pageant presidency during that time.*

Reasons for coming to Nauvoo?

*Brother Ivie called and asked if we would come. We've had a great experience with the students. This is our second year.*

Favorite secular attraction here in the big city (Nauvoo)?

*The Nauvoo Hotel smorgasbord.*

Thoughts on Jared W. Stevenson?

*I only have one thing to say. When they made Jared W, they broke the mold—because he was perfect?*

Sleeping on the boys' floor?

*I would get more sleep if all the young future missionaries would work on becoming missionaries. Reference Elder Bednar's talk in the General Conference Priesthood meeting.*

If Brother Huff was a pie...?

*I'd be a Pecan Pie—because I'm kind of nutty.*

If Sister Huff was a flower...?

*She'd be a red, red rose because the rose is a symbol of love and is one of the most beautiful flowers.*

Has anyone in the history of the world ever had a better nickname than "Huff Daddy"?

*Probably not.*

Any closing thoughts?

*I've had a wonderful life as an Institute instructor working with the music programs at Utah State University. It has been wonderful to watch students grow and mature in their talents. I just love young adults. They are fun to be around.*

## ~Poet's Corner~

*Rhythmic is the Rain*

By Jenny Lynne Williams

An eternity of gray  
Blankets of gloomy sky  
Piercing is the contrast  
Of trees dark and high  
This simple world of black and white  
Reminds me of notes on a page  
The whistling wind is a melody  
And rhythmic is the rain.

### White Linen

#### On a Windy Day

By Alisha Erin Heavilon

My chilled, thin fingers pack boxes,  
hesitating at possessions to be left behind.  
Erza carries the boxes out to the handcart, carefully  
storing the flour, quilts, and tools.  
White linen on the clothesline  
resists the coaxing wrench  
of the wind; flocks of snow  
swirl up from the barren fields,  
playing a game of tag with chimney smoke  
about the tall maple's limbs  
and around our old log cabin—once bustling,  
now eclipsed,  
and soon eclipsed again.

At the frozen river's edge, each of our families pause  
a final time to gaze at our City of Joseph—  
our City Beautiful,  
the tall white temple spire rising over the bluff,  
and our cold, bundled feet turn to leave  
our pure white linen in a now-sullied town.

Early February plains stretch before us,  
empty, save miles of waving prairie grass  
and our laden handcarts rolling to the setting sun.  
We're hurried onward by a relentless, bitter wind,  
crying for blood and expulsion.  
*Gird up your loins, fresh courage take,*  
we sing, casting peril from our backs.  
*Our God will never us forsake.*

Small, dark mounds mark our trail of tears,  
growing in number, then fading  
into the distance as we struggle forward,  
only the wind caressing shallow graves.  
We carry on, to a place  
far off, where white linen blows on a line,  
echoing a melody beyond the horizon.  
*All is well, all is well.*



# Outside the Bubble

Joseph B. Hinckley



It has been said that the world is our campus. But in reality, the campus is our world. Living in the JSA can seem very much like the bubble of Provo, only smaller. We can eat, sleep, go to class and assemblies, and even go bowling without ever going outside. For your benefit, here's what is going on outside the bubble of the building.

Two hurricanes hit the Gulf Coast in the last two months: Katrina and Rita. The damage was devastating, and many are wondering if enough was done to prepare for the storms. Federal Emergency Management Agency Chief Michael Brown has just announced his resignation after blaming Louisiana for what went wrong. Many are glad he's leaving, including Republican Congressman Rep. Christopher Shays, who questioned Mr. Brown before a congressional hearing on the matter. "That's why I'm happy you left," Shays said, "because that kind of, you know, look in the lights like a deer, tells me that you weren't capable to do the job."

The war in Iraq? It's still there.

In local news, Hawthorne Elementary School in Keokuk received the prestigious award, a "2005 No Child Left Behind - Blue Ribbon School" during a school assembly last Friday. Nauvoo-Calusa High School Viking Marching Band won the first place trophy in their division and best of show honors at the recent Warren County, Ill., Prime Beef Festival Parade. They performed the Kansas hit, "Carry on My Wayward Son." Go Vikings!

For those of you who are longing for the Police Beat section in BYU's *Daily Universe*, fear not. Here are a few things taken directly from the Daily Gate City newspaper in Keokuk: Curfew Violation: Jared E. Heule, 17, of Keokuk was detained at 12:49am Saturday at Victory Park for curfew violation. He was released pending an initial court appearance. Driving while license suspended and failure to obey a traffic control device: Dallas E. Smeltser, 23, of Hamilton was arrested at 2:02 am Sunday in the 1000 block of Exchange Street for driving while license suspended and failure to obey a traffic control device. An officer had stopped the vehicle to investigate a traffic violation. Smeltser was released on citations to appear in court at a later date.

Porta potty fire: At 10:28pm Sunday fire personnel went to the corner of Seventh and Ridge streets and extinguished a burning porta potty."

In sports news, Fort Madison High School football defeated Keokuk 49 to 42 on Friday. Keokuk swim team finished 11<sup>th</sup> of 14 teams at the Grayhound Invitational in Burlington. USC leads the College Football rankings and BYU lags in the Mountain West with a record of 1-2.

Until next time...

Sources: Daily Gate City newspaper, 26 September 2005, Keokuk, Iowa  
CNN.com



## *How is being a member of the Church like being a Chicken?*

By Alisha Heavilon

It's quite the question, isn't it?  
Here's the answer: 3 Nephi 10:4-6.

"O ye people of these great cities which have fallen, who are descendants of Jacob, yea, who are of the house of Israel, *how oft have I gathered you as a hen gathereth her chickens under her wings, and have nourished you.*

And again, *how oft would I have gathered you as a hen gathereth her chickens under her wings...yea how oft would I have gathered you as a hen gathereth her chickens, and ye would not.*

O ye house of Israel whom I have spared, *how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart."*

For those of you who didn't grow up on farms, it works like this: a mother hen keeps her baby chicks close to her at all times. By doing this, she keeps them safe, warm, and protected. When they start to wander, she spreads her wings and covers them, bringing them back to her.

A mother hen sweeps up her chickens as often as she needs to. It is the same with us and Jesus Christ. He sweeps us up and gives us the chance to apply the atonement to our lives as often as He needs to...as often as we need Him to.

Note the italicized and bolded words. "How oft have I", "how oft would I" ; The Lord has given us every opportunity in our lives to come unto Him and be forgiven of our sins. He doesn't hand us a calendar that informs us He is only available between April and June for us to repent and develop a closer relationship with Him. He has always been ready and willing to draw us closer to Him. The final time the Lord repeats the phrase He switches to future tense. "How oft will I". As He has been there to help us every step along the path,

He will continue to be with us, waiting for us to turn to Him.

My dear brothers and sisters, it is so easy to slip away. At times, I find myself doing all the things a member of the Church ought, and yet feel like something's still wrong in my life. On further examining my life, I find that though I am going through all the actions, my heart and desires are not always fully in my deeds. It is when we go forth and follow Jesus Christ with all our hearts that He is able to gather us to Him, and it is there that we find true happiness.

I urge each of you to labor to draw closer to our elder brother, Jesus Christ, that He may gather each of us closer to Him. By doing so, each of us will be blessed. We will be forgiven of our sins when we repent, come to know Him better, and become more like Him.

## **The Gossip Column** **Rumors flyin' @ the JSA**

By M.C. Ferguson

- Nathan and Kayli got hitched at the Blacksmith shop on September 27. It was a joyous event for all who were in attendance.
- Joseph Hinckley and Kelly Wight would like to announce their engagement. You're all invited to a joint reception with Nathan and Kayli to be held in the Nauvoo Stake Cultural Hall.
- Adam has groupies. If you'd like to join, contact Brother Christian.
- Watch out ladies: Doug can dance... and he's also in the lead for most notes from girls. Don't forget: No pairing off!!!
- The Choir teacher, previously known as Brother Huff, has requested to be called "Huff Daddy" from now on.
- Jared W. likes to shake his backside every once in a while. He's also pretty good at singing Billy Joel.
- Dance Party held nightly in room 321. Admission requires you to shake what your mama gave you.
- Brant would like all of the girls to know that while the rumors are true that he's gaining weight, he's still available and now there's just more of him to love.
- For all doo-rag needs, contact Brother Childs. For anything else, at all, contact Rebecca Davenport between the hours of midnight and 4 a.m.



# The Lives of the People in the City of Joseph

By Karen Bingham

Who were the people that walked here so long ago? What kind of lives did they lead? What lessons do they have to teach us today? I am the fifth great granddaughter of Patty Bartlett Sessions. She was a famous Mormon midwife who over the course of her lifetime delivered hundreds of babies, including the children of Brigham Young, Heber C. Kimball, and many others. In fact, she delivered the children of my third great grandfather, Milo Andrus. Patty lived here in Nauvoo and left with the saints as they made their journey across the plains. It was a sad day when the saints had to say goodbye to their beloved city. On February 10<sup>th</sup>, 1846, Patty exclaimed in her diary, "Nauvoo or City of Joseph, My things are now packed ready for the west." Her heart must have been heavy. "The sun came out dried my bed and clothes but my tears will not dry up," were the tender words she used to describe her feelings that dreaded day. She was not alone. Many others who had to leave Nauvoo felt the same way, but their faith in the Lord Jesus Christ helped to lift their spirits and they received many blessings for the sacrifices that they each had to make.

Patty kept an extensive diary of her life. She is known today because of the record that she kept. Those diaries have now been published for the benefit of those who came after her. It has been said that "Beginning a diary signifies faith that one's life is going somewhere for some reason." May we too have the faith that our lives are going somewhere. The Lord will bless those who sacrifice and testify of Him. May we live up to the legacy that our pioneer ancestors left behind.

## Our Times

### Newspaper Staff

Sterling Gray—

Co-Chair-  
Kate Robinson—

Co-Chair/ Editor-  
Zach Workman—

Visual Arts/ Archiving-  
Trevor Petersen  
M.C. Ferguson—

Layout and Design-  
Karen Bingham—

Historical Figure Expert  
Rebecca Kittleson

Mike Wasiura—

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Alisha Heavilon—

Public Relations  
Joseph Hinckley—

Community News and  
Calendar  
Brother Rust—

Fearless Leader

*We would love to receive  
articles, poetry or pictures  
from everyone here at the  
JSA. Please try to keep  
this in mind during our  
Eastern Fields Study. If  
you would like to submit  
something, you can e-mail  
it to Sterling Gray—  
[shoelessfinn@hotmail.com](mailto:shoelessfinn@hotmail.com)  
or Kate Robinson—  
[Katerobinson272@hotmail.com](mailto:Katerobinson272@hotmail.com)*



# Student Spotlights

Questions	Stephanie Griggs	Trina Topham
Where were you born?	Colorado Springs, CO	Kennewick, WA
Do you have a nickname? How did you get it?	Steph	Nope. Maybe Tri.
What is your favorite quote?	"Science without religion is lame, religion without science is blind." Albert Einstein	"Happiness is the object & design of our existence."
What color is your toothbrush and why did you pick that color?	Green and white – the dentist gave it to me.	Blue b/c everything I own is usually blue or green.
Do you have any unique abilities or talents?	I have several abilities and talents – none of them are very unique.	I love sports & my family.
What is your favorite food or dish?	Ice Cream!	I like most everything, especially chocolate.
Where is your favorite vacation spot? Or where would you like to go and why?	My grandparents cabin in the mountains of southern Utah.	I love the beach & mountains. I know, not very original, but I can't help it.
What is your favorite movie?	I don't really have one.	Scooby Doo, I'm not going to lie.
Why did you end up coming to Nauvoo?	It is kind of a long story – basically the Lord moves in mysterious ways and he knows what is best.	I've always wanted to come here & see everything & my friend told me it was amazing. She was right!

# Our Times

Issue 2

November 1, 2005

## Events Coming up in November

Rebecca Kittleson

1<sup>st</sup> 12:05 pm Devotional:  
K. Richard Young

2<sup>nd</sup>-5<sup>th</sup> Western Field  
Study

8<sup>th</sup> 12:05 pm  
Devotional: Carri  
Jenkins

12<sup>th</sup> 8:00 am Carthage  
Walk

15<sup>th</sup> 12:05 pm  
Devotional: Elder  
Robert D. Hales

19<sup>th</sup> Springfield Field  
Study

22<sup>nd</sup> No Devotional

24<sup>th</sup> Thanksgiving

25<sup>th</sup> Classes Held

29<sup>th</sup> 12:05 pm  
Devotional: Terryl  
Givens

## It's Not Just About the Cool Book of Mormon Signature We Got at the Print Shop



By: Alisha Heavilon

As we visited the E. B. Grandin Print Shop, I was struck by how much preparation went into the publication of the Book of Mormon. The new printing press had to be available, which wasn't typical in a small town like Palmyra, and printing five thousand copies of a book was unheard of. Not only were these important factors, but the work that went into writing, abridging, and preserving the record is remarkable. As I contemplated these things, I was impressed by the lengths the Lord went to in order for us to have the Book of Mormon today—and then was further struck by how much this means the Lord must want us to study it and use it in our lives.

I was accordingly impressed at each of the other historical church sites that we visited. It was remarkable to see these places and gain a greater understanding of the things that Joseph Smith and the other early Saints did and sacrificed in order to bring about the restoration of the gospel and the blessings that accompany it. It was remarkable to see the preparation the Lord made for these things to come to pass. Being there made these things they did real for me.  
(continued on page 2)





## Spotlight: Bro. Andrus



By Mike Wasiura

As a young boy on an Idaho farm, Brother Andrus remembers visiting his local bicycle shop to admire the Indian and Harley Davidson motorcycles sold there. Around age 40, his childhood dreams materialized with his purchase of a Honda 650 Silver Wing. Since Sister Andrus' acquisition of her own Honda 500 a year later, the couple has traveled thousands of miles throughout the west. Ruggedly handsome with an individualistic flair, if Brother Andrus had to be some sort of internal combustion engine-propelled vehicle, he would certainly be a motorcycle.

Providence has been his gasoline, powering him through the Korean War draft unselected and allowing him to meet Sister Andrus in the mission field. From the playful looks that they share during history class, it is clear that Sister Andrus is his sparkplug—she really gets his motor running. Their two adopted children compose the frame, holding together all the parts of one bad-mother hog in a loving family unit. His coverall jumpsuits act like a protective canvas covering—"There really isn't a lot of dirt on him," comments Sister Andrus. Like any good-hearted vehicle he seeks to keep roadkill to a minimum, as evidenced by his love of cats. Finally, the gospel has been the tires in his life, keeping him grounded (he has never attempted to take his motorcycle off of any sweet jumps) and upright during difficult encounters—with loose gravel, hail, lightning and 18-wheelers—and always pointing him toward his desired destination.

I would go on, but I really don't know anything about motorcycles.

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### The E.B. Grandin Print Shop

(Continued from p. 1)

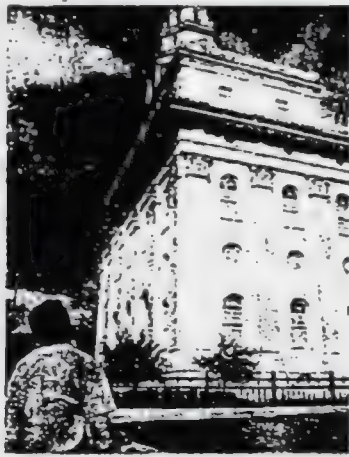
All of the feelings and thoughts I had throughout the trip culminated at our service in the Kirtland Temple. The Spirit was powerful throughout the meeting and made for an experience I will never forget. For me, the pinnacle was singing "This Is the Christ" with the choir. When we came to the words, "How many drops of blood were spilt for me?" I was too touched to continue singing and cried through the rest of the song. I felt His love for me so strongly and I felt an overwhelming gratitude for Him and His atonement. It suddenly occurred to me while we sat in silence, that this was the answer to a prayer that I had had since we arrived in Nauvoo at the beginning of the semester—to better understand who I am and how the Savior feels about me. I reflected on all the events of the past week and realized that my experiences at the print shop, the Sacred Grove, and the other places we visited were *all* expressions of the Lord's love for me.

Like others, I was reluctant to leave these amazing sites and return home, but I was comforted by the knowledge that the most powerful thing I was taking away from our trip was a greater understanding of my Savior's love for me. That is something that will continue to be manifested to me, because the Lord doesn't just love me in Palmyra—He loves me everywhere, all the time, and I will be able to see that all my life. Our Heavenly Father loves each of us so much that He sent His Son to die for us, and our elder brother, Jesus Christ, loves us so much that He was willing to obey the Father's command and atone for all our sins. He knows the trials we struggle through and the joys we experience, and He comforts us and rejoices with us accordingly. He knows every single one of us and He loves each of us with a magnitude that I don't yet fully understand—but that I know exists.

I, too, can testify: this is the Christ.



## The Symbol of My Faith



By Sterling Gray

No one can forget that wonderful worship service that we had in the Kirtland Temple. When I have experiences like that, I often wonder what the effect on me will be. Will I change? What do I intend to do with what I've learned? I was soon to find out. As we were escorted out of the building, I had another remarkable experience. I was toward the end of the group as we walked outside. As I left the building, I saw you, my fellow students, standing in a curved line around the front of the temple with your faces turned toward the top. The reverence of the meeting that we'd had inside continued outside. As I neared the group, I too turned my face upward, and felt awe at the temple's beauty. I thought to myself, "What a magnificent symbol of our faith is this temple." I looked around at the group, all with peaceful facial expressions clearly evident. That is when I recalled the words of President Hinckley, who said, "The lives of our people must become the most meaningful expression of our faith and, in fact, therefore, the symbol of our worship." Images began to flash through my mind: a woman kneeling in the Sacred Grove a little off the path, praying; a young man reading his scriptures on a bench in the Grove; many young men lifting the heavy luggage of their sisters before taking thought to themselves; a young woman talking to a small family, trying to establish a contact (just one example of many missionary efforts that I saw). President Hinckley later states, "Jesus Christ is the key figure of our faith," and of course I agree. Our first principle is faith in the Savior. I do not mean to imply otherwise. But I saw during our tour of the Eastern states, and I continue to see every day what President Hinckley meant. And so I, quite sure that I would remember that moment for a long time, gazed again at your faces. You may have looked upward for inspiration, but I looked around me.

President Hinckley concludes his talk with a charge to us: "And so our lives must become a meaningful expression, the symbol of our declaration of our testimony of the Living Christ, the Eternal Son of the Living God." My testimony was strengthened by my experience in the temple, but it was outside the temple that I learned something. I must become a symbol of my own testimony, of my own faith. That is what I intend to do.

## Ask Me



By Stephanie Newbold

Last month, after one of the sessions of Conference, I prayed and prayed that someday I would get to meet one of the prophets of the Lord, meaning anyone who we sustain as prophets, seers, and revelators. In some ways that seems like a fairly huge request, and in other ways it seems like such a small one. Then, a week later, on bank of the Susquehanna, in a moment that was too good to be coincidence...

"Okay, so what are your questions? Ask me." Elder Bednar talked to us for *thirty-seven minutes*, just a question and answer session. I stood there and cried and cried, starting instantly when it seemed I would be stuck behind all the tall people and wouldn't get to see him at all. I prayed and prayed again and found myself in the second row, if it could be called that, right behind some equipment. He talked about a lot of different things. (I would write them down, but you were all there.) All through his speaking, I kept hearing in my head: "Do it, Stephanie, just ask him." "It's a question and answer session for a reason." Another voice said: "Don't be selfish." "You'll get to shake hands afterward." Finally, the one voice said loud and clear (though not audibly, if that makes sense): "Stephanie, if you don't ask, your prayer won't be answered." So, I raised my hand. After a few other questions he looked me in the eye and gestured to me. "Um, this may be an odd request," I said, feeling foolish for asking and inarticulate and stupid, "but can I shake your hand?" "Yes." I made my way through the crowd as awkwardly as is humanly possible without causing injury or upsetting important film equipment, but felt like I was being carried. I shook his hand, and looking him in the eye (gulp), said "This is an answer to prayer. Last week, after General Conference, I prayed and prayed that someday I would get to meet a prophet of God. Thank you." To which he said, without missing a beat, "That's a tender mercy." I agreed and thanked him again, and then I had to let go of his hand and go back to my spot. He was very nice and smiled the whole time and had a firm handshake. He continued to talk to us, and I continued to bawl my eyes out. I gained a firm witness that Heavenly Father knows and loves us; He is our Father. He hears our prayers and can grant blessings when we least expect them. He has sent us Prophets and Apostles, such as Joseph Smith, President Hinckley, Elder Bednar, and others, to keep us firm in the faith and to prevent us from forgetting everything that we came here for. Most important of all, He sent His Son to redeem us from the hell in which we would all surely spend the rest of eternity. This Church is absolutely true, make no mistake. I close in the name of Jesus Christ. Amen.



## News according to Joseph: Accurate, Objective, and Fair

By Joseph Hinckley

Contrary to what you might think, time did not stop when you were in the Sacred Grove. So what happened in the world while we were on our field study?

Hurricane Season is not over yet. Hurricane Wilma hit the Yucatan Peninsula and forced tourists in Cancun to huddle in shelters and hotels. It is expected to move towards the Florida Keys next.

The War in Iraq is still there and Saddam Hussein made his first appearance before an Iraqi court to stand trial on charges of genocide and crimes against humanity.

Harriet Miers has been nominated to the Supreme Court, replacing retiring Justice Sandra Day O'Connor. Bush calls her a "capable woman." Others criticize her, saying that she isn't in the faintest way qualified to sit as a member of the highest court in the land. Right now, Miers is trying to make friends in Washington by visiting with senators and lawmakers. People are still trying to figure out where she stands on abortion. In 1989, she voted pro-life in the Dallas City Council. Abortion has been an extremely controversial issue with the Supreme Court since *Roe v. Wade* in 1973. On Monday the court ruled that a Missouri inmate may have the right to an abortion, rejecting the appeal by anti-abortion Governor Matt Blunt. The inmate, known only as Jane Doe, discovered she was pregnant after being arrested on a parole violation and requested to have an abortion.

On a good note, Mormons made the cover of *Newsweek* magazine. The cover proclaimed, "The Making of the Mormons. Beyond prophecy and polygamy: The future of a booming faith." The article was very favorable as it recounted the events of the first vision, coming forth of the Book of Mormon, how we became the fastest growing church in America, and our worldwide presence. They also highlighted Mormons in the spotlight. Headliners such as Gladys Knight (R&B singer) and Jon Heder (Napoleon Dynamite), Mitt Romney (Republican Governor of Massachusetts), Harry Reid (Democratic Senate Minority Leader), Kevin B. Rollins (CEO, Dell Computer Corporation), and J.W. Marriott, Jr. (CEO, Marriott Int'l., Inc.). There was also a short interview with President Gordon B. Hinckley. One question was as follows: "NEWSWEEK:

Do you feel a kinship with Joseph Smith, since you stand more or less in his shoes?

HINCKLEY: I almost stand in awe when I think of Joseph Smith. The angel appeared to him in 1823—he said to this simple little boy, 'Your name should be known for good and evil throughout the entire world.' Today we haven't seen the complete fulfillment of that. But goodness sakes, when we have a General Conference, which we do every six months, we broadcast to our people in 80 different languages and to 167 nations. It's a miracle." Surely this Church is coming out of darkness and obscurity.

In local news, the Gate City Daily reports that the fall harvest is going along great. Farmers have harvested about 64% of the soybean crop and 58% of the corn crop.

Keokuk's Fire Chief, Mark Wessel is promoting Fire Prevention Week. This annual week dedicated to fire safety came as a result of the devastation caused by the Chicago fire in 1871. During this week, please don't play with matches.

Carl Sandburg College in Carthage is hosting "Resort to Murder," a mystery dinner theater, from 6-9pm Saturday.

Second grader Katie Edwardson received the Gold Badge for Safety Patrol in September at St. Vincent's School, Keokuk.

In sports news, BYU football won their homecoming game against the Colorado State Rams 24-14. This dropped the Rams out of the national rankings and puts the Cougars on a two game winning streak as they head for Notre Dame on October 22. The Astros and White Sox will play in the World Series with Game 1 at Chicago on October 22. (Editor's note: Notre Dame beat BYU (embarrassed, really), and the White Sox swept the series)

### Police Beat

*Disorderly Conduct:* Krystal Lea Hecox, 16, of Keokuk, was detained at 8:30am Monday for disorderly conduct stemming from an incident at Keokuk High School. Hecox was released to a parent pending further action in juvenile court.

*Trespassing:* Sheena N. Dean, 13, and Rachele Schmitz, 11, both of Keokuk, were detained at 10:15am Saturday at Lincoln Elementary School for trespassing. Both were released to parents and referred to juvenile authorities.

*Failure to have control:* Linda J. Gibson, 55, was cited at 11:45 am for failure to have control. According to the report, she was southbound in the 500 block of Hawthorne Street when she sideswiped a parked Dodge pickup. Moderate damage to both vehicles.



# *Gossip from the Back of the Bus*

By M.C. Ferguson

The following are new classes offered here at the JSA. See Sister Smith to register:

## Private Belly Dancing Instruction

Taught by Sister Christian

## Hula Dancing 101

Taught by Brother Hanks  
and Brother Winters

## Advanced Yodeling

(some experience necessary)

Taught by Brother Jensen

Brother Andrus clones have been seen wandering the halls.  
If you would like to get in on this, a minor fee of \$2 (to cover dry cleaning costs) will be collected for a one day loan of his jumpsuit.  
Please contact Whitney and Chelsea for more information.

Update on Brant's weight gain: 12 lbs.

**Just a reminder: NO PAIRING OFF!!!**



Sterling gets crazy with a mannequin



Male Bonding



A storybook romance



# The Last Laugh...



HOW LDS STUDENTS AT HOGWART'S RECEIVE THEIR MISSION CALLS.

By Trevor Petersen

# Zion's Chronicles

First Edition

Joseph Smith Academy—BYU Semester at Nauvoo



February 2006

## The Exodus, The Return

By Alyssa Aamodt

In this, the 160th anniversary year of the early Saints' exodus out of Nauvoo, we look back, as we do every year. We turn our minds and our hearts even more strongly to those pioneers. In a very real way, we share their grief as well as their hope.

The first wagons that left belonged to Charles Shum-loaded onto skiffs to cross travel ten miles into Iowa As they were leaving, the shoulders and see the Nau-



over the river. What agony beloved home-- for destina-bers of the Church had place for more than ten developed this haven of through their hard work uge, this home filled with memories, feelings, and friends--a city which retained in it the last living days of their beloved prophet and his beloved brother. Then they had to suddenly leave it all be- hind; they forsook this home and in its place took up trials and tribula- tions they could not have imagined.

Nauvoo on February 4, 1846 way. Wagons and teams were the river, where they would and camp along Sugar Creek. saints could look over their voo temple arising on the bluffs to leave such a sight, such a tions unknown. The early mem- been kicked about from place to years before they found and peace and joy on the river and toil. They built up this ref-

(Continued on page 2)

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“I have traveled these many years, in the midst of poverty, and tribulation, and that too, with blood in my shoes, month after month, to sustain and preach this gospel, and build up this kingdom, and God forbid that I should turn around and seek to destroy that which have been laboring up.

—Brigham Young



\*\*\*\*\*  
 \* Kitchen Staff-The Love of our \*  
 \* Lives: \*  
 \* \*\*\*\*\*

★ By: Amber Leah

★ They wake up early every day

★ To labor for us without any pay.

★ They cook in sunshine, clouds, or rain

★ The food so good we can't complain.



★ McDonald's and Wendy's just don't compare

★ ★ Meals made from the heart this way are rare.

★ Offering us more than just great food.

★ They brighten our day with their happy mood.

★ Elder Critchfield in his bright blue hat

★ Suggests, "You should try a taste of that!"

★ Elder Childs always says something witty;

★ Elder Hedin a smile that will brighten your day.

★ Not only is Elder Kaaiakamanu's name real sweet,

★ He can teach you karate--to be light on your feet.

★ Showing sincere interest in all that we do.

★ Elder Bailey is one who can cheer us when blue.

★ But we all know who plays the important role:

★ It's the ladies of the kitchen who make this place  
★ whole.

★ They keep things in order—they keep things clean,

★ Taking care of the troubles that go unseen.

★ Without them we wouldn't know what to do;

★ They bind us together, they are our glue.

★ So cooks, here's a "thank you" from us all!

★ If our stomachs are growling we know whom to call.

The staff of Zion's Chronicles would like to dedicate this issue to the service missionaries who truly cook celestial food. The students of the Joseph Smith Academy truly appreciate the hard work that goes into every meal. We look up to you and treasure every conversation we have with you. We run to every meal- not only to eat, but to see the smiling faces that go with it.

Thank you! We love you!

JSA Students/ Winter 2006



## Chefs

## Favorite Rolo Cookies

2 1/2 C flour      1 C sugar

3/4 C cocoa      2 eggs

1t baking soda      48 Rolos

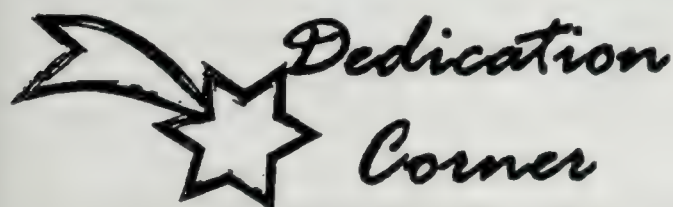
1 C butter      1C brown sugar

2 t vanilla      2T sugar

(for rolling)

Combine flour, cocoa, and soda. Set aside. beat sugar and butter until blended. Add eggs and vanilla. Add dry mixture. Shape into small balls. Press Rolos in each center of ball and cover with dough. Roll in sugar. Bake on ungreased cookie sheet for 8-10 minutes at 350 degrees.

Makes 4 dozen.





## ***Nauvoo Online!***

Visit these sites all about  
Joseph Smith and

Nauvoo!

[www.byunauvoo.com](http://www.byunauvoo.com)

[www.historicnauvoo.net](http://www.historicnauvoo.net)

[www.josephsmith.net](http://www.josephsmith.net)



## **ATTENTION!**

If you have anything great to share  
with the newspaper such as a poem,  
story, quote, picture etc. we would  
love to have it. Please email it as an attachment  
to Shelby Scofield at: [ctr2005@aol.com](mailto:ctr2005@aol.com)

## **The Exodus, The Return (*Continued*)**

It is easy to see the sorrow and sadness marked by this anniversary. We feel acutely the sufferings of the early saints, and we mourn with them at this time every year. But as with all things in life, our remembrance must serve a purpose. These emotions elicit from each of us a natural sense of gratitude and thankfulness toward these, our progenitors. It is my suggestion that these feelings also exist to serve a further purpose. Gratitude alone repays none of our debt to those saints. Only by action motivated by our gratitude can we ever begin to repay the debt which we owe to our pioneer ancestors.

In an issue of the "Times and Seasons," printed here in Nauvoo, an editorial stated:

"Our home will be handed down to future ages; our children will rise up and call us blessed; and generations yet unborn will dwell with particular delight upon the scenes that we have passed through, the privations we have endured; the untiring zeal that we have manifested; the insurmountable difficulties that we have overcome in laying the foundation of a work that brought about the glory and blessings which they will realize"

These are our instructions, given to us directly by our ancestors. If we do not honor and live the gospel which they fought to preserve, we render their sacrifices useless. If we do not remember and celebrate the wonderful lives they lived, then the legacies they left are for naught. These forbearers of ours knew what they were doing; they recognized the lasting and progressing nature of the work in which they were engaged. We at the JSA are the "generations yet unborn" this article speaks of. A statement made by Brother Alyn Andrus illustrates this point perfectly: "Before the evacuation, the city thrived. After the evacuation it died, and remained dead until recently. But the saints are returning, with Moroni atop the temple, trumpet in hand, facing west, to beckon them back." Have we not returned? How many of us have ancestors who migrated to Utah, if not from Nauvoo, then from somewhere else at a similar point in time? And until now, how many of us have remained there while their home on the river has stood, awaiting our return? Here we are, across the street from that same temple they left behind so regretfully, learning about their lives, living lives based in the gospel they began. We are the children, with our hearts turned to the fathers. Because we are here, the spirit of Nauvoo is kept alive. As long as we remember, they neither lived nor died in vain. The city they so lovingly built has not gone to waste; the lives they lived here will never be erased, but will live on as long as there are saints on this earth. The city is coming back to life more and more every year, and by coming here to honor and learn of them, we begin to repay the great debt which we owe them for the sake of their sacrifices-- made to hand down to us this gospel. This is our cause. We owe it our repayment and our gratitude. At this, the time of the exodus, let us "dwell with particular delight" once again on these, our beloved pioneers.



# Remembering the Saints

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By Ben Park

In life, there are some good people, whom you might want to idolize, and some not-so-good people, whom you would rather kick. Also, there are some places you visit because of the great things that happened there, and other places you may still want to visit, but the events that took place there may make you cringe at the sound of it. And finally, there are some stories that when hearing them you may feel uplifted and gain courage, while other stories make you drop your jaw and wonder what the heck those people were thinking. And thus it is with the early history of the Church of Jesus Christ of Latter Day Saints.

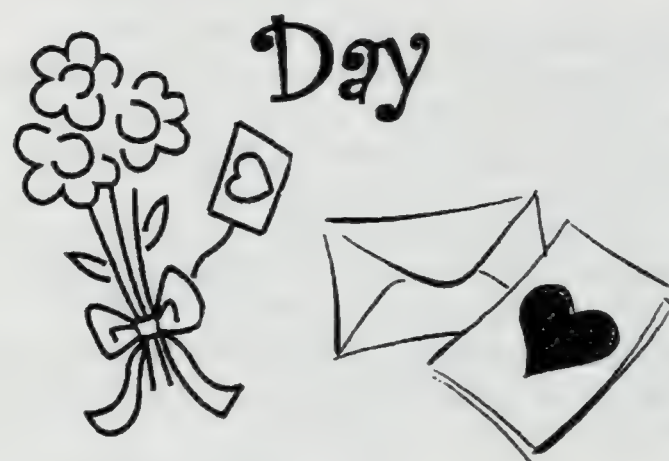


On Saturday, January 28<sup>th</sup>, we, the students of the JSA, had the opportunity to see monuments to both good men (example: Chief Keokuk as well as not-so-good men (example: Levi Williams). We saw many good sites where great things happened (example: Ramus, Illinois where many doctrinal truths were revealed) and other places where activities inspired by the devil occurred (example: The Flemming tavern where the martyrdom was planned). There were also stories that made us full of joy (example: "The day of God's power" as well as "The Quails") along with stories that brought tears to the eyes (example: the killing of our beloved Prophet and Patriarch).

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(Continued on page 6) While the

## Happy Valentines



## Day



*Dear Sister Amber Leah*

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deer sister amber,

i am a shy sort of a guy. you see there is this gurl who I kinda wanna court. But she ain't talked to me yet and I don't know if she likes me much. wut is a man serposed to do to catch a purty gurls eye? i have me a good harse and some propurty pa gaved to me. do ya think she might wanna be me wife? plees help.

timid tommy

Quincy, Illinois

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First things first. A girl, no matter her status, wants a man in her life who can speak to her in proper English. That way, she can understand him. Communication is a very important key in any relationship, as was taught in a fireside just recently given-- which I am sure you were able to attend.

While having property and a good "harse," as you said, is important, it is not the first thing that is going to catch the eye of a young lady. There is a process a young man should take before courtship and marriage. Read closely the following steps:

1: First, you need to actually talk to the girl so she knows of your existence. However, you should make yourself presentable. Women like it when a man has had his weekly bath, so you may want to try that.

2: The second step depends largely on how your first conversation went. Did she answer your questions, or walk away? If she stayed to talk to you that is a good sign. If she walked away, maybe you should try some different soap.

3: After your first conversation-- supposing it went well-- you can then move to the next step, which is to try to be her friend. Speak to her when you see her. Do NOT ask her to marry you the second time you have talked. If you do, you risk getting slapped.

4: If all of the above have gone smoothly, and she seems to enjoy your company, then you can ask her to accept your courting her. You mentioned a problem with shyness. Well, girls like a man who is confident. Realize that if she is willingly to speak to you, then she must think you are tolerable. Your chances for rejection are not quite as high in this case.

If she agrees to your courting her, then you have succeeded in all of the above steps. Good job! If by some great miracle you do manage to make it thus far, then I will gladly advise you later on how to ask for her hand in marriage.

Until then Tommy, remember: We like clean, confident, and proper men. Don't forget to bathe and shave. Also, you might want to try attending Pendleton School on Wells Street to work on your speech.

Yours truly,

Sis. Amber Leah



Question for Sis.  
Amber Leah? Send  
it to the newspaper

While the rain was steady and constant throughout the whole day, this did not keep the students from having fun and seeing memorable sites. One of the first stops was Montrose, Iowa. Jayni Dowse said that this was one of her favorite spots because of the "quail story" (although she could not remember the town). After the saints were in the process of moving west, the poor were left in Montrose waiting for help, almost to the point of starvation, when a flock of quails

started falling from heaven. This is comparable to the Children of Israel being fed manna while wandering through the wilderness.

After we saw the remnants of some other significant places in Iowa, including Fort Madison, the Nashville/Zarahemla Settlements, and the Galland school, the buses pulled into Keokuk where the students had the opportunity to wander around the wonderfully huge Keokuk Mall with its fantastic Dollar General Store.

It was then across the river to Illinois.

The first major stop on the east side of the Mississippi was the town that holds a special, though not pleasant, place in Latter-day Saint's minds: Warsaw. While there we saw the Fleming Tavern where the martyrdom was planned, which is now owned by one Mrs. Caldwell, whose husband was a descendent of some of the persecutors. Mrs. Caldwell was kind enough to show us an actual lantern that was present at the Martyrdom. Across the street was a building that once housed the infamous "Warsaw Signal," which was edited by someone who is not highly thought of in the Mormon Community, Thomas Coke Sharp.

But if Mr. Sharp's shop was not terrible enough for us to visit, we then made our way over to the Green Plains Settlement, where the grave of Levi Williams is found. Out of the fifteen people interviewed, two of them mentioned how one of their favorite parts of the trip was hearing the story of Brother Smith's not-so-kind words he uttered while walking to the grave, forgetting that he was on the microphone.

The sites, although not the weather, got more upbeat with the visits to the former Mormon settlements of Lima, Morley, and Ramus. In Ramus we heard of the great doctrines revealed there by our beloved Prophet, as well as his lighter side when he beat two well-qualified competitors in both stick-pull and wrestling. It is here also that Katherine, the sister of Joseph, is buried. Jessica Killian stated that this was one of her most memorable places because,



"Being huddled around her grave in the freezing rain gave a sense of what it must have felt like for the saints when they had to bury many of their friends and family while crossing the plains."

Now it was time for Carthage. The city, and more specifically the jail, of Carthage holds a special place in all members' hearts. It is a somber place because it is where the best blood of this dispensation was spilt, but it is also encouraging and uplifting because it symbolizes the importance of the work we are a part of. As well as the greatness of the Prophet Joseph Smith's mission. There was great anticipation leading up to this visit, and we were not to be disappointed. Not surprisingly, most of the students asked responded that this was the highlight of their trip, and those who didn't respond so were probably thinking it along with their other answer.

The movie, the tour, the bullet holes, and the strongly-felt spirit all contributed to making this visit to the jail unforgettable, but the spotlight has to go to Katie Oberan and her violin playing of the original version of "A Poor Wayfaring Man of Grief," Joseph's favorite. It was hard to find a dry eye in the room. The spirit felt in that moment was one that will not be easily forgotten, and has the potential to serve as a motivation for us through the rest of our sojourn here. So how do we accomplish that?

May I give my humble suggestion?

Let Carthage Jail stand as a reminder to us that this gospel is not something to be taken lightly. Let it bring to our attention that this is a probationary and unique time we are in right now. Joseph and Hyrum understood the importance in giving everything in sacrifice for the kingdom of God. Do we? Are we willing to do what it takes to build the kingdom? We will probably not be asked to give our lives, but what about the little things in our life? I challenge us all to find something in our life which we can improve to make us better servants for our Lord, in whose service we are in. Let's have this trip and the experiences felt make an impression in our lives, not just our cameras. I challenge us all to make a sacrifice to bring us closer to understanding what Joseph and Hyrum died for. They gave their lives for the gospel; let us live our lives for the gospel. Let's go build The Kingdom!

## Student Q&A:

If you could ask the prophet Joseph one question, what would you ask him?

"I would challenge him to a stick pulling contest."

—Andrea Westover

"I would ask him how he proposed to Emma."

—Mikelle Young

"What was his favorite thing to do with his children?" —Allyson Jones

"What it was like to be in the presence of God the Father and his son Jesus Christ?"

—Andrea Nelson



## Go USA!

Don't Forget to watch the 2006 Winter Olympics in Torino, Italy.

They begin Friday, February 10 and end Sunday, February 26.

Don't miss out!

For schedule and Olympic info visit:

[www.olympic.org](http://www.olympic.org)

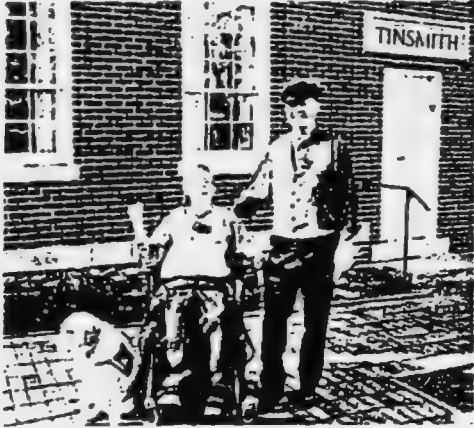




# Mission Incredible

By: Shelby Scoffield

Throughout the Joseph Smith Academy, several renditions of "Rendezvous to Old Nauvoo" are sung with vigorous enthusiasm. In the showers, operatic sopranos sing the tune with such vivacity that tremors are felt rippling throughout the Academy. Echoing throughout the tunnels, tenacious tenors sing the song with such fervency that one almost wants to wipe away a tear. When he thinks no one is watching, Brother Hanks sings the melody with such caliber that Frank Sinatra would be jealous. However, no matter how hard we try, we'll never come close to singing with the same electric enthusiasm that the Senior Missionaries sing every night in their well known show "Rendezvous."

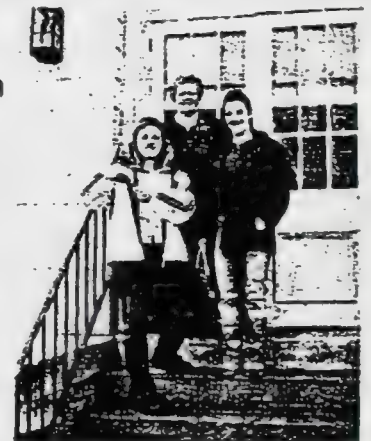


Nauvoo, Illinois is a town dearly beloved by all Latter-day Saints. Indeed, visiting the town leaves an everlasting impression that becomes deeply rooted in our minds and hearts. One feels the spirit of Lucy Mack Smith because of the knowledge the sister missionaries impart to their visitors. The elders in the Print Shop help one to understand what a "hard days work" really means. All in all, if it wasn't for the missionaries serving in the flats, one would loose out on a goldmine of information.

Living in Nauvoo during the "off season," we as students at the JSA have a unique opportunity not only to learn about the sites but to learn of the people who live in Nauvoo as modern day pioneers-- the missionaries. After all, how many peoples' grandparents wear pioneer attire every day, dance and sing in front of a live audience every night, are the stars of thousands of family vacations, and do humanitarian work in the meantime?

Elder Wettengel of Southern California is a "greenie" in the mission field-- by three months. Fondly recalling the day when he and his wife received their call, he said, "My wife went crazy. She started dancing around the room. She loves to act and play the piano. They have needed her talents constantly. I am happy because she is happy." Not surprisingly, Elder Wettengel's favorite place in Nauvoo is the Browning Gunsmith building. "It's a guy thing," he said. "The guns are beautiful. When I hold one, I feel like I could do anything that the pioneers did!" In a sense, the Wettengel's secular professions stuck with them and simply morphed into a religious calling. Sister Wettengel was a teacher and her husband a high school counselor. In Nauvoo they teach, counsel and bear testimony of the exemplary lives of the early Saints. Elder Wettengel counseled JSA students to learn truths they cannot learn in a normal high school classroom. "Learn and read of the scriptures," he said. "Even if you are not going in the mission field, it is so important to be in good spiritual shape."

Nestled into a corner in the Cultural Hall, three sister missionaries busily work on Boo Boo Bears. Between tours, the sisters sew bears given to children who are victims of disasters. Site Leader of the Cultural Hall, Sister Jepperson has been in the field for eight months. She is the mother of fifteen children. Although she misses her children, the people in Nauvoo are her substitute family. "I have had an opportunity to meet so many unique people," she said. "I remember a family came all the way from Sweden." She tells of one four year old visitor, who within a matter of minutes studied her script and could recite it perfectly back to her. In the sewing room is Sister Giles, who converted to the church at age seventeen. She emphasized the importance of family history. She can pinpoint people who were in the Carthage Greys to whom she is related. She is also a well-known artist who is compiling drawings of sites in Nauvoo to make into a children's coloring book.



Sister Nelson, who leaves for home in three months, said, "You can't explain Nauvoo, When you come across the bridge from Keokuk it just hits you. Nauvoo gets in your blood." When the pioneers left, the spirit of Nauvoo did not leave. It simply lingered, awaiting the missionaries that would bring it alive once again. That is my feeble attempt of "explaining" Nauvoo. The wisdom that these missionaries have to give is ours for the taking, if we only make the effort. I'll leave you with the advice one Elder at the Seventies Hall gave me as I was leaving. "You are here for a reason, young lady, and don't you forget it!" What is the reason? Just go ask the missionaries, and they'll help you find it.



# February at the JSA

S T W E S T A R T E B M K X K  
 Z M D N X E V O L Y M P I C S  
 T R I P H O M E S T E A D M A  
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 MISSOURI  
 PARLEYSTREET  
 RIVER  
 SPORTS  
 TRIP  
 WEST

CANDY  
 EXODUS  
 HOMESTEAD  
 JOSEPHSMITH  
 MARKTWAIN  
 NAUVOOHOUSE  
 PINK  
 SAMUEL CLEMENTS  
 TOM  
 USA

## EVALUATIONS – FALL 2005

### Question 1: Overall assessment of the whole experience.

- 10 – Amazing. I had no idea it would be this great.
- 10 – I am really glad that I was able to come here and learn so much. I have grown a lot.
- 10 – Life-changing; far more than I could have expected.
- 10 – I have never learned so much or grown spiritually and mentally in such a short amount of time. Great first college experience!
- 10 – Nauvoo was a great, worthwhile experience. Of course there were struggles and challenges which were unavoidable, but I think that overall I have come away from this semester with a greater testimony of the gospel and with experiences that will benefit me the rest of my life. It's a well run program and I appreciate how well it was organized.
- 9 – It was a great experience and I am glad I could be here. I wish I had more time to walk around and experience Nauvoo a bit more. I always felt the burden of school work.
- 11 – This experience is unparalleled and has changed my life significantly for the better.
- 9 – The classes were great and the trips excellent. I felt like I was living in a box – there is no place to go to get away at all.
- 200 – I will always see this experience as one of the most significant of my life.
- 10 – The best 3 months of my life up to this point!!!
- 10 – It was an AMAZING experience! It's the perfect length – short enough to be sad about leaving Nauvoo but long enough to be excited to go home.
- 10 – I love Nauvoo. I love the program here and I loved studying where the early saints and prophets lived and worked.
- 10 – I loved this experience, but I felt like every moment of every day was scheduled.
- 10 – I loved it! I will always hold this semester close to my heart!
- 10 – The whole experience here was such a growing experience to me. Everything was so gospel oriented and helped me to have a better understanding of what the Prophet Joseph Smith went through. And even what the Saints went through.
- 10 – I have definitely grown spiritually and have learned so much. BYU Nauvoo has been incredible. I can say in all honesty that it is the coolest experience I've had thus far in life. It has caused tremendous spiritual growth. It has been excellent pre-preparation for my mission.
- 10 – Only one word: Awesome!! Great experience. Great faculty – spectacular!!!
- 10 – Best I could ask for. I don't regret coming for a single second.
- 9 – Really good learning and growing experience.
- 10 – This place teaches you a bigger picture of life...you learn outside the classroom and it is meaningful...not busy work...Love it.
- 15 – Life changing, Faith giving, testimony building, time. I loved it.
- 10 – I knew it would be a great experience, but it was more than I ever expected!



- 9 - Best experience of my life!
- 10 - This has been an experience I will cherish and remember forever.
- 10 - I loved it. It changed me. I see everything in a new light. My actions have been changed.
- 10 - This has been one of the greatest experiences of my life. Thank You!
- 10 - Couldn't have been better!
- 10 - Awesome. Keep up good work.
- 10 - I LOVE NAUVOO!!
- 10 - One of the best things I could ever do.
- 8 - I loved everything to a 10 besides the gossip and immaturity level of most of the students.
- 10 - I love Nauvoo! This experience has been amazing. I learned so much and my testimony has been strengthened.
- 10 - It is sooo fun and amazing.
- 10 - What do you say? Thank you!
- 10 - Great Program
- 10 - Life changing experience!
- 10 - This is a Great Program.
- 10 - BYU Nauvoo Rocks!
- 10 - Put more numbers on the scale.
- 10 - Wow!
- 10 - AMAZING
- 9 - Wonderful
- 10 .....∞ 10 - 10 - 10 - 10 - 10 - 10 - 9 - 9 - 9 - 8 - 10 - 10

**Question 2: The Joseph Smith Academy building/facilities:**

- 6 - The temperature in the classrooms was never constant, sometimes too hot, sometimes too cold. Anytime it rained the roof leaked in the CS100 classroom. The bedrooms were good though. ♥-ed the orange curtains! Ha Ha
- 8 - The building and my room have heating issues!
- 7 - Overall it is fine, but there are a few problems such as heating, windows working properly.
- 7 - I like the place but I feel that the bathrooms could be a little warmer and the sinks in the dorms could have looked a little better.
- 3 - The building/facilities are less than ideal. However, the Faculty/Staff have done the best with what we have. There are broken windows, the temperature is never comfortable, carpet in dorms is thread-bare, curtains are ratty, mattresses are worn-out, couches in lounge are ripped and stained. Computer facilities have been excellent.
- 7 - Everything I needed was here, even though it was somewhat run down and ghetto. But I wouldn't change it.
- 10 - Way good, even with all the little perks.
- 8 - The Cafeteria is 10. Dorms, bathrooms all right. Temperature in classrooms was hardly ever right. Always too hot or too cold.
- 8 - I love the building and location but some of the heaters don't work. Also I think there should be sinks in every room.

2 – The buildings are really good for the most part. I think they could use some new carpet, but if they were in good condition maybe I would rate the building as a 7 at least. The facilities are a little scary! I think that they could use some plumbing done so that we can have good water pressure in the shower and toilets that actually flush.

8 – The cold/heat not being regular was a little frustrating. It was also hard because it was never quiet, because you could hear everything everywhere in the building.

8 – The buildings are good, but there are quite a few things that aren't the best. It is different than what most of us are used to, but it wasn't too bad. The showers had a line pretty often and there were a lot of things that could improve with a newer building.

9 – For how old the buildings are, the facilities are kept up well. However, the heater in my room is broken. We sent in a get-it fixed form two weeks ago and it still is not fixed...The showers are also pretty gross...

7 – The temperature always created some fun situations. I sometimes struggled to find a quiet place where I was allowed to study in the building.

10 – I think the JSA is a great place to hold this program. It may not be extremely high quality, but it suits our needs well. As far as I know, things were well run and any problems were quickly repaired.

8 – The facilities felt like they had been around for a while and were starting to become rundown, but everything was comfortable, clean, and taken care of.

8 - Many students have small complaints about temperature or other small shortcoming in the facilities, but I find them more than adequate. I love this building.

6 - Old building - bearable. Well kept

8 - Yays for the JSA! Gross showers (moldy) but other than that it was just fine.

6 – What's up with the AC & Heaters? Showers cold?

9 - It served it's purpose....

7 - Love the place. It's a little drafty by the windows and the bathrooms were freezing.

7 – I like where everything is located, but this building is getting old.

9 - We have everything we need. It is better than most schools. I love having laundry and the gym available. We are a lucky group.

9 - I felt at home. Very clean and kept up good.

9 - I can see how some people might not like the dorms, but I love them.

4 - The Ac/heating was a problem. There needs to be a full length mirror in here. More lighting by our closets.

8 – Nice. Well kept but old.

It's ghetto but fun!

5 – Pretty Ghetto!!

6 - Some of the furnishings are kind of rickety.

7 - Classrooms temperature not always comfortable. Hard to focus when hot. Dripping roof questionable.

5 - Could be a lot better!

9 - Not bad. A little drafty. New carpet would be nice.

9 – It was really nice for how old the building is.

6 – They work!

7 – Old...cracked and somewhat iffy in places.



- 9-10 – Love the food, the building, it is a little old, but I like it.
- 8 – The bathrooms need a make-over, but the building is well cared for and clean.
- 9 – Showers are a little yucky.
- 5 – Old, but I love it.
- 7 – They need a little work, but they're ok.
- 6 – They are quite old.
- 10 - Wonderful
- 8 – 8 -7 – 6 – 8 – 7 – 7 – 6 – 10 – 10 – 9 – 8

**Question 3: Field study/site visits:**

10 – I would have liked more time to ponder and pray at some sites. I think 3 hours at Niagara Falls and 5 minutes at Hill Cumorah was a little disproportionate. Also, I have strong negative feelings toward the headsets.

8 – I felt like a lot of time was spent in places we didn't need it and not enough time on others. I think the Hannibal field trip should be optional.

8 – The Eastern Field trip was too jam packed. There was too much time on the bus and not much time at the Sites.

8 – I would have liked to spend more time at church sites instead of some of the non-church sites we visited.

10 – Some of my best experiences took place on the Field Studies/sites.

8 – I wish I had a more consolidated information packet at the end (perhaps at the end of the semester), so I'd know I didn't miss anything on the tour.

10 – They were really awesome. I was a little disappointed that we were rushed through some of the really important sites though. I am really grateful for the opportunity that I had to see all of them.

9 – They felt rushed and crammed with facts which made it hard to learn sometimes. But it was expected, so I still loved them. Good Break from regular classes.

10 – Absolutely amazing! I thought the field studies went extremely well. They were well organized and I appreciate all the work that went into planning for them. They were very educational experiences for me and it was a great way to solidify the things we had learned in class to actually visit the places. It gave it greater meaning for me and tied it all together. Sometimes I think we spent too long at some places (Pony Express Museum) and not long enough at others (Winter Quarters).

9 – It helped out so much to be able to associate a place I had been with the things we learned. On some of our field studies they were so concerned with keeping on schedule that we didn't get to actually get out at the site or spend much time there. I could have gotten more out and find it might have been more beneficial and worthwhile to get all we could from every site. I think we should have had a different roommate each night, so we could get to know more people. Diversify the group.

9 – I thought all of the stops were great, including Niagara and Amish Community. My only complaint would be how hurried we were through some sites (Kirtland for example). Also, I would stop the testimony meeting in Palmyra. We were hurried at the temple, Hill Cumorah, and Peter Whitmer Farm. Stopping the testimony meeting would have helped a lot with that. Plus we had a testimony meeting on the bus on the way home.



9 – There were a few places on the Western Field Study that we didn't get off the bus and I don't feel like....

9 – I felt that we did not spend enough time in places that were really important (like Hill Cumorah) and more time in places not so important (Community of Christ places, Niagara Falls). It also just seemed really rushed and stressed at time, but I really enjoyed it still.

10 – These were so amazing. I'm glad that we could go to all the places that we went. The only suggestion I would make is that maybe instead of going to the Pony Express Museum you could take the kids to Hauns Mill, but that is the only thing that I would change. Overall they were really good. Also I think that maybe you could a lot more time for some of the sites and try so that we aren't at places late at night (Well after dark.)

10 – Amazing! Nice bus, Nice Hotel, Good Food, Awesome Sites!

10 – They were all so much fun. The only bad part is that we don't get to see people on the other buses for a while.

10 – I can't pick out a favorite memory, but many of my favorites were on the field studies. Scriptures mean so much more than they ever have.

9 – Sometimes we seemed pushed. A lot of times I felt like we crammed too much in and lost the spirit of it. But I loved the day trips, especially the Hannibal and Springfield ones.

10 – Being able to see where things happened really helped me get an understanding of the events and people in Church History.

8 - The field studies were fun but the schedules were at times rushed. I would have liked more time to relax (free time) when not on the bus.

9 - I loved traveling, but I thought we had to get up too early every day.

9/10 – The field studies/site visits were really fun and great. I just wished we could have had more time at the sacred or special sites and less time at some of the places we didn't really need to record.

8 - I loved them! But I felt very rushed at times. We take too many bathroom breaks and that would give us more time at the sites.

10 – Buses very nice and comfortable. Hotels were great! I learned so much.

10 – Amazing. I feel so blessed to be a part of this program.

10 – I thought all the sites we went to were appropriate. I only wish we could have stayed longer in a few places.

9 - I loved the sites...wished we had more time...and less pressure to write all the facts...a little stressed at times, but overall amazing experience!

10 – TOO RUSHED! BUT AMAZING! Thank you! Best part of the semester ☺

10 – The field studies were AMAZING! I learned SO MUCH and gained in Spirituality each time we visited a Spiritual site.

10 – I loved the Field Studies

9 - Learned a lot and loved to travel around.

15 – Awesome. Everything was sweet.

10 – Helped change me.

10 – Sites awesome. Hotels awesome.

10 – Loved it.

10 – I learned so much!



- 10 – Very educational
- 10+ - They were AWESOME!!
- 10 – It was great.
- 10 – They were organized, interesting, comfortable hotels.
- 10 – They are amazing.
- 10 – Another 200.
- 9 – A little rushed, but worth it mostly.
- 10 – Learned a lot from all the places we visited.
- 10 – Very cool!
- 10 – They were awesome.
- 10 – Awesome!
- 9 – 10 – 10 -10 – 10 -10 – 9 – 9 - 8

**Question #4: Courses Offered:**

- 8 – Would have loved a missionary prep class.
- 10 – I love art! The art class enriched my experience so much!
- 8 – I would trim down the intensity a little. Still should be BYU level, but we are here to soak up Nauvoo. Suggestions: Little less English loading, scrapbooks due in segments.
- 9 – I found most of my classes spiritually and intellectually invigorating.
- 10 – Even though there weren't many courses offered (compared to BYU Provo—which is a terrible comparison) each class I took added to the overall experience. They meshed together – each period building upon the previous.
- 10 – It was a good selection of courses all things considered.
- 8 – Loved Art, Choir, Teachings & Church History. English class was tough but I learned a lot.
- 10 – All the classes were amazing. I'm glad I took the classes that I did. The only thing is I wish I could have taken every class.
- 8 – There was a good selection, especially for a program this small. ☺
- 10 – They are the perfect classes to take here.
- 9 – I wish that the Eng. Class might have been centered around the church a bit more, because it could, and it would go along with the experience more. I love TPJS! It was the best class. I enjoyed having my Church History, D&C and TPJS correlate so I was learning about the same thing, but from different points of view.
- 9 - The classes were good and I appreciated the variety in options of what classes we could take. I'm glad that there were some classes that everyone took, and others that you could choose from. While I understand the difficulty in finding teachers and dealing with students from different schools, I kind of wish that more classes were offered that filled credit at BYU. Coming here was great, but in a way it was a loss of a normal semester. I think that could prevent some from deciding to come here.
- 8 – Courses were very appropriate for where we were, but a few more choices would be great and attractive.
- 10 – The classes were awesome. I liked the idea of taking at least 12 credits, but I don't think we should have been required to take either history or English. For some of us, both may be a repeated class.

9 – Make Teaching of the Prophet Joseph Smith class longer. We just didn't have enough time.

9 – Teachings of the Prophet should be 3 days a week!

10 – It was frustrating to be in English with students who were not academically prepared for the class, but otherwise they were great.

9 – The classes were amazing. I loved them. I wish there were one or two more classes offered.

7 - It would be nice if we would have had the mission prep. Class.

I wish TJS would have been 3 days a week instead of two. Computer Science was more difficult than I expected a 100 level class to be.

8 - Church History and Teachings taught me a lot. Church History taught me facts. Teachings taught me things of the spirit. Most other courses were of less importance to me.

10 – Great classes. Learned more than I thought.

7 - Need to offer a few more classes.

8 – There was a good selection of courses offered, and I enjoyed all that I took. I would have enjoyed a "Sharing the Gospel" course as well.

9 – Enough courses were offered. I tried to focus more on the spirit of the Academy. Each class did a good job in keeping the Spirit. I wish the Mission Prep. Class was still available.

9 - I enjoyed all my classes, but a little more variety would have been fun.

9 - They were great...some classes were a little time consuming...more than they should be. But loved them all.

7 - \*Computer Science didn't meet my needs. I have a learning disability and I was so lost. I couldn't do it. Granted I didn't tell anyone. I didn't feel I could approach anyone about my issues. \*Pioneer Life should be better organized! I think it should be held more than once a week and projects should be done in class. It would be nice to be taught about pioneers in class. \*"Huff Daddy" should just teach his own Church History class.

10 – I thought it was a good variety.

10 – The courses offered were really good. It gave you a variety of options, but concentrated on what was important.

7 - Didn't have very many options.

8 - Maybe make art class bigger that way more students could have variety.

9 - Great faculty and classes.

8 - Good enough, actually.

9 – For such a small place, a great selection.

9 – Church Hist, TPJS and D&C are essential.

10 – Don't change a thing.

10 – Great professors.

10 – Great

9 – 9 – 9 – 8 – 7 – 10 – 10 – 10 – 20 – 9 – 10 – 8 – 10 – 8 – 10 – 9 – 7



**Question #5: Quality of Instruction:**

11 – Top-notch. I've never had better instructors. I feel like they are righteous mentors and trust them more than I have trusted any professors I've studied under. I love these people!

10 – I loved all my professors.

20 – All of my teachers were absolutely incredible!!

10 – We had amazing faculty that was extremely knowledgeable and passionate about what they were teaching. And they formed relationships with the students outside of class.

10 – Teachers are so amazing! They have so much knowledge!

8 – For first-time college student they were a little bit of a shock, but I learned a lot.

9 – Of course each teacher has a different way of teaching which appeals to different sorts of students. Over all I was impressed with the quality of instruction – the faculty were all wonderful!! Some classes were better than others for me. I felt in some classes I learned a lot, while in others I didn't learn so much. I loved the atmosphere in the classes.

10 – In Nauvoo we truly have the best of the best here. I never knew that such amazing teachers existed. I did better as a student because, not only do I know my professors, but they care about me and my grade individually. Thank you!

8 – Some of the instruction was a little iffy, but it was still really good. I enjoyed learning all the insights into the Prophet's life and the lives of the Saints.

9 – Are there better faculty anywhere?

10 – The teachers here are so amazing. They all know so much, I was just blown away.

10 – Amazing teachers who love what they do and are here to help the students to have success.

9 – The profs were amazing! Sometimes a little scatterbrained so they didn't get to all the material.

10 – Wow! The professors were so great. They are knowledgeable, helpful, and accomplished.

10 – Best teachers around. If the earth had a spiritual All-Star team they would be the starters.

10 – The instructors at the JSA are the best I've ever had. They are very close to my heart and I will always remember the experiences I had with them.

8 - I think it is an excepted truth among the students that we learned the best under Brother Christian's style. Passion and enthusiasm really help the students to stay engaged. If we can tell it's important to the instructor it will be important to us.

10 – I have never had better instructors in my life. They seemed to know everything and were willing to help you in any way possible.

9 - More hands on teaching in Computer Science. Brother Smith/Huff classes need to be separate. Bro. Huff teach your way and write your own tests and quizzes.

7 - Great teachers; not as easy as I thought it would be. Computer Science wasn't the best.

10 – Excellent Professors!!

8 - For the most part fine.

- 10 – The Best!
- 10 – Wonderful....
- 10 – Best teachers ever!
- 10 – Amazing professors! So smart and genuinely interested about us as students.
- 10 – Loved all of my teachers.
- 10 – All the professors are great!
- 9 – The teachers are very knowledgeable on the subjects they teach.
- 10 – The teachers are awesome!!!!
- 10 – Absolutely AMAZING.
- 10 – The most intelligent, best teachers I've ever had.
- 10 – I really learned a ton.
- 10 – Ideal
- 10 – All the teachers have been wonderful.
- 10 – Best Teachers Ever.
- 9 – 8 – 10 – 10 – 10 – 9 – 10 – 10 – 10 – 9 – 10 – 8 – 9 – 10 – 10 – 10 – 9 – 9 – 7

**Question #6: Spiritual development opportunities/realization:**

10 – I now feel like I'm able to preach the gospel in the mission field. I now know, beyond doubt that my Savior lives and that Joseph Smith was a Prophet of God.

9 – The field studies provided many opportunities to grow spiritually. In Nauvoo I felt over burdened with homework and projects that I felt like I wasn't able to get all I could have out of Nauvoo.

10 – There were many opportunities presented and it was a matter of work on my part to take advantage of them.

9 – Lots of opportunities to bare testimony, feel the spirit and learn.

10 – There is so much to learn here and to grow from. And the best part of being here @ Nauvoo is the Temple and the opportunity of going to do baptisms whenever.

13 – I have grown in ways I never thought possible.

10 – With the Temple here and the amazing places we visit there are so many chances to grow spiritually.

10 – There were so many opportunities for spiritual growth and I feel I have benefited in many ways from those. I loved how often the teachers shared their testimonies and the way they taught with the spirit. They seemed to have a special way of helping students to recognize the spirit and to take advantage of opportunities for spiritual growth.

9 – Great opportunity for spiritual development. It was like our own little Zion. Just up to the student and his/her effort.

10 – I feel like I've grown so much here and I feel like I can face the world more confidently with the knowledge I have gained.

10 – I have become closer to God and my Savior. I have felt of their love. I want to be the best I can for the rest of my life. I know how important it is to have the spirit with you and it's critical to have it in your eternal companion. I know what I want in life. Preparation for my mission is very important.

10 – Amazing experiences. I cannot be the same after this semester because of what I now know.



10 – So many opportunities and I wish I would have taken advantage of all of them.

10 – Never have I gained so much understanding for what I profess to believe.

10 – Great opportunity to gain a stronger testimony.

15 – I have grown so much it is not fair.

10 – So much gained, nothing to improve.

10 – The spirit was felt in class. The only time it wasn't there was when the class debated over certain topics discussed that day.

10 – It's our own lack of effort if we didn't experience it.

10 – I am convinced that God intended for me to come to BYU-Nauvoo to ensure my continual Spiritual Growth. I have progressed more than I could have imagined.

10 – Once again I see everything in an eternal perspective now.

10 – Going to all the sights was amazing!

10 – Life changing.

10 – Nothing like it!

10 – So many opportunities to grow spiritually.

11 – What can I say more?

10...∞ - More than I could have ever imagined.

10 – Absolutely amazing.

10 – Inspiring.

10 – Plenty of opportunities.

300 – That's all I can say.

9 – 10 – 10 – 10 – 10 – 10 – 10 – 10 – 10 – 10 – 9 – 10 – 10 – 10 – 10 – 10 – 9 – 10 – 10 – 15 – 9 – 10

#### **Question #7: The Young Adult Branch:**

9 – I liked the branch. It was a chance for us to talk with and get to know the locals of Nauvoo.

9 – I felt like we were imposing on the branch. The locals didn't seem to like us much and I think the students forget that we are visitors here and this is the locals' life.

8 – Feel like the locals don't like to mingle with us at JSA. We have activities together, but we don't associate with each other.

9 – 9:00 is really early, but still a good branch to go with this experience.

5 – I think the locals should meet separately. I didn't feel like the branch presidency cared about me – they certainly still don't know my name.

9/10 – I think having a better opportunity at first to get to know the locals.

7 – UNITY. I was saddened by the lack of unity. It's difficult to achieve considering the fleeting nature of the JSA Program and such.

8 – It just seemed like so much depended on the students and that the locals weren't given as many opportunities to be involved.

9 – Very organized. Felt just like home.

3 – I wasn't very impressed with the branch here. I recognize the difficulty they had in running a branch with irregularity in numbers as students come and go. Despite that, I still felt it was disorganized, distant, and over all it didn't contribute much to my experience here. I especially disliked the way the branch scheduled things. To me, it felt like we were often given short notice regarding activities and not enough information.

Too often they scheduled far too much and we couldn't keep up with it all, nor could we possibly attend all they planned.

8 – I wish that “the locals” hadn't been so separate from us. Unless you were in their FHE group, you never were able to interact with them because they were kept so segregated.

9 – Branch Presidency was awesome! Church was great. FHE was well organized – as was everything.

10 – I didn't get to work a whole lot with the Locals, but the ones I did meet were really nice and fun to be with.

10 – Loved the branch but I felt bad for the locals because their branch is completely different every 3 months.

8 – I liked how they assigned out callings quickly and got people involved. It was a struggle because there wasn't communication between the Branch and Student Council when planning socials and events. This was difficult to work with.

6/7 – There were several people without callings (or so it seemed). I don't know how the locals felt, but the branch felt split. It was like we had the Student Branch and the Locals Branch. A better way of unifying the members would help a lot – or splitting them entirely.

7 - I would have enjoyed meeting in the Stake Center.

7 - We see each other EVERY DAY. It would have been nice to meet new youth. Also, since we held Church in the Nauvoo room we should have had it start later. It would not be an inconvenience to anyone, because the Branch only had like 7 local people.

7 - Felt they didn't want to get to know us because we were leaving soon. But loved them....

10 – I love the students here.

7 - My only regret is that our Branch didn't organize many big activities. I suppose that would be hard with our schedules. So it's not a big deal.

10 – Branch Pres. Is amazing.

5/6 – It was the JSA students!

8 - Students don't like going to Church @ 9:30 AM!!! Rearrange Sunday schedule.

10 – Young Adult branch was great. I loved every second.

7 - Why have it in the Nauvoo room? Why not meeting house?

10 – Meetings were always uplifting and people did their best in their callings and did a great job, even though most had callings they never had before.

7 - I felt bad for the locals because we kind of took over. We need a choir!

3 - Didn't mix hardly at all with the locals. I feel like we could have done so much better in including them. This would be a hard branch to be in as a local.

10 – Was fine. Everyone bonded well.

9 – Good

10 – Everyone was wonderful.

10 – Fun

8 – 8 – 10 – 8 – 8 – 10 – 10 – 10 – 10 – 9 – 10 – 10 – 6 – 8 – 10 – 10 – 9 – 10 – 8 –  
7 – 9 – 8 – 10



### **Question #8: Student Council/Committees/Activities/Service Projects**

8 – I think the student council did a good job in helping things and activities running smooth. I also think some of the committees did better than others, but it could have been that we just didn't see what they were doing. I think that if the students would help out more in the committees they would be done better. The activities were great – just sometimes they conflicted with other things we like to do. But I still enjoyed the activities. The service projects were great and I think some of them helped to have a better understanding of maybe what the Saints could have done.

8 – Good; I really enjoyed all of our service projects. Activities were good, but it seems like we didn't have that many.

9 – Sometimes a little overbearing with the busy schedules. Maybe more service projects available.

8 – We had great things going on, but way too many of them.

10 – There's entirely no shortage of things to do – make sure they have fun and aren't overwhelmed with options.

9 – It was nice to be given so many opportunities to serve; however, it seemed like our time was always planned out for us and that we didn't have a lot of our own time to do whatever.

9 – Plenty of activities/service projects. Meaningful and fun. Good planning by committees.

8 – Honestly, I didn't really participate in these things very much. From what I saw, however, they seemed to go well. Many seemed to enjoy the activities. They probably could have been a bit better publicized/organized, though.

9 – There was a lot of opportunity to be involved! ☺

9 – I never had a spare moment – loved every minute of it.

9 – They were fun, but could be a bit more organized.

10 – Everyone pulled together and accomplished so much.

9 – I think they went well. It was nice that the service committee jumped the gun and got started right away. At the beginning of the semester is when the students have the time to serve in the community and do activities. Talk with Student Council members to find out what they think could be done for next semester to help it run smoother.

8 – Some of the activities were great. Some were not. Better correlation between Ward activities needs to be made. The amount of pressure put on students to participate needs to be cut back. You need to get people to come, but not make them feel like they have to go.

9 – They were good, but sometimes I think there may have been too many things going on.

8 – I found some of the activities pointless but it's all a matter of perspective I suppose.

8 – We had a great student council and awesome group committees. The Student Body really bonded and pulled together, making this experience even better.

10 – EXCELLENT! There were many, many opportunities to get involved. Almost too many. If a student didn't get involved it was their choice, not lack of opportunities. These activities were fun and worthwhile. The service projects were excellent!



10 – I loved these projects. It helped to get me involved in the projects and to know other students at the JSA.

10 – Lots of service opportunities – always busy, so that was good. Opportunities to be part of the committee was good, but seemed a little unorganized.

8 - Sometimes I think activities could be coordinated better so the students aren't swamped. Also, some committees did not work as a whole. Some people did not always help their committee when they were especially needed.

10 – A lot of activities to get involved in. Sometimes it was a little too much, but I enjoyed them all.

10 – Very well organized...Amazing student leadership.

8 - Maybe have more organization/structure.

10 – Great projects. Christian was awesome!!!

8 - Need to be more creative and have more activities.

8 - Not everybody felt involved.

8 - Too much going on all the time.

9 - Some committees could have included the students on some decisions.

10 – Very fun and everyone was involved.

8 - Take up less Saturdays! We need more to ourselves!

8 – Could have been a little more organized.

10 – Well organized including everybody.

8 – Could you be a little more organized.

9 – Lots and lots of opportunities.

10 – They were all amazing!

10 – Neat.

9 – 9 – 9 – 9 – 5 – 10 – 10 – 9 – 10 – 7 – 10 – 10 – 9 – 8 -10 – 9 – 10 -10

#### **Question #9: Policies re: dorm rules, student whereabouts, vans, etc.**

6/7 –I think the vans are a good service to have. I think it would be nice to be able to go to a movie on the weekend and I think that they need to be on a curfew for nights. About the rules I think that if you are going to have the rules then you need to enforce them. There are people that think they can get away with things they shouldn't be doing anyway because you aren't enforcing the rules. I think there are people who have been here this semester that didn't deserve to continue being here because they couldn't obey the rules.

8 - If possible, it would be nice to be able to use the vans to go somewhere other than WAL-mart! The other rules were very smart and helped with my sleep and studying and whole experience here!

9/10 – R.A.'s should keep the rules. They should be fore-warned what is expected and specifically should sign a contract.

7 – Dorm Rules were not enforced. The R.A. was ineffective. After asking several times the girls next door to be quiet and taking concerns to the RA, nothing changed. The RA chosen should be capable of being a friend and an authority figure.

6 – I think that the Noise and "pairing off" rules need to be more strictly enforced.



Dorm rules are strict but I wouldn't change anything. The pairing-off problem was not addressed to students individually until it was a problem. I think in a few cases a "one-on-one" talk with the couple individually and together would have prevented a few cases. (All the students saw it coming – even told the faculty – but nothing was done until two weeks before end of semester.) I don't think there should ever be a wreck in the vans. More focus on safe driving or more harsh penalties for the lack of good driving.

9 – Needful. Never felt restricted or limited. However there seems to be no punishment for violations other than floor parents saying, "please don't do that again." This just tells them that there is no punishment and no incentive to keep the rules.

10 – I think they are perfect. The no pairing off rule is the best. I got to know a lot more people. I think they should have been a little more strict.

9 – When someone breaks a rule, give them consequences. For the most part the rules/policies are necessary and needed.

8 – I think the pairing off rule is good. I feel like it was a struggle to enforce. People were very disrespectful in openly rebelling against it. I think faculty in the beginning maybe should have given consequences for breaking the rules. I am glad everyone was confronted about the problem with the cafeteria. I wish they would have sooner. Other than wasting of food, I feel like most of the cafeteria problems came because of miscommunication. It does bother me that again the students are so disrespectful that they still openly rebel. Hopefully they'll learn the lesson of obedience sooner than later.

9 – Most of them I was OK with, but when they told us we couldn't take food out of the cafeteria any more, I was really sad.

10 – Dorm rules were based on common courtesy – solid reasoning. Enforcement was friendly and we were left without a great deal of self responsibility. Student whereabouts were good – maintained good feeling. The vans were great. Without them this would have been a very long semester. I don't think it was too much to ask that they should be used prudently. If we would have had free use of them, they would have been a distraction and a hindrance. No Pairing Off was the best rule that has ever been made. If I had had "distractions", I would not have progressed in the way I needed to. Don't change the rules!

10 – It was a perfect mix of trust, responsibility, but also protection.

9 – I'm pretty content with the policies, though I never really had any reason why I wouldn't. I'm glad that quiet time was at 11:00, that there was no pairing off, and that the vans were carefully watched. These rules could've been better enforced though.

9 – Realistic rules, organized and easy procedures for vans.

9 – I thought the rules were perfect but they were not carried out very well. It seemed like not very much was done about the rules being broken. It was frustrating for those who were obeying the rules.

8 – Good thing to have rules, but I don't think we need to be checked up on all the time. Frustrating to have RA's tell us not to do things, but they do it themselves.

10 – I didn't live the rules at first, but in hindsight I've seen why they are necessary. A vital part of this experience.

9 – I think if we're going to have rules they should be enforced and have consequences to breaking them.



**Question #10: Support from administrators/faculty in the area of personal, spiritual, emotional, social growth or challenges.**

10 – So amazing and genuine. Each teacher, individually has impressed me and befriended me.

10 – I always felt that I was supported in everything I needed.

10 – Overall the faculty was great. Obviously some people because of their personalities were more inclined to help. I always felt they cared about me and I knew there was always someone who would willingly help.

10 – They were all so helpful, fun and nice. I love them all!

10 – The faculty was always ready to answer questions, help with my problems, and let their testimonies strengthen mine.

10 – I not only have amazing teachers here, I have friends and grandparents who I love very much.

9 – One thing I loved about this semester is that I knew the faculty were always available for me if I needed anything – it doesn't feel like that at BYU. I felt like for the most part the faculty went out of their way to reach out to the students and let them know they were available if we needed anything. And I appreciate their kindness and concern for us.

9 – I always felt cared about and supported by the faculty. Just like another set of parents.

10 – Again, I loved the faculty. They were so supportive and encouraging.

8/9 – Because I'm glad to know that they care about us and just want the best for them. I think that sometimes the faculty got a little too overprotective and maybe that bothered some of the kids here.

10 – Always someone you can turn to for help. The faculty/administrators were very sincere and had a deep love for all of us.

11 – I look up to these good men and women, who've given me so much and sacrificed so much. I've learned how to be a better person by watching and talking with them. I love them and will miss them like family.

10 – Everyone is so willing to help and they are concerned about your well-being.

10 – All the teachers and faculty are willing to help in whatever ways they can.

10 – The faculty members all became my friends and they were good to me.

10 – All of the faculty were ready and willing to advise, comfort and support me as a student. I very greatly appreciate that.

10 – My floor parents will always drop everything to council and listen. I've noticed the same with other faculty. You can tell they are sincerely concerned for our welfare. \*I think it would be nice if faculty went to the temple with students, even just baptism. Just a thought. \*We get a feeling there is rivalry between staff at times.

10 – It was good everyone was willing to help.

10 – Faculty and staff are amazing. Could not ask for better.

10 – These teachers love and care about each student. It's amazing the love they show for us!

9 - The faculty did anything they could to help. Thanks for everything.

10 – I love everyone in the faculty. I have become close to them. They are my second parents.

9 - All the teachers cared about us doing well, and did what they could to help.



5 - I didn't like Adult men on our floor, or guys cleaning our bathrooms. We were not allowed to use the vans for anything except educational things. If you don't let us bring our own cars, we need to be allowed to use the vans, to go see a movie or something. I felt like we were way too sheltered. Also, we should not be kicked out of comp. labs by 12:00, if we're doing homework. The internet connection was really frustrating. People always broke the rules, you act like you enforce the rules so much, yet you were only worried about pairing off...it caused just as much drama keeping people from pairing off, than if you just let us. We never get a chance to sleep in, cause we never had our Saturdays, and Church started at 9:00.

10 - Rules were enforced and helped program run smooth.

5 - You have to make sure that all rules are clearly defined if you expect students to follow them.

7 - Vans should be more accessible. I'm always harassed by all the teachers. That needs to stop!!! Give us more freedom! Let us do what we want when we want! Allow Dating!

10 - The rules were really good for me. They helped me develop more self-control and better obedience.

10 - The rules are good, but I think the pairing off rule should have been watched more closely and not so much at the end. I think it's all about the intentions.

6 - Vans - great. Dorm rules - need to be altered. Remember we are college students! More freedom.

9 - Good job with all of the above.

7 - More van availability. Quiet time enforced more strictly.

8 - It's hard to control this...but I felt that the leaders were a little nice as a whole .. they didn't enforce the rules too strict, but overall a wonderful experience. Thank You!

10 - Rules were appropriate for our situation. Rule enforcement receives about a "7". The students get about a "6" for following rules consistently.

10 - Great how they are. I liked the policies but did notice they weren't enforced as much as they could have been. I know of 18 couples pairing off. Something could have been done.

9 - Pretty good. If you don't want people pairing off talk to those students themselves. The rules are good and I agree with them.

9 - I think they are reasonable! We don't love 'em, but they are more than reasonable. Wish the kitchen was open all night, but I understand why it's closed.

8 - I really didn't mind the rules. They were just and fair...although I do miss having 2<sup>nd</sup> Dinner right before floor prayer.

9 - I like all the rules. I have one comment about the pairing off rule. Some of us have control over our bodies. Some people can just be friends. It's those people with no control who ruin it for everyone. If it wasn't for them, then there wouldn't be a pairing off rule. Therefore, the teachers need to be careful with who they get after for pairing off. They could be chastising students who are just friends, and it can make things quite awkward for them.

10 - Perfect

8/9 - 9 - 9 - 8 - 10 - 10 - 8 - 10 - 9 - 9 - 8 - 9 - 10 - 10 ☺ - 10 - 10 - 8 - 9 - 9 - 10 -

10 – I felt like I could talk to anyone and I did a couple of times.  
 9 – They have done a great job!  
 10 – Outstanding support, couldn't have asked for anything more.  
 10 – Loving  
 10 – Amazing  
 10 – Someone was always available when needed.  
 10 – Very Good! I loved the faculty.  
 9 – All are concerned for all.  
 9 – Teachers are awesome! Open, good, passionate!  
 10....∞ - The faculty are GREAT! I respect them soooo much.  
 10 – 9 – 10 – 10 – 10 – 10 – 10 – 10 – 10 – 9 – 10 – 9 – 9 – 10 – 10 – 10 – 10 – 10  
 – 10 – 10 – 8 – 6 – 10 –

### **Question #11: Dining Services**

10 – Simply amazing and delicious. They fed us way too well sometimes.  
 10 – They were great. I loved the missionaries. They are so kind and so fun.  
 They made meals a true break. The food tasted great.  
 9 – Delicious, but lots of fried foods.  
 10 – I have something to remember Nauvoo by....The food was flavorful, had variety.  
 150 – I've gained 18 lbs.  
 10 – Outstanding! Go Rice Pudding!!  
 10 – Amazingly Good  
 7 – Services themselves are fine, but scheduled meals made it hard.  
 10 – The food was excellent.  
 10 – I love the cooking staff!  
 10 – I LOVE THEM !  
 10 – Fabulous  
 10 – Delicious and the chef's are so nice.  
 8 – Really good food...too good.  
 10 – Excellent! Wonderful! Everything about the dining services was great. The missionaries are amazing and the food is really good. The only thing I would say is that if the cafeteria is open then we should be allowed to eat in there, but maybe with restriction.  
 10 – The food was amazing!  
 9 – Always left the cafeteria full and content.  
 10 – Very good. They were well organized, met our needs, and were willing to provide for special situations.  
 10 – The kitchen staff is amazing and the food options were always so good!



- 10 – I was never hungry – the staff were awesome.
- 9 – I loved the food, but I was a little upset when we were restricted from having a snack when we were hungry.
- 10 – Such awesome food. I put on weight!
- 6 – Food needs improvement. More variety
- 7 – The food was alright, but I HATED that we couldn't go eat between meals. Not one person I know only eats 3 times a day.
- 10 – Excellent food for a cafeteria. I feel Healthy and it's very clean.
- 8 – Good food, but need more variety. Meals become monotone after awhile.
- 10 – Food is Good...but the cooks are the best. They make every meal feel like Home!
- 7 – The food was so good and the variety was great. But it seemed like everything was smothered in butter, so it could have been healthier.
- 10 – The food was very good.
- 10 – Best Dining Service ever. They are very prompt with refilling and cleaning. I really appreciate that!
- 8 – While nothing can compare to a mother's cooking, the food in the cafeteria was excellent. THANK YOU FOOD SERVICE MISSIONARIES!!!
- 9 – Awesome food. It was tough to be healthy though.
- 10 – Great food!
- 6 – Food could have been better. Let us eat when we want. More variety.
- 9 – Much better than anticipated. Thanks for all the JELLO! Got a little tired of pork after a while, though.
- 10 – Food is yummy.
- 10 – Sorry if we ate too much!
- 11 – 7 – 10 – 10 – 10 – 10 – 8 – 10 – 10 – 10 – 10 – 9 – 9 – 10 – 8 – 10 – 10 – 10 – 8

**Question #12. To what degree do you feel that you can recommend the BYU Semester at Nauvoo to others? What suggestions or cautions would you give them?**

- 10 – This whole experience has been incredible! Such a wonderful time full of once in a lifetime opportunities!
- 10 – I would tell them that it was an Amazing experience. I've grown so much intellectually and spiritually and have made 100+ very close friends! It was one of the most amazing experiences in my life thus far.
- 10 – Only come if you are prepared and willing to learn, obey the rules, and be changed. Don't go to play. Go to be changed.
- 10 – I'd suggest to stay caught up in school work, especially on field studies. I have never done anything so amazing as coming to Nauvoo. This is the most life changing experience I've ever had. I will encourage everyone I know to come out. It is the most amazing thing!
- 10 – Of course it depends on the person, but overall I think I could safely tell someone that they could come to Nauvoo and not regret it. I would suggest that they take advantage of as many opportunities as possible and make the most of the experience. I would tell them to take classes they will enjoy, not ones they will have to force themselves to finish.



15 – Make sure to make friends with everybody, not just a few kids ☺.

20 – I think everyone should have this type of experience. It has been the best thing for me and I would help people pay to come here.

10 – Food is good; 3<sup>rd</sup> floor, west bathroom- shower next to the wall is the best! Beware of the huge spiders in the warm weather.

10 – It is worth every minute of your time and every cent of the money paid to come here.

10 – It gets cold for California people.

10 – It has been great! I am sad to be leaving!

10 – Follow the rules. Come into the program with an open mind.

10 – You should go if you can!

8 – It's not necessarily for everybody.

10 – Best experience of my life.

10 – Come prepared for a life changing experience!

10 – Work hard!

10 – None

10 – Go. It is a life changing experience.

10 – Only come for the right reasons.

10 – It is amazing – everyone should come!

10 – Take advantage of every moment.

10 – I would say it rocked.

10 – 9 – 10 – 10 – 10 – 10 – 100 – 10 – 9 – 10 – 10

**Question #13. Any comments/suggestions:**

That I've had the time of my life. So far in my life this is the Best Thing that I've EVER Done! Thank you!! I ♥ Nauvoo!!!

More days to have for ourselves would save so much stress. Everyday, including weekends is just so booked!!

Thank you to those who make this program possible. You have all helped me to become the person who I am going to be. I will never forget the things I learned here or the influence of those I've met!

Thank you for making this a wonderful semester!

If someone breaks the rules, or doesn't go to class, send them home. It was frustrating to live with someone who you feel like you have to baby-sit and be their mother. Everyone should have an experience like this, but I think it should be harder to get into the program. Would have been nice to have a little more free time – not so many Saturdays booked.

A better study hall. I have had a hard time finding places to study. In the Study Hall you can hear everything that goes on in the hall and in the library. For the computer labs, make the small one an "open lab" where students can talk and have fun. Make the large one strictly a study hall.

I liked the classes a lot, but I think sometimes they put too much on us and I feel like some people may have missed out on a lot of experiences that Nauvoo has to offer. I understand this is an academic program, but I think it should be even more a spiritual program. I know some people who would really benefit from coming here, but may not have been able to make it in the classes, by no fault of their own.



10 – I would recommend it to anyone who is looking for a life changing experience, and wants something different from a regular semester at college.

9 – Just be prepared to work hard, and try to get to the temple as often as you can. Also try to find alone time just to think!

10 – The only thing I would caution people against is that the devil tempts you more here and that you shouldn't fall into that trap and also to just get to know everyone.

10 – Wonderful program...but don't go if you won't give it your all and let it change you – let someone else have the experience.

10 – I would recommend this to anyone. It's a great place to prepare. I would suggest that they get started on their scrapbook early and take a lot of pictures.

9 – I would warn them about the social life – you have contact with the same people all the time everywhere. At times you will feel like you are trapped in the bubble of all bubbles and there is no where to go to get away from the JSA.

10 – I would recommend it to everyone. I grew a lot. I would caution that it is more academic than I thought.

10 – I'm already recommending it to everyone who is even slightly looking for a college or who I think would enjoy it.

10 – I would definitely recommend it to them. I would tell them to get as much out of Nauvoo and everything at the beginning because school picks up so much at the end. I would also suggest to make friends with everyone. Get to know everyone and Don't Pair Off.

10 – I would tell them to be prepared to work hard, watch what they eat, and keep an open heart – oh and patience.

10 – I would recommend this program to anyone at any stage in their life.

10 – Take advantage of every second of Nauvoo. Don't sit around if not needed. Work hard, but find time to relax.

8 – Very well. Be careful about lots of Freshmen. Also it is a very closed environment. So you're just living with all the students and faculty for 3 months. You can't get away from anything during the semester.

10 – I am going to tell everyone I see to sign up and come.

10 – Great testimony builder. Learn a lot about the gospel and doctrine. Also, very fun.

9 – It was a great experience, but we never stopped working and there is no dating. I felt like I was back in Middle School, not college. This was more strict than my home.

10 – Make as many friends as possible. Pray for the spirit and the experience and you will take home something unforgettable and life-changing.

8 – Great experience, recommendable; building not in the best condition.

10 – I'm going to tell everyone I know about it. Don't procrastinate the scrapbook.

10 – Come here! It will change your life for the better and you will leave with a stronger testimony and come to know the Prophet Joseph Smith and your Savior better.

10 – I would highly recommend it. I would tell them to start their scrapbook early.

10 – I want All of my friends and siblings to have this same opportunity and experience. I hope and pray that this program remains for years to come.



This has been such an amazing experience. I'm so glad I came. I just need to go home and try to figure out how to tell everybody about how wonderful it was. That is going to be pretty hard.

I hope they keep the program going. I've really loved it. I think giving the students a bit more free time, such as open Saturdays may not be a bad idea. Students need time to unstring their bows and empty themselves to better focus and remotivate them in their studies.

This has been the best 3 months of my entire life up to this point. I have never felt so loved and loved others so much. I am new and better and so much more knowledgeable. This is my favorite place in all the world.

Never let this program die. It has changed my life.

I really liked all the knowledge and doctrine of the Church that I learned. I loved all the experiences and opportunities to see and hear and be at the same location of these sacred spots.

The mail room – students gather there because it is the most comfortable place to socialize. It has carpet, lighting, comfortable couch, etc. It is, after all, the Student Entrance. Visitors should see some other place first. From the mail room there are only 3 places you can go: Boy's hall, girl's hall, and back stage. People do not socialize in the other lounges because they are not cozy – they are big, open, they echo and it's hard to hear. Some tables and rugs could fix this.

This experience has changed my life forever. I love this place. Everyone here loves each other with a love that is greater than love. I Love this Place!!! Thank you so much!!!

Spend less time on "what if" questions from students when it comes to Community of Christ/Temple Lot Church as a group. I felt that sometimes JSA students were being respectful to them. We know our gospel, it's true; we don't need to know theirs.

Faculty shouldn't tell students to change their majors. Faculty should respect agency. It is good to encourage students to serve a mission but not pressure. Also don't force students to do anything they don't want. Don't make them feel inactive when they don't consider themselves so.

Thank you SO MUCH faculty!!! I Love You!!!

If there are going to be any rules that are expected to be followed, you must write them down.

I have come to know the character of God here. And thus come to know myself better. Thanks.

Thank you...for such a wonderful program.

I loved my semester @ Nauvoo! I will miss this place very much!!

Give us a little more freedom. It felt more like a prison than a college!

Let us stay another semester!

I LOVE NAUVOO!

This place is GREAT.

Make scrapbooks due after each field study.



# Student Evaluations – Winter 2006

## (Anonymous)

### Question 1: Overall assessment of the whole experience

- 10 - It was amazing. I am so grateful I was able to come.
- 10 – Life-changing. I will never be the same as I was before coming.
- 9 - The rules are in place for a reason – better enforcement so people would be better behaved.
- 10 – I loved it here. The spirit was always so strong.
- 10 – Wonderful. Well thought out and put forth.
- 10 – It was hard but was exactly what I needed.
- 10 – I have learned so much here. I have also made many life-long friends.
- 10 – I wouldn't trade this experience for anything! My testimony has grown immensely, and I have gained such great relationships with people and my Heavenly Father.
- 10 – I have learned and grown so much. I am definitely a better person.
- 10 – If I could I'd say it was a 15 on a scale of 1 to 10.
- 10 – We are constantly being taught and given enough time to get what we need to get done.
- 10 – I believe it depends on the individual, but the opportunity for great testimony building experiences and other opportunities for growth are frequent.
- 10 – Everything is wonderful. I'll probably realize that even more when I'm back home.
- 10 – If the semester was still going I would try and get everyone to go because if you really apply yourself you can have a life-changing experience.
- 10 - Amazing – everyone should have this opportunity.
- 10 – I loved it and don't think you could get the same spirit and experience anywhere else.
- 10 – I have really enjoyed being here. I have learned so much that I had no idea about. My testimony of Joseph Smith has increased greatly.
- 7 – Stress level high, because I took too many classes in conjunction with all the other extra things, i.e.: Devotionals, assemblies, sites, desire to attend the temple.
- 10 – The Spirit of Nauvoo is incredible. Greater love could not be felt in all the earth.
- 10 – I loved it.
- 10 – Great experience. I'm glad I could be a part of it.
- 10 – I have loved this semester!
- 10 – It's been an experience of a lifetime.
- 10 – It has been great. I love Nauvoo!
- 10 – I loved every second in class!
- 10 – Can't describe – amazing if you want it and let it be.
- 10 – Loved it.
- 10 – Wow! Loved it!

10 – Awesome!  
 10 – It was amazing!  
 10 – I will never regret coming here!  
 8 – I loved it and learned a lot.  
 10 – The Best Ever!  
 10 – I love it here.  
 10 – Great! I love everyone.  
 10 – Loved it!  
 10 – AMAZING  
 10 – I loved it! I learned so much about the gospel.  
 10 – I learned SO much  
 10 – I came here to learn about the Church, Nauvoo, Joseph Smith. I learned so much about all of it. It was all around just a great experience.  
 10 – 10 – 9 – 9 – 10 – 10 – 10 – 10 – 10 – 10 – 9 – 10 – 9 – 10 – 10 – 9 – 9 – 10 – 10 – 10 – 7 – 10 – 9 – 10 – 9 – 10 – 10 – 10 – 9 – 9 – 9 – 10 – 10 – 10 – 10 – 10 – 9 – 9 – 10 – 7 – 10 –

## **Question 2: The Joseph Smith Academy building/facilities.**

7- It's falling apart a little bit, but I love it. More weights in exercise room.  
 5 – I like the building because I've lived in it so long, but it seems difficult to Keep 'alive'.  
 9 – They aren't the nicest but they all perform their function and those who take care of the facilities do a great job! ☺  
 8 – Honestly...the heating/cooling system never worked out quite right. But it was well taken care of!!  
 7 – They could be improved, but overall they are great.  
 8 – This place is a bit run down, but we can live in it.  
 9 – I love this old building – it grows on you.  
 8 – They were great, other than the fact that there was no water pressure to shower.  
 7 – I love this building. It has character, but I know it's not very efficient.  
 7 – I love the JSA but there were a few problems.  
 8 – The rooms were really nice and big, but the desks are hard to work at (in the rooms).  
 7 – The simple nature of the building, being old as it is, accounts for obvious flaws (the millions spent on heating, lighting, broken windows that won't open, squeaky dryer, etc.), but for upkeep on a scale of one to ten, Elder Graves gets a 50 – no – off the scale!  
 8 – Few problems, but nothing I couldn't live with.  
 4 – Gross drapes, carpet, beds, bathrooms! It's old I know. I am just grateful we had somewhere to sleep.  
 5 – It's an old building – but it works!  
 8 – It isn't fancy, but very livable and comfortable.



(Question #2 Continued)

- 8 – It's old and run down, but it functions.
- 9 – What can we say besides the building had character. ☺
- 7 – Some things need help.
- 8 – Awesome. I like how the building is an Antique.
- 6 – They could be better, but the experience outweighs the improvements that should be made.
- 10 – It was comfortable.
- 6 – Kind of run down.
- 9 – Some plumbing problems and drafty windows, but the rest is good.
- 5 – Building needs some help. It worked, but it could be better, especially living and bathing facilities.
- 6 – It is getting a little old and the water is really gross.
- 9 – Cleanliness of so many students using so few facilities.
- 8 – Bulding is pretty sad.
- 6 – It's kinda run down and nasty.
- 9 – A litle old but sufficient to meet all my needs.
- 5 – It's old.
- 7 – Ugly but nice! ☺
- 9 – Everything is too loud and cold.
- 7 – Gym could be better. Showers could be better.
- 7 – The bathrooms are smelly and moldy.
- 7/8 – Good but needs some new adjustments.
- 7 – A few things are a little old, but other than that it is a nice set up and easy to use.
- 4 – Hate bathrooms, OK with bedroom, classrooms and cafeteria.
- 8 – Good
- 8 – Wouldn't be as fun without the memories of this funny, falling-apart place!
- 8 – I think the building is just fine. It's not the nicest place around! But who cares! I'm in Nauvoo.
- 10 – 4 – 6 – 6 – 5 – 8 – 8 – 9 – 6 – 8 – 9 – 8 – 6 – 8 – 10 – 10 – 5 – 7 – 6 – 10 – 8 – 9 – 6 – 10 – 10 – 8 – 7 – 8 – 7 – 9 – 7 – 7 – 4 – 7 – 7 – 7 – 10 – 7 – 8 – 7 – 4 – 5 –

**Question 3: Field study/site visits**

- 9 – Faculty planned them and prepared very well. I learned a lot and enjoyed all of them. I liked the student reports and hand-outs.
- 10 – I enjoyed how we saw a variety of sites – both Church and not church-related.
- 10 – Awesome
- 9 – Amazing, but sometimes there was too much talking over the radio and no personal time.
- 10 – Awesome
- 9 – Buses – let us choose – then separate those that need to be. It's not fair to punish all because of a few.
- 8 – Some were unnecessary.

(Question #3 continued)

9 – I am so glad we could visit all the sites and learn about our ancestors. The field studies so far have been awesome. It's difficult to study on the bus, but places, teaching and spirit have been great.

10 – Very knowledgeable.

8 – Pretty good. Except the no sleeping on girls shoulder rule!

8 – Bus rides were uncomfortable, but still enjoyable.

10 – So fun. I learned a lot and well planned.

8 – Great – although it was hard never having a Saturday to catch up.

8 – I felt we tried to cram too much in on some days. I really felt I got more out of the sites when we did fewer and took more time at them.

9 – Loved the sites. Was a bit rushed at times.

10 – Extremely well prepared and carried out. I still don't understand how you can be so organized and do so much, especially when the students participate so much. It's my lifelong goal to learn what you seemingly do so easy. Don't let anyone get on you about not having time to sleep. Let's learn! I loved being able to learn of things outside our regular studies (Mark Twain, Pony Express, Lincoln/Truman museums, etc.).

10 – I really enjoyed the traveling and the buses. I love seeing the sites.

9 – Sometimes when you cram so much into one day people stop paying attention part way through from sheer exhaustion and don't get as much out of it.

8 – My favorite site was when I was able to choose which bus to be on.

9 – They were awesome. The only reason this gets a nine is because the buses were assigned.

9 – Wonderful – just long bus rides.

10 – I learned so much from them!

10 – Always so interesting – I've learned a lot.

10 – They were organized well and I loved the sites we saw.

10 – We're sufficiently prepared to appreciate them.

10 – A little less study reports.

10 – Excellent. We didn't waste a minute. I loved them.

9 – Some unnecessary

9 – Sometimes field studies seemed dragged out and we were spending more time at a site than there was stuff to see.

8 – The sights were great. But I got bored with all the reports.

9 – I always learned so much and had so much fun! But sometimes they dragged on for too long.

10 – Great to see so much – especially places that are a bit more obscure.

10 – I have loved All the field studies so far.

9 – Need to choose buses more.

10 – Great places to go. I always had a good time and experience.

8 – Good experiences – just a lot in one day.

8 – Field Studies were fun, but often too much in one day, especially surrounding settlements where there wasn't much to look at.

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10 - 9 - 10 - 9 - 10 - 10 - 10 - 7 - 10 -



#### Question #4: Courses offered

- 10 – My favorite was the Joseph Smith Teachings Class!
- 8 – I loved all the classes, but the Pioneer Life Class was really disappointing!
- 7 – Wished there were more generals offered.
- 9 – Maybe a Math?
- 8 – I liked my classes, but a larger variety would be good!
- 10 – All talked about things we saw.
- 9 – I don't like independent study as much and talking to my teacher in Utah over the phone and email because requirements became confusing.
- 7 – I think it is good for Nauvoo. I just am way into science.
- 9 – Great
- 10 – All wonderful
- 10 – I wanted to learn more on the Church. The courses they offered were the ones I needed.
- 10 – Wish classes could go for longer, so we could keep learning.
- 9 – Wish I could have some idea as to my grade so I could adjust how much work I put into each class.
- 9 – Computers needed to be different – the lectures had little to do with the labs and I still just shrug on where the tests come from.
- 10 – I love having a place where we can mostly just learn about our Church's history and how it really all started.
- 10 – They intermingle and there are just enough choices in courses to make variety, but few enough to show focus on the important things – Nauvoo.
- 10 – Great classes!
- 10 – So different from anywhere else – nice!!
- 10 – Excellent – Loved them all! –
- 8 – Maybe a few more options of classes to take – but overall wonderful!
- 10 – Wow! I feel like I am being taught by top scholars.
- 10 – I learned more than I thought I would.
- 8 – I wish there was more, but I love the classes I took.
- 10 – For having only 86 students I don't see how it could get any more diverse. What else could you ask for when you have art, history, choir, english, study of Pioneer Living, and religion? I love the emphasis of religion intertwined in all of them.
- 10 – Too many good ones. Hard to eliminate.
- 9 – Good courses! I learned a lot.
- 5 – Need more.
- 9 – Good variety
- 8 – Good! The English class as well as Religion classes were exactly what I was looking for.
- 9 – Possibly more variety, overall I thought great.
- 9 – Amazing – I wished we had TPJS 3 times a week instead of 2.
- 9 – I especially loved Teachings!

(Question #4 continued)

10 – Loved them all!

7 – I learned, but not as challenging as a regular BYU-Provo semester. I don't know if that is good or bad. It did let me focus on other important things, so I liked that.

9 – Eternal Marriage?

9 – 10 – 9 – 9 – 9 – 10 – 10 – 7 – 8 – 7 – 8 – 10 – 9 – 9 – 10 – 8/9 – 10 – 7 – 9 – 8 – 10 – 10 – 10 – 8 – 9 – 9 – 10 – 10 – 10 – 10 – 10 – 8 – 10 – 9 – 10 – 10 – 10 – 10 – 8 – 7 – 8 – 7 – 10 – 10 – 9 – 10 – 10 – 10 –

#### Question #5: Quality of instruction

9 – Great! – except in Pioneer Life

9 – Too many 'my idea is doctrine' even though the Prophet hasn't said it because I know he means it.

9 – There's a pressure to get through quickly with so much info to teach.

10 – I ♥ my teachers!

9 – Teachers were great

10 – All teachers are wonderful!

10 – Wonderful

10 – AMAZING

9 – Not enough control over talking students

10 – All the teachers put (in) so much time and effort, it's amazing.

8 – Sometimes it can get a little confusing in some classes. Literature can get confusing.

9 – It was great but in Church History it was difficult to follow along because there were a bunch of stories, so it was difficult to take notes.

10 – I've never met more knowledgeable, righteous, and loving people.

9 – Teachers were wonderful!

9 – Very brilliant men and women

9 – Most of the teachers seemed like they were the top in their field.

10 – The teachers are all very knowledgeable and I learned a lot.

10 – Brother Ivie told me at the beginning of the semester not to take an overload of credits because every class was overloaded itself with so much information we would cover. That could be classified as an understatement, but it has all been purely 24 karat.

10 – Everyone was Excellent.

10 – Very good!! I love you all!!

9 – Excellent

7 – Some teachers were awesome! (Bro. Christian & Bro. Rust). Some need a little tweaking (Bro. Smith & Bro. Andrus). They are all still great!

10 – The teachers know everything - well prepared.

9 – Every instructor was different. I felt, however, that I have had to learn from some of the greatest men and women of the church. They know the gospel. They know their subjects. They love the Lord and love us, and I truly felt that and learned more things than I planned on learning.

9 – For the most part I thought the teachers were great.

10 – WOW



(Question #5 continued)

- 10+ - I love my JSA profs!
- 7 - Teachers knew and taught us a lot.
- 9 - Not so much in the computer class.
- 10 - The professors are so informative!
- 10 - I love the teachers here. They are amazing.
- 10 - I feel like I am being taught by top scholars.
- 10 - Fantastic teachers! I love them all!
- 10 - 10 - 9 - 9 - 10 - 10 - 10 - 8 - 8 - 10 - 10 - 10 - 10 - 9 - 10 - 10 - 10 - 10
- 10 - 10 - 10 - 10 - 10 - 10 - 10 - 10 - 9/10 - 10 - 9 - 8 - 10 - 9 - 10 - 10 - 10 - 10 - 8 -
- 10 - 10 - 10 - 10 - 10 - 10 - 8 - 10 - 10 - 10 - 10 - 10 - 9 - 10 -

**Question #6: Spiritual development opportunities/realization**

- 10 - WONDERFUL!
- 10 - Can't even describe
- 10 - An opportunity every day!
- 10 - I didn't know I knew so little about Joseph Smith and Church History.
- 8 - Almost too busy with all the things we are expected to do.
- 10 - Applying yourself is the key.
- 10 - I couldn't have asked for more incredible opportunities - really!
- 10 - I can't describe how much I've grown.
- 10 - When you realize the opportunities are infinite (beginningless and endless), you stop measuring comparatively. I could feel myself growing in my sleep.
- 7 - Not much time for spiritual awareness and growth. (Personal time that is.)
- 10 - I have grown so much from the opportunities given to us here!!
- 10 - Temple attendance made it possible.
- 10 - My testimony of Joseph Smith is skyrocketed!
- 10 - I have learned things I never knew before. My testimony has grown as well.
- I will go home a little better than when I left it.
- 8 - I gained a stronger testimony of many things here.
- 10 - My testimony on many things has grown here.
- 10 - I think it is impossible to not develop more in spirituality here.
- 10 - I know the saints were real. I can feel their spirits here.
- 9 - We needed more time to attend the temple.
- 10 - We have so many opportunities here I would have never received or done.
- The spirit of Nauvoo is just amazing.
- 10 - My testimony has grown every single day!
- 10 - I wish we could have had a testimony meeting.
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- 10 - 10 - 10 - 10 - 10 - 10 - 10 -

## Question #7: The Young Adult Branch

8 – We mainly dominated.

9 – Activities between school and Branch get confusing. But I like it all. I'm glad I could go.

8 – Great

9 – I WISH WE COULD HAVE MINGLED WITH THE LOCALS MORE.

10 – Church is true no matter what! ☺

10 – With youth, young single adults, young taken adults, and adults, it seemed comfortably full. I loved opportunities to participate and being among an understanding group.

9 – Great people and Leaders.

8 – It was good.

7 – It's okay. The Bishop is really cool! Not very organized though.

8 – Just wish we could go to church off campus ☺

6 – It doesn't seem like we did so much as a branch—it was all JSA things.

8 – I loved the leaders in the branch. I wish I could have gotten to know local members better.

9 – I wish I could have gotten to know the locals more.

8 – I felt like I didn't get to know them too well and every night was planned.

9 – It is mostly the JSA. I loved the Branch Presidency.

10 – Joseph Smith said if you criticize your Priesthood leaders you are on the high road to apostasy. Just remember I'm commanded to meet together oft.

4 – Hate how we had sacrament meetings in Nauvoo Room. Loved people.

1 – It would be nice to go to a Home Ward in the area to meet Nauvoo people rather than just each other.

7/8 – There was not a lot of participation from the locals, but beyond that it was pretty good.

9 – Wonderful experience, but we never really got to know the locals.

9 – Took a while to get organized.

9 – I just don't like singles wards. That's my own issue, it's not the people in it.

10 – I love the people here and Pres. Jacobs.

9 – President Jacobs and his counselors are so great.

8 – Great opportunity for new experience and lots of experience in participating in serving and callings. The small number allowed for all to be involved.

9 – I miss my family ward.

8 – I still don't know if I know any of the locals very well – love the Branch Presidency.

7 – Things could be a little better organized, but it was a great experience.

9 – Wonderful leaders, etc. Just hard to work with/ get to know the locals.

9 – Not too many involvements as a whole.

7 – There aren't a lot of local people, but it works.

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### Question #8: Student Council/committees/activities/service projects

9 – Very busy. So hard to keep it all going, but great overall.

10 – Good Job!

8 – We need more service.

7 – They were okay, but, for example, when I would organize something it would be changed by the teachers without me knowing.

9 – Did a very nice job.

10 – Getting to know everyone has been one of the best parts of being here. You get 86 new friends!

8 – Student Council members were great. Activities were sometimes not as exciting as I hoped. But still fun---

9 – Could have had more activities.

8 – I didn't do anything!

9 – Too many activities sometimes

10 – It was fun to be a part of something.

4 – The Student Council did a great job, but they had too many committees. We were all too busy.

10 – Great job!

5 – I wish they were better organized and included more of them.

8 – The ones we did were great and the committees we were in gave great organizational and leadership opportunities as well as responsibilities. Sometimes we seemed drenched with activities, but it is hard to say I'd do away with any.

9 – My committee never had meetings. We could have done more service.

9 – We should have had more at the beginning instead of the end.

7/8 – Some of the committees didn't do anything because of the time of year. Might want to look at that.

5 – A Little overdone. I know Balance is good, but because of the activities every minute I didn't have enough time for my studies.

10 – Did very good.

5/6 – Too involving. I didn't like it that we didn't vote on them. It's not a church calling, so they didn't derive power from me. I realize student government has little impact on day to day doings, but we're Americans! It's the principle of the thing.

10 – We always had a lot to do and enough to keep us busy. Everything was a learning experience or a time to grow closer to one another.

10 – Great – lots of good things going on.

10 – Great! It all went well and it felt good to be a part of everything.

9 – There were a lot of fun activities.

9 – They worked hard to put together fun things.

8 – Got a little hectic at times ☺ Hard to get everything in.

9 – I love to serve others!

8 – It was great.

8 – They did a great job. Communication on where, when, etc. O.K.

(Question #8 continued)

For the most part everything seemed to be perfect, except that the student council seemed to be slacking off a lot towards the last 2 ½ months at the end. There were plenty of opportunities to serve and have fun. None were bad, and a good balance.

10 – It was fun to have these socials – felt like people cared!!

10 – I really thought our committees did an excellent job! ☺

8 – They All were well organized.

10 – They did a great job.

10 – We could always have a few more Little projects and activities that aren't a huge deal, but really not a big deal.

9 – I always felt busy doing something. (That's a good thing.)

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10 -9 -10 -10 -10 -8 -8 -8 -7 -10 -10 -10 -10 -10 -10 -10 -7 -10 -8  
-7 -8 -7 -8 -9 -8 -8 -8 -

**Question #9: Policies re: dorm rules, student whereabouts, vans, etc.**

9 – No problems with it.

8 – Could probably relax a little. Obviously you can't always trust everyone, but the pros & RAs know us individually and should be flexible somewhat according to the individual.

9 – A little over-controlled.

9 – That whole dating rule.

3 – It's college, so give a little more freedom and if you establish rules, stick with them!!

7 – College-age students should be able to stay up till 1.

9 – Vans are hard to work out.

10 – They were all for our safety and benefit.

10 – Very needed.

10 – They weren't bad and they keep everyone happy. Thanks a trillion times over for this experience! ☺

10 – Just great...you have to keep us in line somehow!!

9 – We should check out satellite tracking devices to everyone that leaves campus. We also need some chains for the vans. (to do a re-enactment of crossing the river.)

10 – Just wish more people would have upheld certain rules. (Late night hours.)

10 – I am glad we have policies about things. I feel bad that some people don't follow them or take advantage of them. It just ruins it for the rest of us!

10 – Good for the quality of students (spiritually.)

10 – No problems!

9 – I liked the rules. It made life here easier.

8 – I don't understand why the extremely tight grip. I felt like I was in middle school.

8 – Once a van schedule was made things went better. I thought more should have been done to make sure everybody was accounted for during the tornado warning.

10 – Rules are Rules. You follow them. I think they were all just fine.



(Question #9 continued)

- 8 – I did my best to follow them. All in all didn't do too bad.
- 3 – Need more freedom.
- 6 – Rules didn't seem to be enforced correctly. Pairing off should be dealt with differently than splitting up everyone, including those not involved, on the bus trips.
- 8 – I appreciated high standards and rules that pushed me to try even harder to be better. There was freedom, yet discipline (when rules were followed.)
- 8 – Kind of strict at times, but I can understand why.
- 7 – If you're going to have these rules, enforce them and don't let students walk all over them. Too many times this semester I saw other students breaking the rules.
- 7 – Some rules need to be enforced better: van drivers/driving and pairing off.
- 10 – Very good. ☺
- 10 – Rules are great – it's just the people who won't follow them who make it rough. It really is a lot on honor, as it's hard to keep track of everyone.
- 5 – Rule too strict. Need to ease up a little.
- 4 – I felt like you always changed the rules. Also everybody was punished for 1 or 2 students activities (such as losing van & kitchen privileges).
- 7 – A lot of rules that are rarely enforced, Needed more room checks (my roommates are a little messy!)ha-ha
- 10 – 10 – 9 – 10 – 10 – 10 – 10 – 7 – 8 – 9 – 5 – 7 – 9 – 8 – 9 – 10 – 10 – 9 – 10 – 8 – 7 – 8 – 7 – 10 – 10 – 10 – 10 – 8 – 10 – 6 – 7 – 9 – 9 – 10 – 8 – 8 – 7 – 8 – 10 – 10 – 9 – 10 – 8 – 9 – 10 – 9 – 10 – 9 – 10 – 8 – 9 –

**Question #10: Support from administrators/faculty in the area of personal, spiritual, emotional, social growth or challenges.**

- 10 – I was able to receive blessings and felt comfortable going to them.
- 10 – I appreciate that the teachers are aware and concerned about each student.
- 10 – Floor parents were great if I ever needed anything.
- 10 – They were always there when I needed anything.
- 9 – I really appreciated the caring attitudes of the faculty and administrators.
- 10 – Wonderful.
- 10 – Very good.
- 10 – I know they all care and that is important to me.
- 10 – I have 30 new grandparents. I felt I could go to any of my faculty leaders and they would advise and care for me. They offered strength and council constantly and I know they care and love me.
- 10 – they are so-o wonderful.
- 10 – Excellent.
- 10 – The faculty was amazing. They brought a great and loving spirit everywhere. They are all such good people.
- 10 – They were always there for me.
- 9 – Everyone helped each other and wanted us to learn and grow.
- 10 – Always willing to talk to you. Enjoyed the personal interviews we had with them once a month.
- 10 – Brother Huff is on my floor! Oh Man that guy's cool!

(Question #10 continued)

10 – Everybody here is amazing!! They are so kind and supportive and understanding!! Thanks.

9 – Everyone was excellent at working with the students.

10++ - “Handsome men are not apt to be wise and strong-minded men”. That said, “the way to get along in any important matter is to gather unto yourself wise men, experienced and aged men, to assist in council in all times of trouble.” TPJS 299 I sustain the latter. You have set an example for me to strive for throughout life.

10 – I never felt excluded or forgotten.

10 – Outstanding. I learned so much from all the teachers which had nothing to do with classes but with more important, real life, and spiritual things.

10 – GREAT SUPPORT

10 – Always there to help.

10 – Wonderful!

Not much experience.

10 – 10 – 9 – 10 – 10 – 10 – 10 – 8 – 10 – 10 – 10 – 9 – 10 – 10 – 10 – 10 – 9 – 9 – 9 – 10 – 10 – 10 – 10 – 8 – 9 – 8 – 10 – 8 – 8 – 10 – 10 – 7 – 10 – 10 – 10 – 10 – 9 – 10 – 10 – 9 – 7 – 10 – 10 – 10 –

### Question #11: Dining Services

10 – Wonderful – I l♥ve the cooks. Their smiles brighten my day and the food was great.

7 – Too much repetition of not so good food.

10 – GREAT!

7 – O.K. But dinner was so early that you were always hungry at 10 or 11, but the kitchen was locked.

9 – More variety

10 – The food is almost too good! ☺

10 – Food was great, especially the Sunday Sundaes!

8 – Good food ☺

10 – Probably too good because I gained 4 lbs.

10 – The cooks are the best!! And I think I’ve gained like 7 pounds!! ☺

10 – I am proud to say there is nothing I haven’t tried and prouder to affirm there is nothing I haven’t liked. I got my money’s worth.

10 – Wonderful food and people.

10 – They did a great job!! Even though I hated most of what I ate!! The effort was still amazing!

9 – Pretty Dang good! Except when I eat too much and get fat!

20 – I’ve never eaten so well in my life.

9 – Great food and nice people.

9 – Great! But the food got a bit humdrum after a while.

9 – There is just too much good food to choose from.

10 – I’d put it higher but the scale’s only to here. For a cafeteria down right exemplary.

8 – More healthy (I am really picky).



(Question #11 continued)

10 – They are amazing. Food is great and they serve selflessly.

8 – Good food – not the same as home cooking, but still wonderful.

10 – AWESOME! (I love the Hedins)

9 – I love the food, but there were some days I didn't – not many.

7 – Food was asll right.

10 – The food is great. I have no complaints.

10 – Wonderful! ☺

10 – I ate way too much.

10 – Yummy food. Thank You!

9 – Great Food!

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– 6 – 7 – 7 – 10 – 10 – 20 – 4 – 9 – 10 –

**Question #12: To what degree do you feel that you can recommend the BYU Semester at Nauvoo to others? What suggestions or cautions would you give them?**

9 – I would tell them to go Winter Semester because it is the best!

10 – That the food will make you fat.

10 – Go ready and willing to learn—intense! Be willing to step from comfort zone and do what's asked. Make it personal and you'll get more than you ever dreamed out of it.

10 – I would recommend it to all of my friends!

10 – I would tell them to not expect to play all the time. I was(not) expecting the academic aspect to be so challenging.

10 – I would tell others to go with an open heart and mind and a good attitude.

10 – Visit all the sites early in the semester. Do not wait till the last week.

10 – I would recommend it to everyone!

8 – Highly recommend!

10 – I would recommend it to everyone but tell them to come for the right reasons.

10 – Do it!! You learn things that every member of the church should know.

10 – I loved being here. Spiritually amazing. Sad to see it ending, but grateful to be a part of it.

10 – Rules are way intense.

10 – It's Great!

10 – Balance that is all. Decide what you want to come away with and then balance to achieve this.

10 – I loved my experience here! I wish it wasn't closing!

9 – It is challenging, but in the best possible way!

9 – Classes are challenging but worth the effort and work you put into it.

10 – Be spiritually prepared. This is not a place where you go to fix yourself.

10 – Come because you want to, not because you are forced to. You grow a lot more spiritually and have a better experience.

10 – Prepare to be really busy!

(Question #12 continued)

10 – I would say – be prepared to grow a lot. Do your scrapbook early and have fun no matter your circumstance.

10 – It's life-changing.

8 – Was a great experience, but some aspects were less than favorable (food, dorms, etc.)

10 – Bring own car.

10 – This program has been one of great growth for me, and I think anyone privileged to come will be immensely blessed.

10 – I wish everyone could come here and have this awesome experience and remember that, like most good things in life, you only get out what you put in.

10 – I would suggest for anyone to come! I would tell them to buy all their scrapbooking supplies and begin the 1<sup>st</sup> day they get here.

10 – Enjoy the time. Don't procrastinate.

10 – Know why you are coming here. It's not just a vacation.

10 – Great life-changing experience where you will make so many new and great friends. Do it if you can.

10 – Great. Do it and give it everything you've got. Try and experience Nauvoo even though there is so much to do. Let the Lord teach you and strive to strengthen your testimony. Love people around. Learn about the Savior and Joseph Smith.

10 – Go. It will be GREAT for you.

10 – Just tell them the Church History Scrapbook is a force to be reckoned with.

10 – It was an amazing experience. I hope that it doesn't shut down forever. There are too many good things this does for the students for it to be closed forever.

10 – It is amazing!

9 – I think everyone needs to take a semester to come to Nauvoo.

10 – It flew by! Take advantage of everything.

10 – It's a great experience. It has changed my life FOR THE BETTER! The only recommendation I have is to obey all the rules and go to the Temple as frequent as possible.

10 – Do it!! I didn't want to at first, but I am glad that I had this opportunity to grow! It has prepared me in so many ways for my next step in life!

10 – Would highly recommend, but would advise not take more than 4 classes, so they could experience the area.

3 – Only because I would tell my siblings to come. I would definitely not recommend it to others. I would want to keep it on the down-low so everyone that happened to come could have the same incomparable experience of having everyone as a best friend and being able to stay in the temple for hours at a time, if desired. Also I wouldn't want to start any false rumors about people being able to attend here in the future, because "we don't know."

10 – I would tell them you get out of it what you put into it. Have to pay attention, be obedient, and life will be blessed!!

10 – Suggestions: Go in the right spirit, willing to learn in all aspects of life. Be obedient to rules. Caution: Be prepared to schedule your life carefully because there is so



(Question #12 continued)

much to do (all amazing things) and not so much time, especially if you're working.

DON'T PROCRASTINATE.

10 – I just wished it wasn't the last one. I would recommend this to anyone who is able to go.

10 – Start on scrapbooks early!

10 – If you get the chance – go! It will be with you all of your life! Keep up on your work.

10 – N/A

10 – I would caution them about the showers, the food and the gossiping.

10 – It's not an easy semester, but it is worth it! Be prepared to study with noise and distractions.

10 – Everyone should have this experience. Rules should be cracked down on before they go on very long.

10 – You will never regret coming.

10 – Great experience!

10 – I have grown so much while being here. The courses are high paced and intense. But amazing.

10 – I think the Academy should stay open. It's been a life-changing experience for me to be here!

10 – Give your whole heart and you will be richly blessed. Withhold even a little, and you will hate yourself.

10 – 9 – 10 – 10 – 10 – 10 – 10 – 10 – 10 – 10 – 10 – 9 – 10 – 10 – 9 – 9 – 10 – 10 – 9 – 10 –

### **Question #13: Any other comments/suggestions**

It was awesome.

This semester was Great!

It was the best experience I could have asked for !!! ☺

I love Nauvoo and I know I will never have a chance to live this close to a temple again.

This is the best program anyone could ever go to.

Thanks for an incredible experience!

It has been amazing and it's too bad more students will not be able to experience it!

I hope they do it again because others should have this experience too! ☺

There is nothing that could ever come close to this experience. I wish there was a way for everyone to have these same kinds of opportunities. I LOVE IT HERE ! ☺

Thank you!! I just can't say it enough.

The deeper I ponder the more apparent it becomes to my mind and heart that this semester was guided by the hand of the Lord. Thank you so much for being lead by the Spirit to make this the perfect semester. I will miss you terribly.

LOVE YOU ALL

I hope they build a better building!

(Question #13 continued)

I think that the relationship with the Faculty is the best ever!

Field Study buses assigned? Why? Even if the so called "couples" are on the same bus, what's the problem with that? It hurts when you separate someone from their friends. I would much rather share all of the spiritual experiences of the field study with those that I am closest to.

Don't close?

Keep Teachings of the Prophet Joseph Smith class! I Love Nauvoo.

I LOVE NAUVOO!

I loved it!

THANK YOU!

Thank you so much for the great semester!

It's been great! I love Nauvoo

I can't wait to go home!!

I really loved it. Overall it was a great experience and I am glad I did it.

Thank you! Thank you! Thank you!

Please keep it running!

It was awesome! I loved it! Thank you!

I've loved it!

It was a great experience! Thank you!

Thank you all from the bottom of my heart. I will never forget this.

Final schedules are.... Rough.



## Y. closing Nauvoo program

It's unclear whether old building will be torn down or renovated

By **Tad Walch**

Deseret Morning News

PROVO — Brigham Young University is closing its Semester at Nauvoo program, but school officials aren't saying why.

The program started 12 years ago in the sleepy Illinois town on the Mississippi River and expanded in 1999, but it will close at the end of this semester, in April.

"At this time, BYU and its Board of Trustees believe it is prudent to discontinue the Semester in Nauvoo program," university spokeswoman Carri Jenkins said as part of a four-sentence statement.

The Church of Jesus Christ of Latter-day Saints, which sponsors BYU, inspired and has been a major player in a growth boom in the Nauvoo area since 1999, when the church announced it would build a temple in the city more than 150 years after it abandoned one on the same site to flee persecution.

"For the past five years everything has been about growth and expansion, with no stopping it," said Doug Endres, a reporter with the Hancock County Journal-Pilot in Carthage, Ill.

The program began in 1994, with students living in restored historic homes. It expanded in 1999 after the church bought St. Mary's All Girls' School from the Catholic Church — directly across the street from the temple site — and converted it into the Joseph Smith Academy. The program's capacity was 120 students, with 86 on-site this semester. About 110 attended Fall Semester.

The old Catholic building is a Nauvoo icon, but an aging one.

"The facility is very old, the pipes are rusty and leaking, boilers are very old and the windows have become inefficient," faculty director Evan Ivie told the Daily Universe, BYU's student newspaper. "It is estimated that it would cost \$10 million to renovate."

It's unclear whether the building will be torn down or renovated to meet safety standards. The community still uses the building and its 600-seat auditorium, said Nauvoo Mayor John McCarty.

"The university is very grateful for the many volunteer faculty, directors and staff who have made this program possible," Jenkins said. "It is also appreciative of the kind manner in which the students have been received by the Nauvoo community."

Jenkins couldn't speculate on the future of the site or whether the program might be reinstated in the future. Founder and former BYU religion professor Milton Backman expressed hope the program could be restored some day.

Journal-Pilot reporter Endres said rumors in West Central Illinois include the LDS Church buying old Carthage College dorms in nearby Carthage and moving the BYU semester program there, but rumors have been rampant in the region for years.

"There are new rumors every week," Endres said. "One is that the church will buy land between Carthage and Nauvoo to build their own town. You can't take anything seriously until it happens because you hear all kinds of things."

Mayor McCarty said the building might be the bigger reason.

"It's been rumored for a bit more than a year now the building was too expensive to maintain and the program wasn't paying the bills," McCarty said. "There's been talk it might come back bigger and better, or it might not come back at all."

"One hundred students a semester really helps out the town," McCarty added. "They do a lot of service and they shop in town and yet you can't tell they're really even here. The consensus in town is we'd like to see the program continue and even grow."

About 1,200 students have studied in the program over the past 12 years. They studied LDS Church history, early American history and literature and the teachings of Joseph Smith, the first LDS president and founder of the faith.

The travel study experience was open to students from any college or university and included field trips to church history sites in Palmyra, N.Y.; Kirtland, Ohio; and Missouri. Field trips in Illinois included Carthage, where Smith was martyred, and Abraham Lincoln sites in Springfield.

A semester cost \$4,725, including tuition, books, housing, meals and field trips.

The February 1841 Nauvoo Charter established a university, but it was never built for lack of funds.

## DIAGRAMS AND MAPS

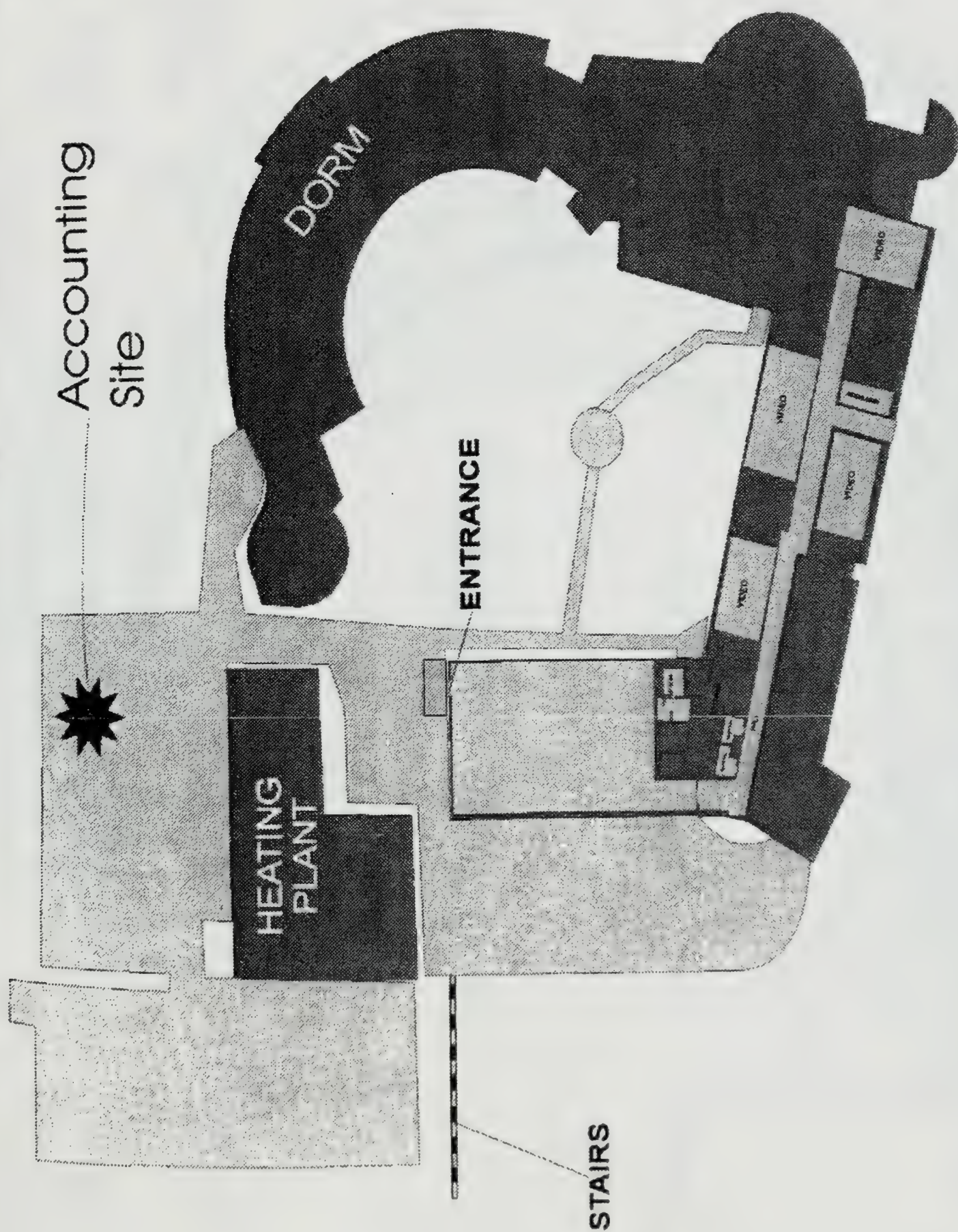
Diagrams of the Joseph Smith Academy  
Mid-America (the Old Northwest Territory)  
War of 1812  
Winter Exodus from Missouri (1838-1839)  
Mormon Settlements in Hancock County  
The Martyrdom Trail  
Underground Railroad in Illinois  
Lincoln's Illinois  
Central Illinois (including Springfield)  
Springfield (to the Abraham Lincoln Presidential Museum and the  
Lincoln Tomb)  
Springfield's Historic District  
Palmyra Area Historic Sites  
BYU Semester at Nauvoo Field Studies



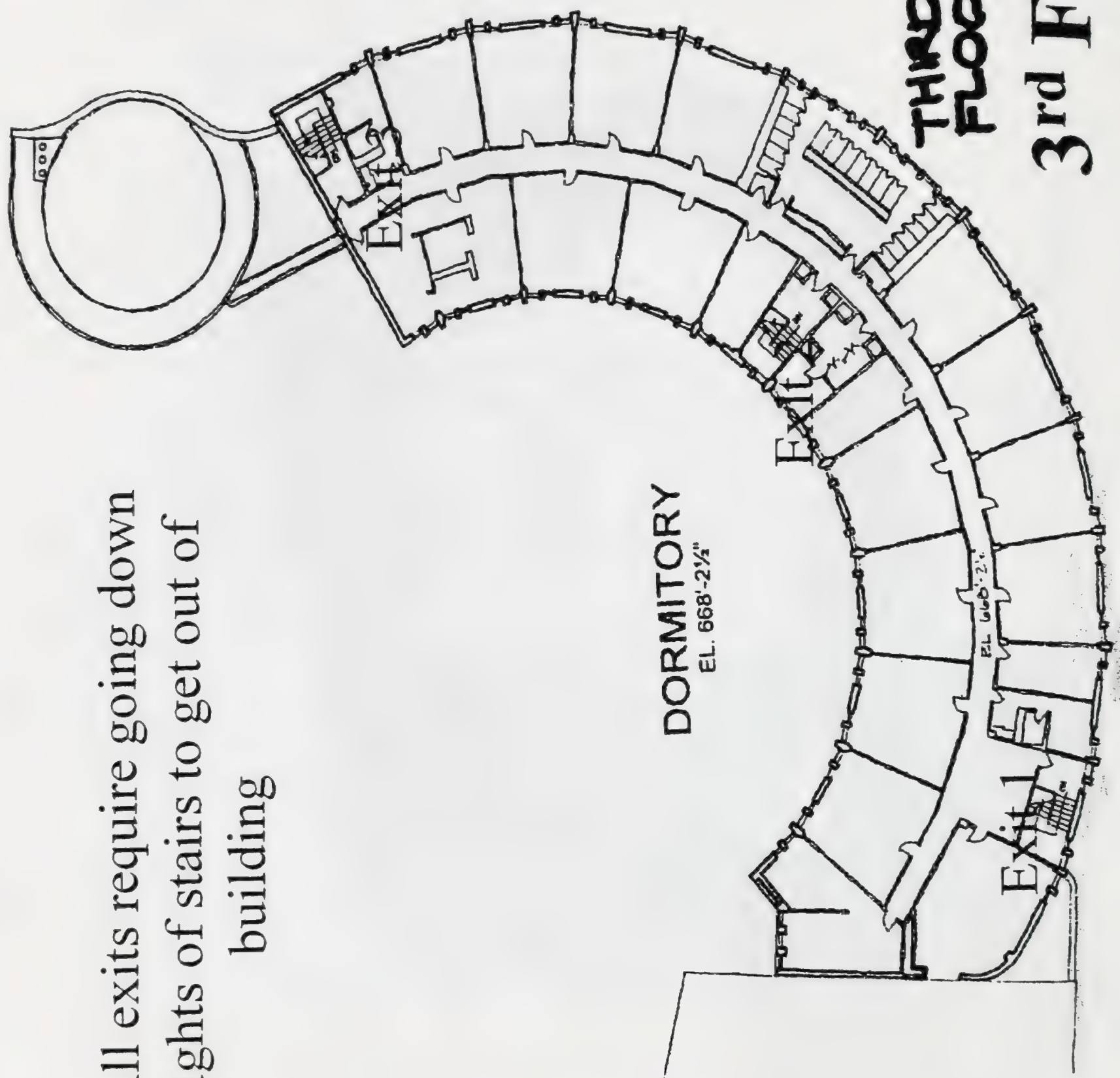
YOUNG STREET

WELLS

STREET



Note: All exits require going down  
two flights of stairs to get out of  
building



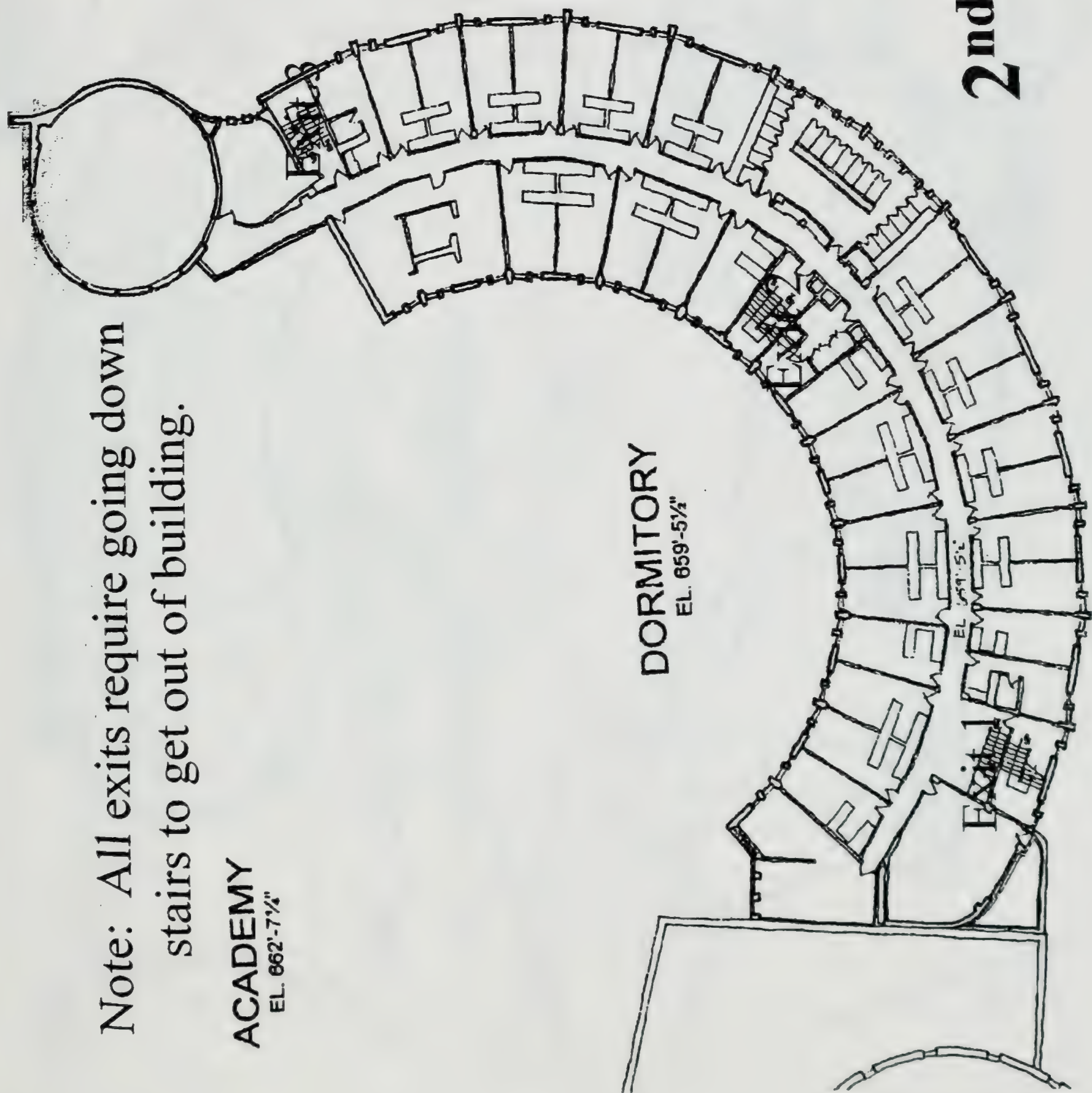


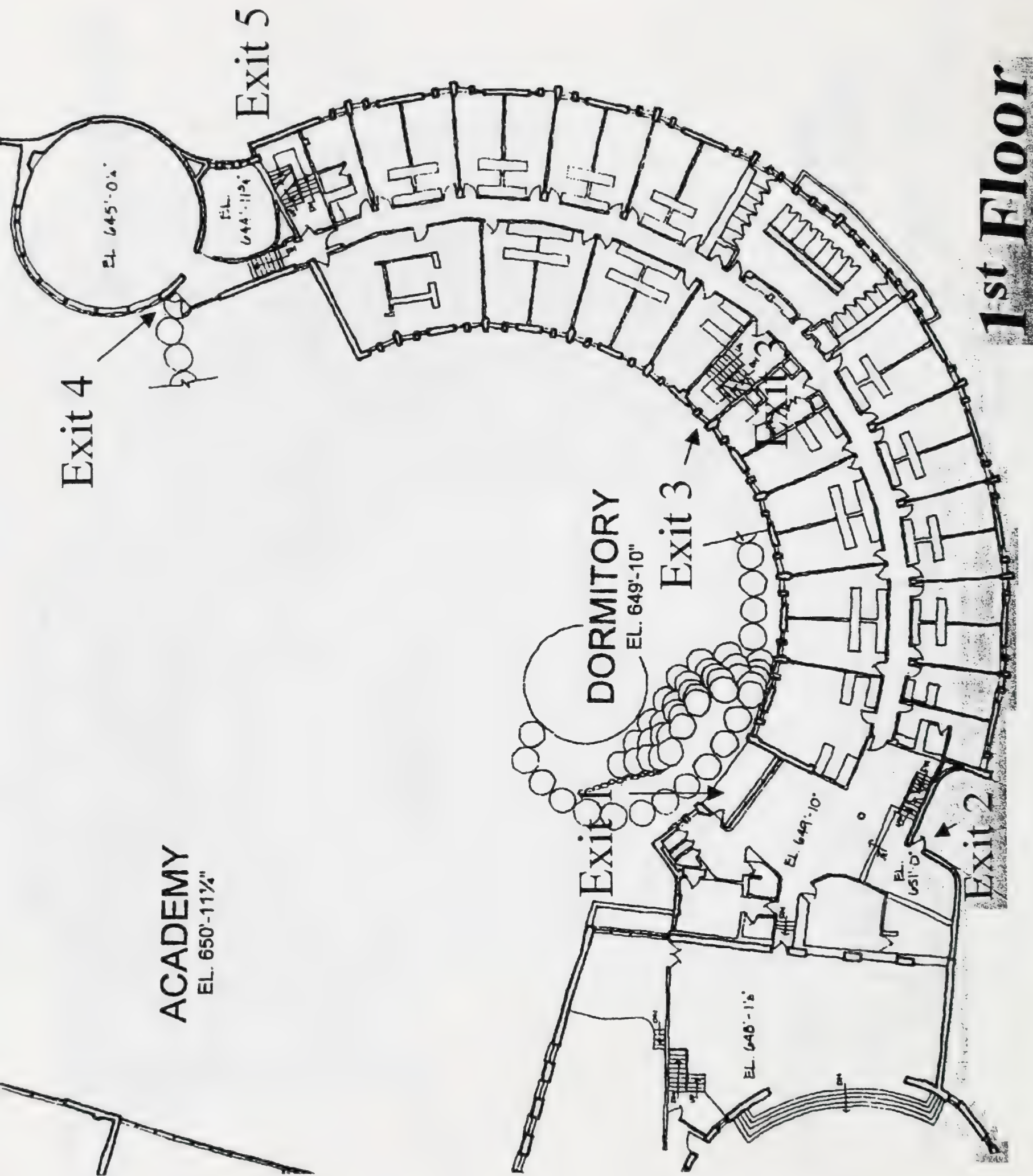
Note: All exits require going down  
stairs to get out of building.

ACADEMY  
EL. 662'-7 $\frac{1}{4}$ "

DORMITORY  
EL. 659'-5 $\frac{1}{2}$ "

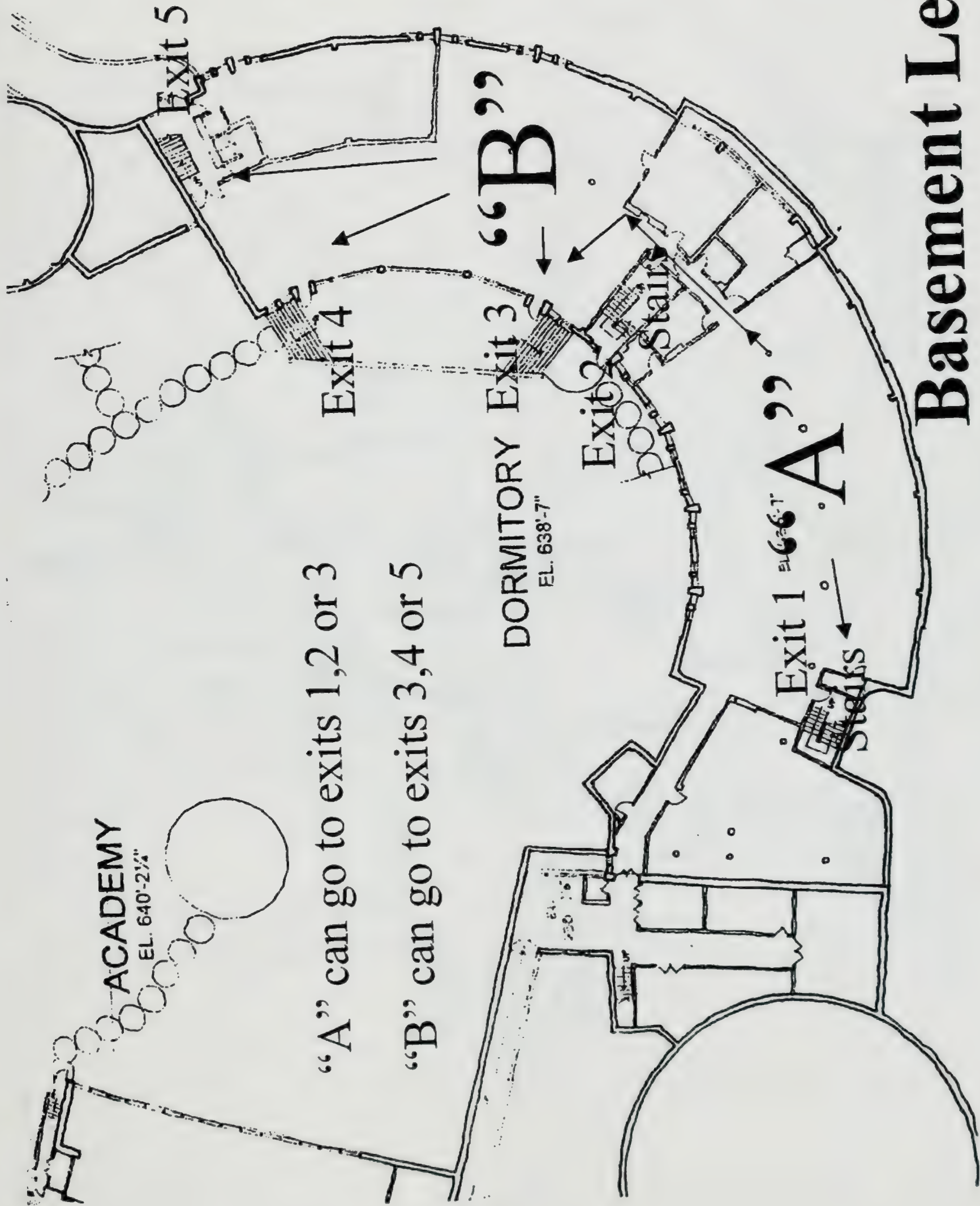
2nd Floor





**1st Floor**



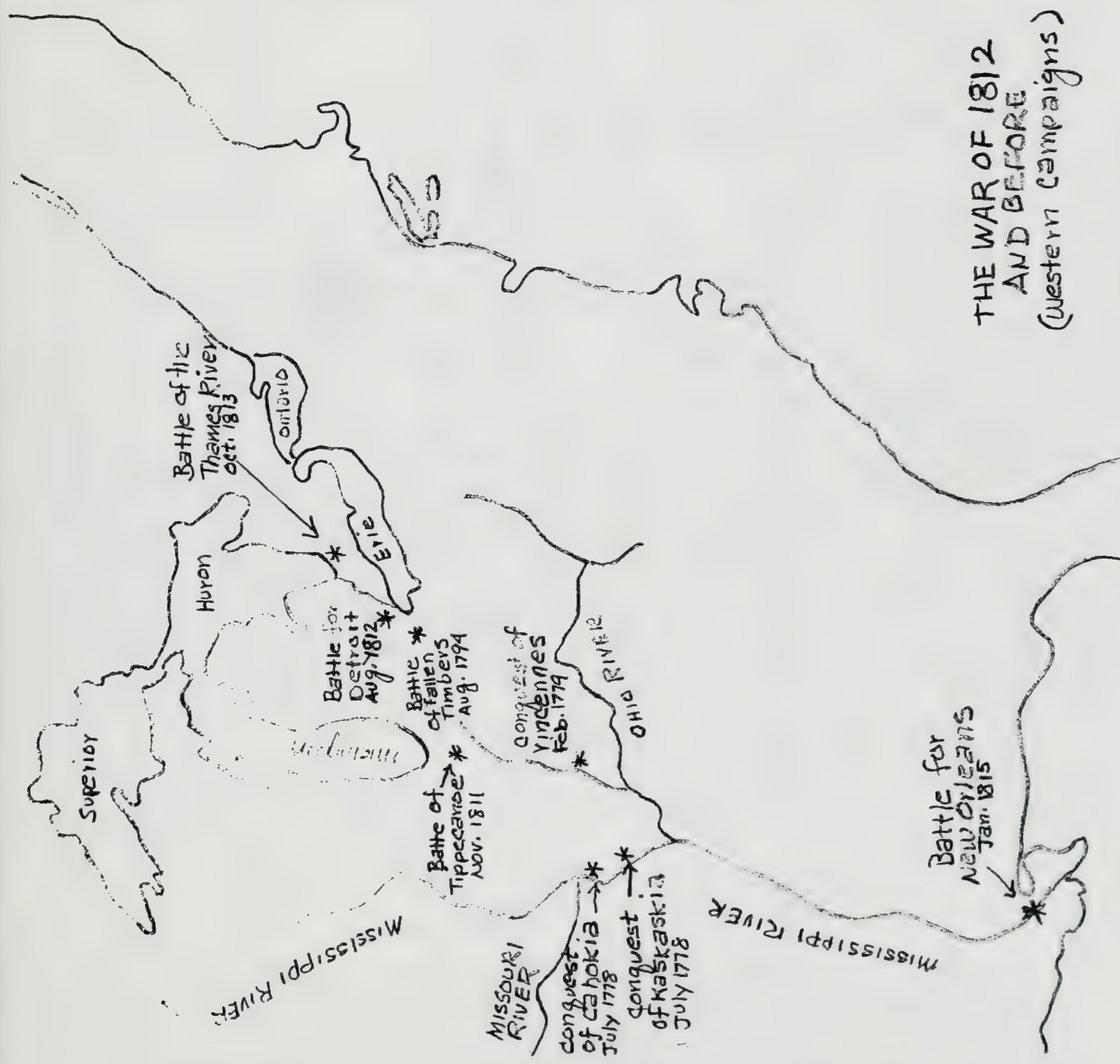


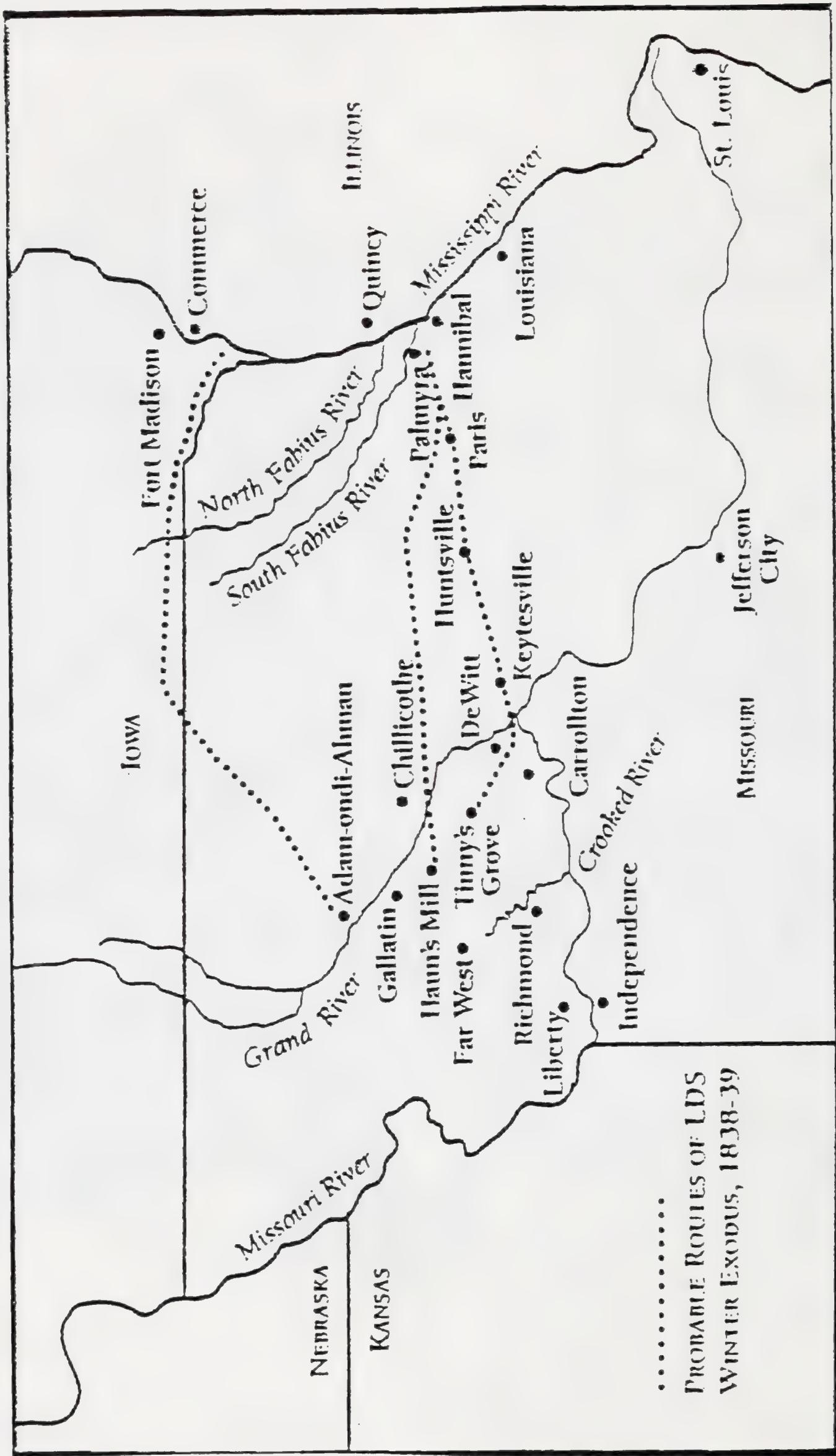
# Basement Level





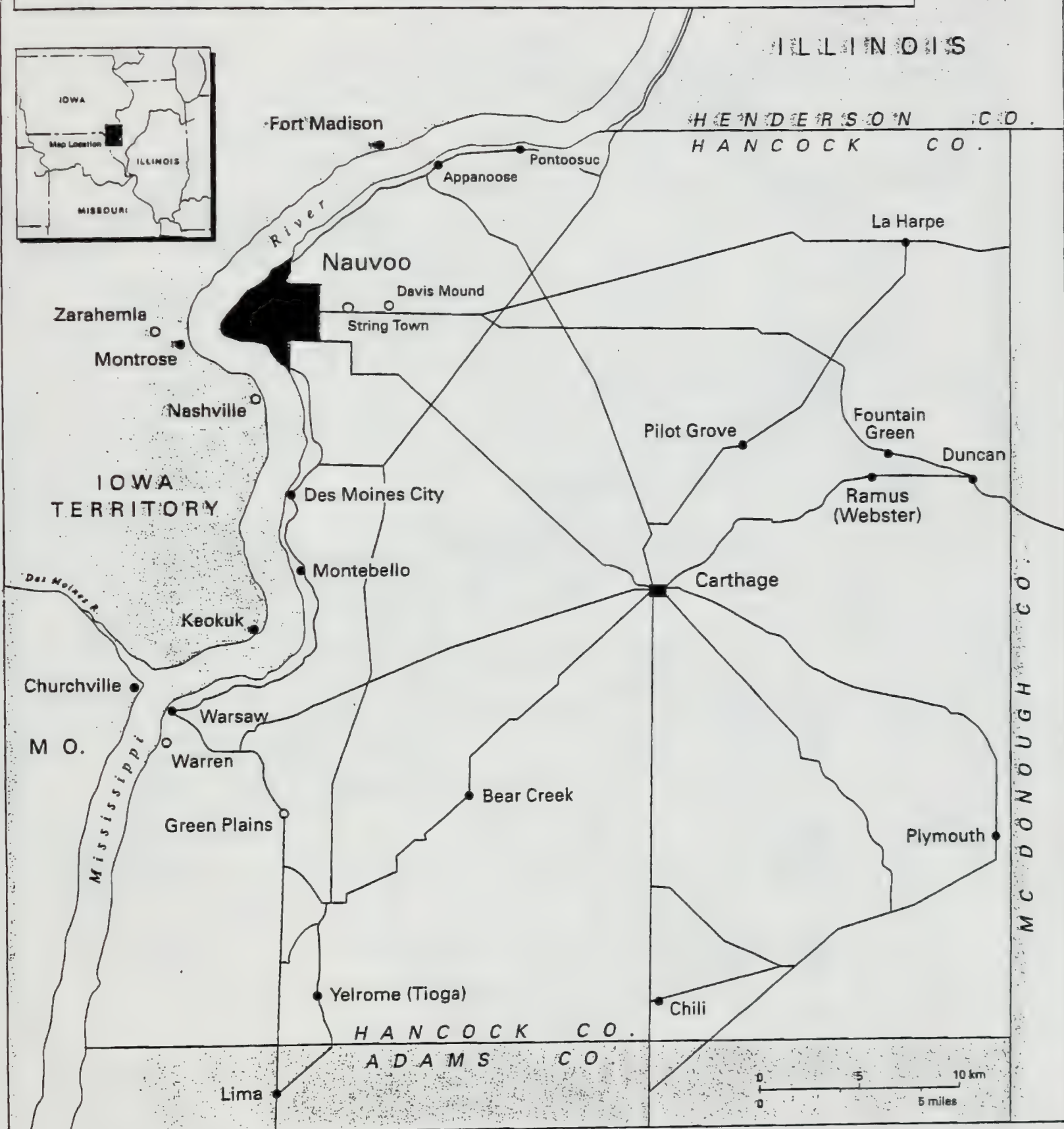
# THE WAR OF 1812 AND BEFORE (western campaigns)







# MORMON SETTLEMENTS IN HANCOCK COUNTY, ILLINOIS

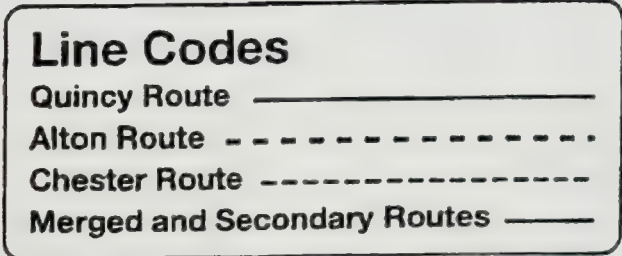


BYU Geography Dept.



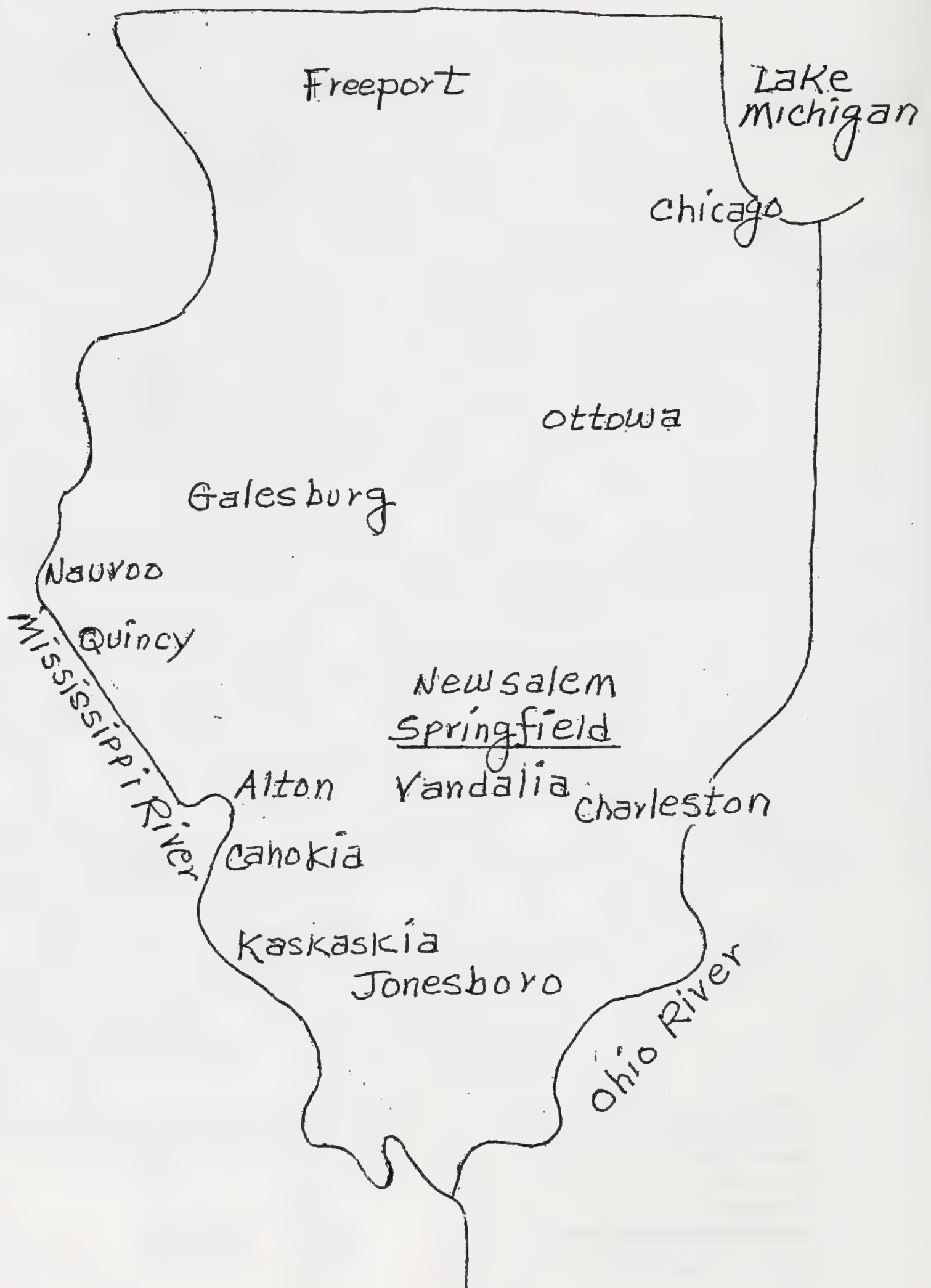


## The Underground Railroad in Illinois

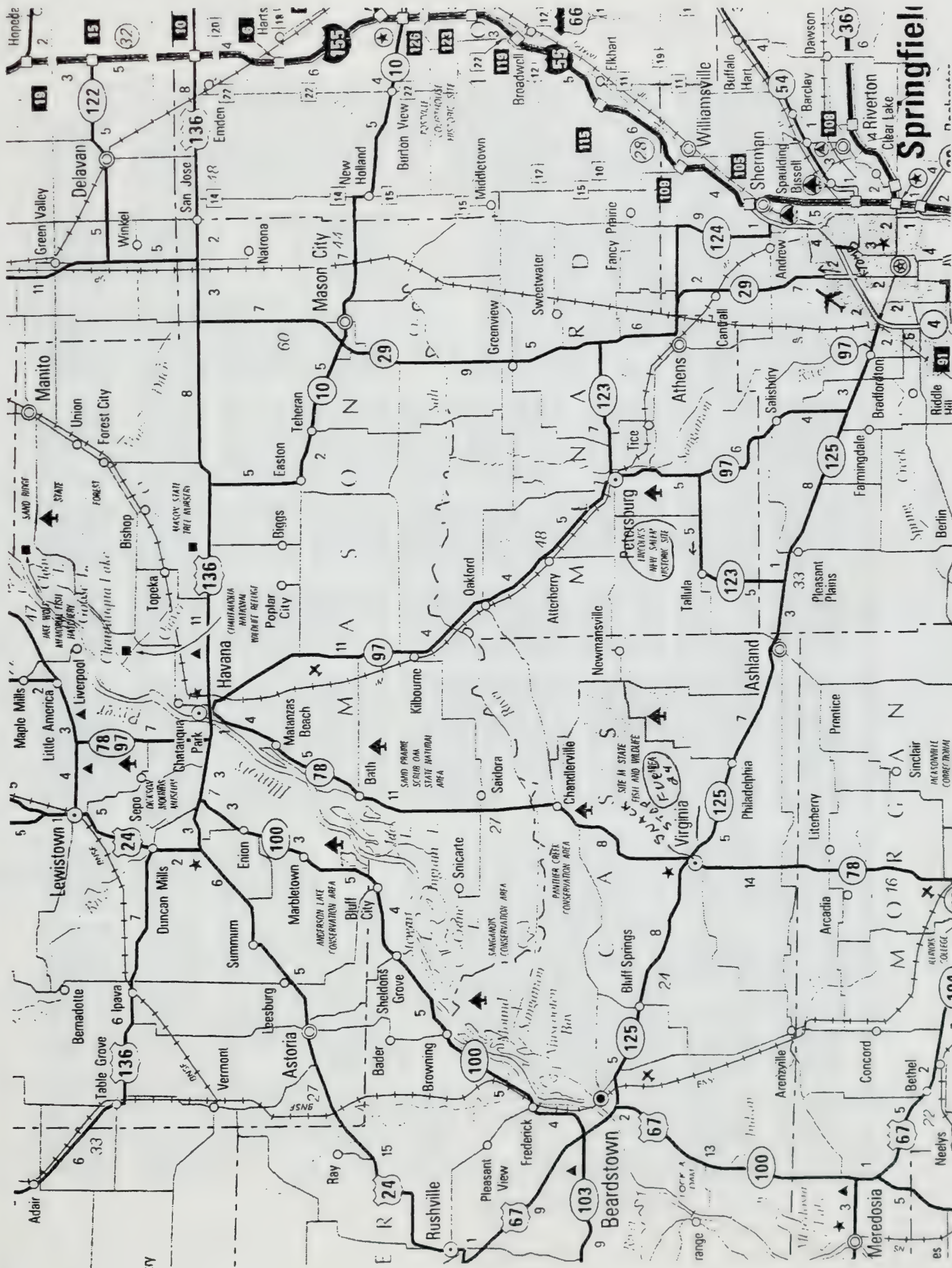


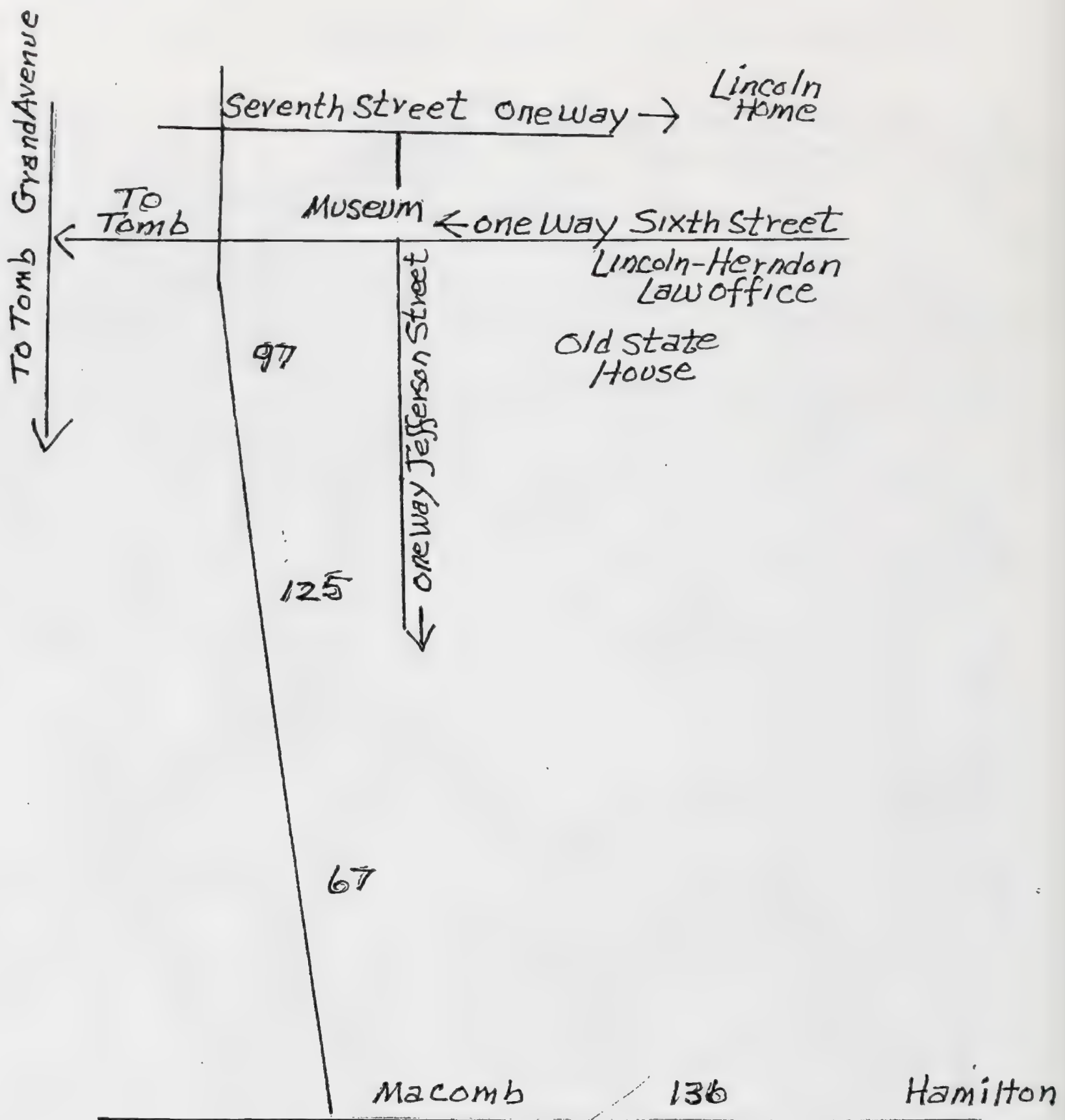
Copyright © 1993 James T. Ransom, Jr.

# LINCOLN'S ILLINOIS









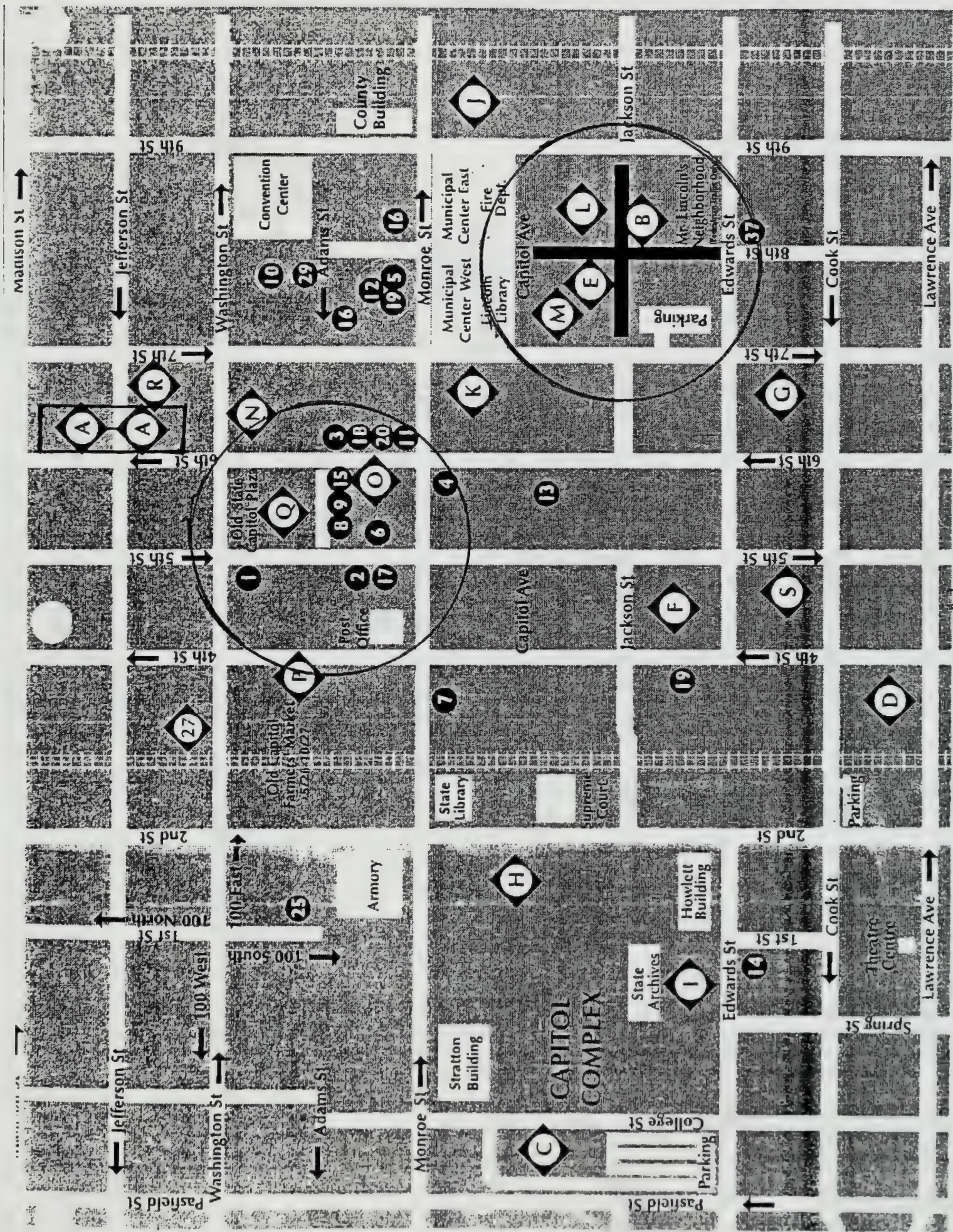
From Nauvoo to Highway 67 = 1 hour 10 minutes

From Junction Highways 67 and 136 to Springfield = 1 hour 40 minutes

Total time from Nauvoo to Springfield Museum 2 hours 50 minutes

These times based on following posted Speed - not exceeding 60 mph



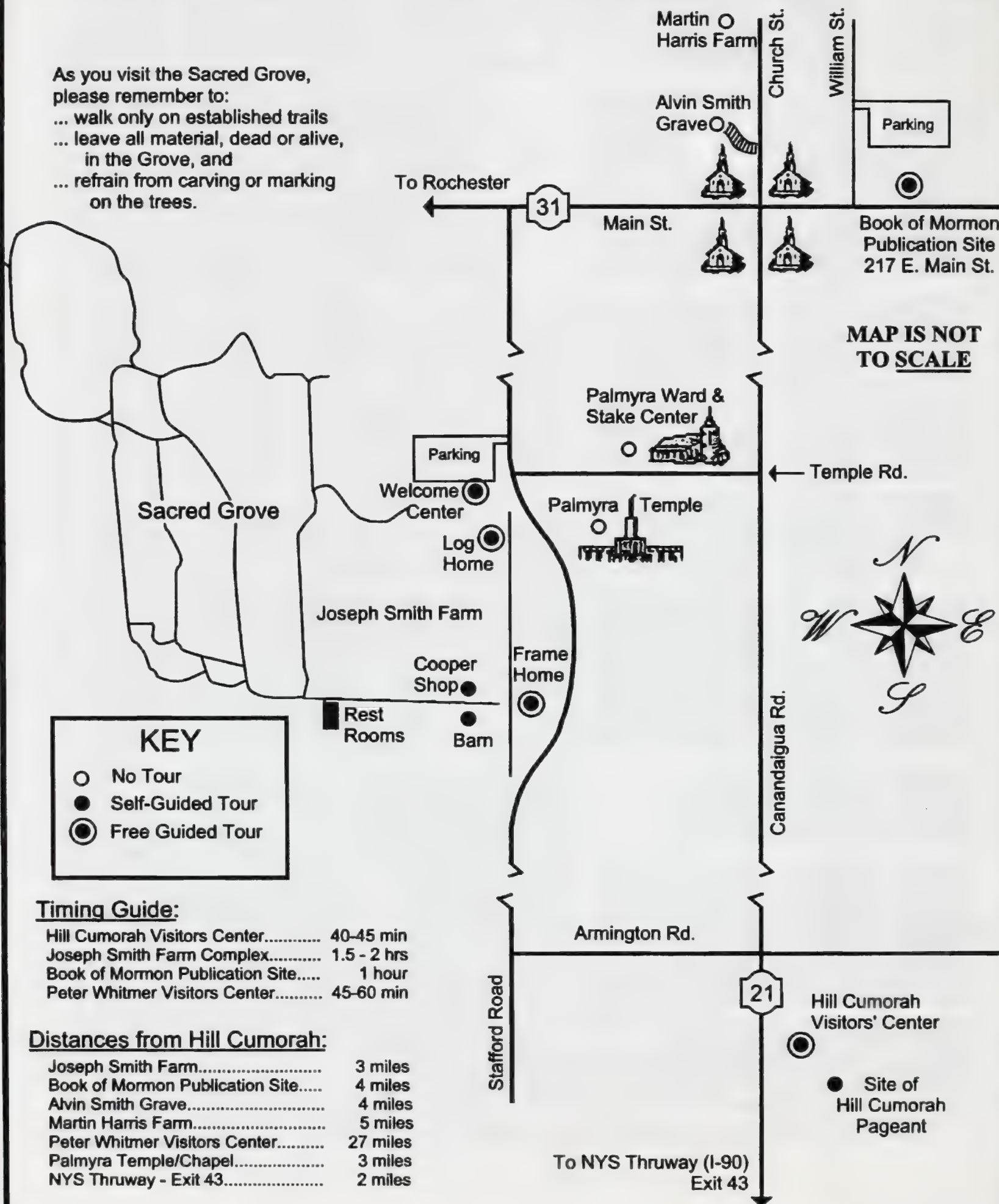




# PALMYRA AREA HISTORIC SITES

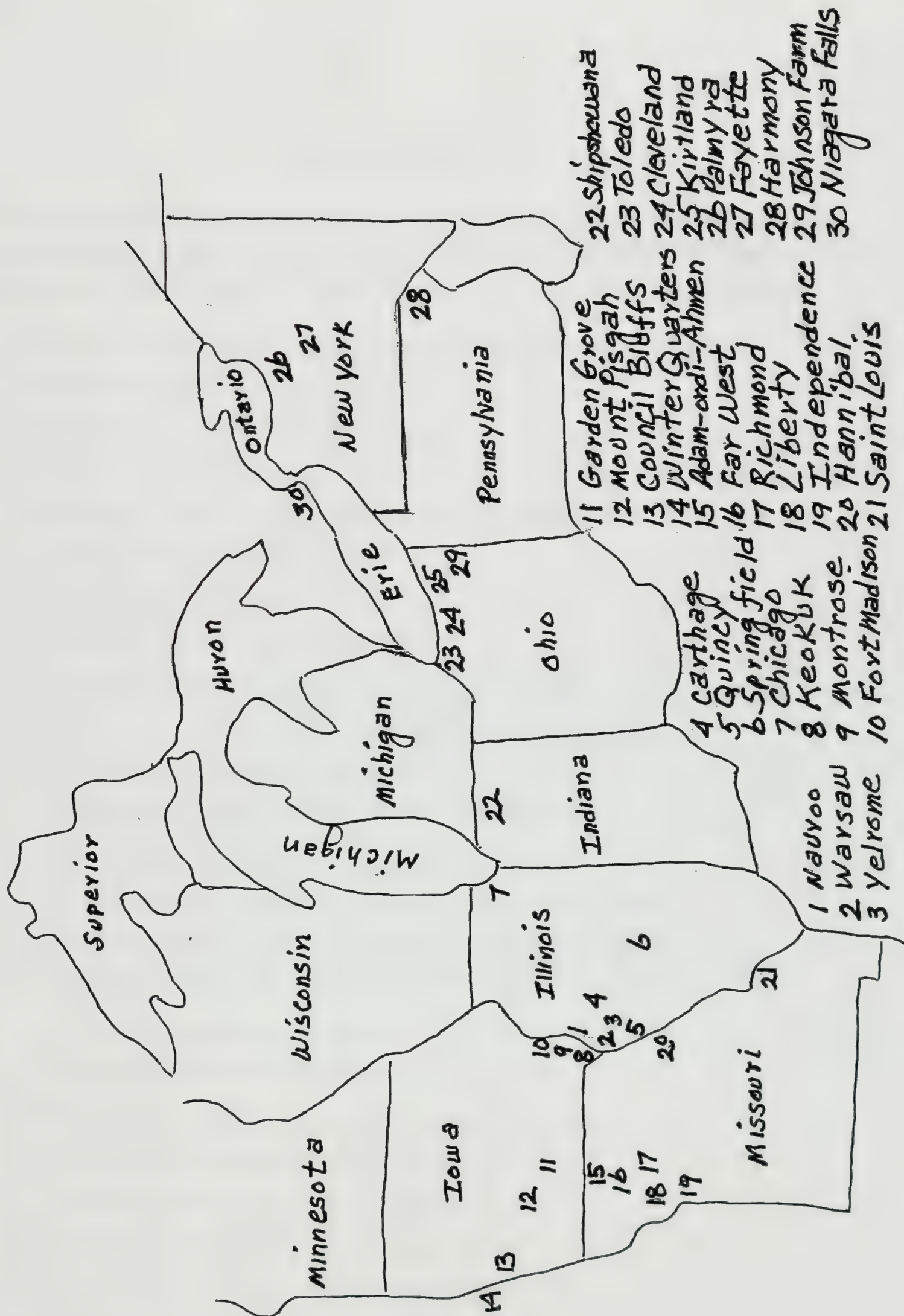
## THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

As you visit the Sacred Grove, please remember to:  
 ... walk only on established trails  
 ... leave all material, dead or alive, in the Grove, and  
 ... refrain from carving or marking on the trees.





# BYU SEMESTER AT NAUVOO FIELD STUDIES 2005-2006







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